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Series E: Sermons, Speeches, and Writings, 1933-1959.

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Friday night sermons. January-June 1953.

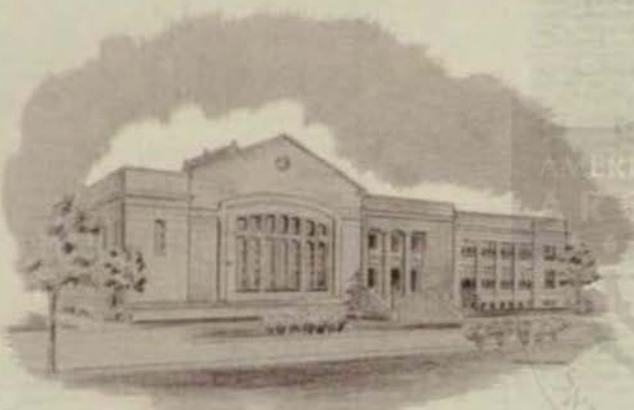
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**Congregation Emanu-El B'ne Jeshurun**

2419 East Kenwood Boulevard

Milwaukee 11, Wisconsin



**Rabbi Herbert A. Friedman**

*Make Friday Night  
Temple Night*

Sec. 34.65(e) P.L.&R.

U. S. POSTAGE

**PAID**

Milwaukee, Wis.

Permit No. 3037



SABBATH SERVICES

Friday Evening, January 2  
at 8 o'clock

RABBI HERBERT FRIEDMAN

will speak on

THE CZECH TRIALS:  
A PROGRAM OF ACTION FOR  
AMERICAN JEWS

RESUMPTION OF SCHOOL!

Religious School classes will  
resume this week-end  
Saturday January 3  
and  
Sunday, January 4

KADDISH

Norma Birnbaum  
Harry Boruszak  
Bernard Brachman  
Abraham Erensky  
Charles Housman

David Karger  
Carrie A. Landau  
Isaac J. Litt  
Max Pereles  
Samuel Sadek

\* \* \* \* \*

SAVE WEDNESDAY, JAN. 14

BIG MEN'S CLUB FORUM

Details Later

\* \* \* \* \*

SATURDAY MORNING SERVICES: 11:30 A.M.

THE CZECH  
TRIALS: A PROGRAM  
OF ACTION AMERICAN JEWISH  
ARCHIVES  
AMERICAN JEWS

Jan 2, 1953

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RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE

2 Jan 53

I.

TO:

Last sermon, we analyzed the events. Subsequent developments show:

- 1) Janic among 85,000 Czech Jews, as reported in London papers
- 2) Anek Lerner, employee in Israel legation in Poland, has been arrested & "confessed" that Israel legation was engaging in espionage in Poland.
- 3) Museum has instructed party members in agitator's notebook, to stress that Zionism is a "reactionary trend of the Jewish bourgeoisie" and is an "espionage agency for American imperialism."

RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

II. TO: Tonight - 2 questions -

- 1) why is Russia doing this?
- 2) what can we do about it?

RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

Why should Soviet want to attack  
The Jews?

1. Perhaps because they are unassimilable.
2. To appease Arabs & win their support
3. As a move in cold war vs. U.S.
4. Acheson feels "The trial was designed  
by Moscow to terrorize satellite  
regimes into greater exertions."
5. Give James Reston's analysis  
(see newspaper clipping)

RABBI HERBERT A. FRIEDMAN  
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MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

Reston

Prague trial one more effort to isolate  
the captive satellite countries. Every group  
with ties to west has been eliminated

- a. politicians
- b. intellectuals - with free minds
- c. Catholics - with ties to Rome
- d. now Jews

Prague trial is a warning to all minorities  
within iron curtain to reserve their loyalties for the  
communist faith.

anti-semitism of Moscow is different from Hitler's  
only in sense that it is intellectual, not biological.  
It is not the blood of the Jews that bothers Stalin,  
but their ideas & culture. These things, he  
apparently fears, dilute their loyalty to Moscow.

RABBI HERBERT A. FRIEDMAN  
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2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

What can we do about it?

- 1) keep informed
- 2) Protest to ~~the government~~<sup>Washington</sup> to make sure our government understands the implications of possible pogrom.
- 3) Send <sup>moral</sup> support, through world Jewish organization, to Jews embattled behind iron curtain
- 4) Strengthen Israel, so that she will

```

    join the fight diplomatically, even in the U.N.,
    to protect Jews in satellites
  
```
- 5) Prepare to contribute financially, if rescue or rearm becomes a possibility.

LET'S NOT FEEL PARALYZED AGAIN.



280,000 — Rumania

150,000 — Hungary

80,000 — Poland

18,000 — Czechoslovakia

7,000 — Bulgaria

535,000

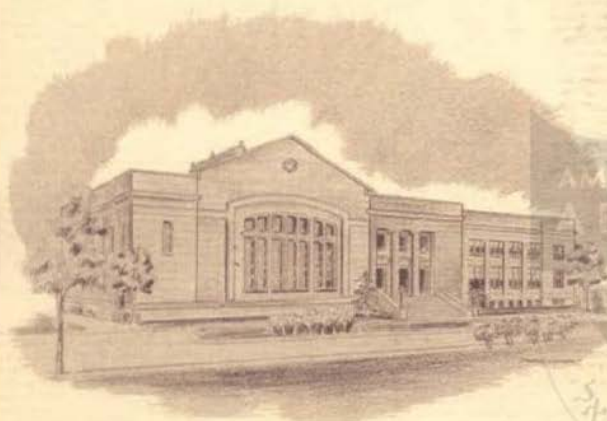
1 3/4 million — Soviet Union



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ARCHIVES



Returned for  
Correction  
Completion

## SABBATH SERVICES

Friday Evening, January 9  
at 8 o'clock

RABBI HERBERT FRIEDMAN

will speak on

"WHAT FREUD DID TO MOSES"

This week, in the Torah, we begin to read the story of Moses. Who was he? What was his character? Freud wrote a very controversial book about Moses in 1938, just before he died. His theory is revolutionary. What does Freud say?

CANTOR SOL ALTSCHULLER  
will sing the musical  
portion of the service.

---

KADDISH

Israel S. Klein  
Morris Manasse

---

Plan to attend the Men's Club Forum  
Wednesday, January 14, at 8:00 p.m.

SUBJECT: "Which Way America in  
the Next Four Years"

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SATURDAY MORNING SERVICES: 11:30



## Premise - Moses was an Egyptian

①

1. The very name is Egyptian - means "child" -  
other scholars have mentioned this. (Breasted)
2. The exposure myth of heroes -
  - a.) hero is son of parents of high station, often the King
  - b.) his father doesn't want him to be born
  - c.) a dream warns father that child's birth will cause him danger
  - d.) father orders new-born babe to be killed or exposed; most often the babe is placed in a casket and delivered to the waves (Thomas Mann's "The Holy Sinner" - story of Pope Gregory)
  - e.) child is saved by animals or poor people - and suckled by female animal or woman of humble birth.
  - f.) when full grown, he rediscovers his noble parents after many strange adventures, wreaks vengeance on his father, and, recognized by his people, attains fame and greatness.

(2)

According to this outline, Moses would have to be Egyptian child - exposed by order of pharaoh - rescued by Jewish people and brought up as their own.

DIFFICULTY, posed by Freud himself -

" If Moses ~~was~~ <sup>was</sup> an Egyptian, wouldn't he have given the Hebrews the Egyptian religion?

Freud admits big differences between Jewish + Egyptian religions:

- 1.) monotheism vs. unlimited polytheism
- 2.) abstract intellectual god vs. primitive animal totems
- 3.) condemnation of magic, sorcery vs. widespread use of magic
- 4.) no images vs. innumerable images in clay, stone, metal
- 5.) no after-life vs. highly developed cult of after-life (pyramids, etc.)

Yet it is possible that the religion Moses gave his Jewish people was an Egyptian one, though not the Egyptian one.



(3)

Amenhotep IV - 1375 - made religious revolution -  
tried to introduce monotheism - one God Aton -  
changed own name to Ikhnaton

- 1.) wiped out plural word for gods on all public inscriptions.
- 2.) forbade sorcery
- 3.) eliminated mention of Osiris death-god & <sup>realm of</sup> death
- 4.) made universal god of Aton, not merely national
- 5.) Hymn: "O Man only God, There is no other God than Man."

---

\*\*\* Thus, Moses gave Ikhnaton religion to Jews.

---

After Ikhnaton died a complete reaction set in.  
Priests destroyed every vestige of his attempt.

Moses was zealot - wanted to preserve  
Aton-worship - needed to found a new empire, with  
new people, to whom he could give the religion that  
Egypt disdained.

(4)

He chose the Semitic tribes of Goshen, over which he may have been the governor, or other high official.

With this prestige & status, the Exodus would have been a fairly simple thing to achieve.

PROOF -

Moses was "slow of speech" - This doesn't mean stuttering. Aaron spoke for him - Aaron was his interpreter. Moses simply didn't know the language of the Semitic tribes, because he was an Egyptian.

PROOF

Moses introduced circumcision. This was Egyptian custom - not Semitic or Babylonian.

If Moses was a Jew, he wouldn't have wanted to fasten on his people this unmistakable Egyptian sign, at the time they were seeking to emancipate themselves. As an Egyptian, however, he would want to preserve this custom.



(5)

Second premise — There was a desert Moses

A Midianite priest - with a volcanic god called Yahwe - jealous, cruel, suspicious - a tribal god of the Semites. Their leader was Moses.

The tribes fleeing from Egypt joined with the desert tribes. The monotheistic, ethical religion of Aton joined with the fierce desert religion of Yahwe.

The Egyptian Moses was murdered and the Aton religion overthrown. The merger took place in the desert - They set out to conquer Canaan - and even after "repressed" the memory of the earlier religion and leader.

In the course of time, however, the finer elements of the Aton religion emerged - and the figure of the Egyptian Moses became the hero-figure. "Return of the repressed."

(6)

Achad Ha-Am - Moses

"I care not whether this man Moses really existed; whether his life and his activity really corresponded to our traditional account of him; whether he was really the savior of Israel and gave his people the law; and so forth.  
etc. - p. 309

We have a Moses image enshrined in our hearts. Thus, archeological "truth", scientific "truth", etc, are irrelevant.

"Historical truth is that, and that alone, which reveals the forces that go to mold the social life of mankind. Every man who leaves a perceptible mark on that life, though he may be a purely imaginary figure, is a real historical force; his existence is an historical truth."



In this sense, no matter what new data is divulged about Moses, he is still a historical truth - just as though he actually lived, and did what tradition ascribes to him.

"The ideal has been created in the spirit of the Jewish people, and the creator creates in his own image."

"What manner of thing is the national ideal which has its embodiment in Moses?"

Was he a military hero?	No
✓ ✓ ✓ statesman?	No
✓ ✓ ✓ law-giver?	No

Moses was a PROPHET  
 What is a prophet?

1. A man of truth (under compulsion to tell it.)
2. An extremist who can accept no excuse, can consent to no compromise, can never cease denouncing his passionate denunciations, even if the whole universe is against him.
3. a man of absolute righteousness
4. a man never at peace with the actual life in which his days are spent.

"Our people has but expressed itself, at its highest, in this picture of Moses."



p. 327

"Israel has never lived in the present. The present, with its evil and its wickedness, has always filled us with anguish, indignation and bitterness. But just as constantly have we been inspired with brilliant hopes for the future, and an ineradicable faith in the coming triumph of the good and the right; and for these hopes and that faith we have always sought and found support in the history of our past, wherein our imagination has brooded, weaving all manner of fair dreams, so as to make the past a kind of mirror of the future."

The Cabala says

"Moses is reincarnated in every age."

Let us never lose the prophetic touch.

Jan 8, 53

"WHAT FREUD DID TO MOSES"

This week, in The Torah, we begin to read the story of Moses. Who was he? What was his character? Freud wrote a very controversial book about Moses in 1938, just before he died. His theory is revolutionary. What does Freud say?



①

2 arguments that Moses was an Egyptian

1. His name - "Mose" is Egyptian meaning "child"
2. Exposure myth <sup>p. 5</sup> - p. 5 ff

difficulty - if Moses was an Egyptian  
wouldn't he have given the  
Hebrews ~~his~~ the E. religion?

There are big differences between J. + E. religion

1. monotheism vs. unlimited polytheism
2. abstract intellectual god vs. primitive animal totems
3. magic condemned vs. magic rampant
4. no images vs. innumerable images in clay, stone, metal
5. no after-life vs. complete structure devoted to after-life  
(pyramids, etc.)

yet it is still possible that the religion  
Moses gave his Jewish people was yet his  
own, an E. religion though not the E. one  
p. 27

Amenhotep IV - 1375

Aton - monotheism - sun-god

King became Akhnaton (God is satisfied)

1. wiped out plural word for gods in all public inscriptions
2. forbade prayer
3. no mention of death-god Osiris + realm of dead
4. Aton gave up national limitations + became universal god
5. Hymn: "O Thou only God, there is no other God than Thou."

Moses gave Akhnaton religion to Jews.



Moses also introduced circumcision.

Semites, Babylonians, Sumerians were not circumcised.

Herdotus says it was long practiced in Egypt.

Mummies & drawings on tombs show this to be so.

to elyft usual  
premise for a moment: - If Moses was a Jew, he wouldn't have wanted to fasten on his people this unmistakable E. sign at the time they were making their bid for independence.

after Ikhnaton died & reaction set in, Moses conceived plan of founding a new empire, a new people, to whom he could give the religion that Egypt disdained.

He chose Semitic tribes of Eastern, over which he may have been governor or other high E. official.

Then with his prestige, Exodus would have been a simple thing.

Moses was "slow of speech" - Aaron spoke for him. Perhaps Aaron was his interpreter - because he didn't know the language of the Semitic tribes. This would confirm hypothesis that he was an Egyptian.



TWO MOSES1. EgyptianFreund's whole theory

1. Two peoples, who fuse to form one nation
  - a. a desert group
  - b. an Egyptian emigrant group
2. Two Kingdoms into which this nation divides
  - a. The north was the older settlers
  - b. The south was the Egyptian group (higher culture)
3. Two names for the deity in the Bible
4. Two religions
  - a. The monotheistic, ethical, non-magic Akhnaton
  - b. The tribal, desert, jealous, volcanic
5. Two founders
  - a. The Egyptian Moses
  - b. The desert-Midianite-prince Moses

The Egyptian Moses murdered by his people - then his image superimposed with the desert Moses - to reappear victorious - and Jewish religion is cast in mold of Akhnaton.

p. 93, 94, 106



Freud builds a big case of the dominant Father, bullying the sons, finally being killed and eaten by them. (The eating is to imbibe his strength.)

p. 127-130

p. 206 repeated.

So - p. 138 Mosaic religion had been a Father religion  
Christianity became a Son religion.

The old God, the Father, took second place;  
Christ, the Son, stood in his stead, just as in those  
dark times every son had longed to do.

Paul gave up circumcision - thus reinstated  
the old all-embracing universalism of the  
Aton religion.

Character of Jewish people determined by Moses  
p. 194

1. Moses gave <sup>Jews</sup> a religion which heightened their self-confidence  
and enabled them to survive, because they kept aloof from others.



# The Temple Bulletin

OF  
Congregation Emanu-El B'ne  
Jeshurun  
Milwaukee 11, Wisconsin

Vol. 20, No. 8

January 14, 1953

Tebet 27, 5703

## Sabbath Services

Friday Evening, January 16, at 8 o'clock

REV. DR. EVERETT W. McNAIR

of the

PLYMOUTH CONGREGATIONAL CHURCH

will speak on:

"THE CONSECRATED MIND"

Friday Evening, January 23, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE CREDO OF ALBERT EINSTEIN"

Saturday Morning, January 24, at 11:30 o'clock

SISTERHOOD MOTHER-CHILDREN SERVICES

## Saturday Morning Services

at 11:30 o'clock



## THE TEMPLE BULLETIN

Published by  
Congregation Emanu-El B'ne Jeshurun

2419 E. Kenwood Boulevard

Telephone — EDgewood 2-6960

Affiliated with Union of  
American Hebrew Congregations

Herbert A. Friedman ..... Rabbi  
Samuel Hirshberg ..... Honorary Rabbi  
Joseph L. Baron ..... Rabbi Emeritus  
Sol Altschuller ..... Cantor  
Herman Weil ..... Director Religious Ed.

### OFFICERS

B. F. Saltzstein ..... President  
Edward R. Prince ..... Vice-President  
Charles L. Goldberg ..... Treasurer  
Lillian Friedman ..... Executive Sec.

## Kaddish List

(Taken from Memorial tablets)

January 16

Bertha Birnbaum  
Moritz Bloch  
Rosa Heller  
Mollie S. Hirschberg  
Rabbi Charles S. Levi

January 23

Gusta Aarons  
Bertha Gottschalk  
Adelheid Hauser  
Isaac L. Kripke  
Solomon Sandels  
Nathan Schwartzberg  
Samuel Sisserman  
Isaac M. Strauss  
Nat Stone

### SERMON NOTES

#### The Consecrated Mind

January 16

When high-placed public citizens swindle their neighbors, God-fearing people ask, "Where did we fail? Are we diluting the faith, sparing the rod, weakening early discipline? Do children and youth find that their parents and teachers set no sure example of integrity and righteousness? Or are we over confident in a childlike faith?" One challenging answer is to give your head as well as your heart, to consecrate your intellect to the building of conscience, both personal and social. So complex a world as this requires also consecration of mind.

Rev. Everett W. McNair

#### The Credo of Albert Einstein

January 23

In an age of uncertainty such as this, when beliefs totter and values topple, it is necessary to find firm anchors. Most often, we search for such anchors in the past, feeling that those ideas which have survived the buffeting of centuries can best give us comfort and support.

I would like to offer the credo of Albert Einstein, a contemporary, as proof that in our very era there is one whose clear eye and calm soul can heal many of the ailments of the present.

Einstein's major beliefs and attitudes, as found in his writings and speeches, are certain to yield a sure harbor and a great inspiration to anyone suffering from the doubts, torments, restlessness of this difficult century. An anchor prevents a boat from drifting aimlessly. Einstein replaces aimless drift with purposeful direction.

H.A.F.

#### MAKE YOUR RESERVATIONS NOW!

for the

#### MEN'S CLUB

Monthly Luncheon Group

Tuesday, January 20, 12:00 to 1:30

JEWISH COMMUNITY CENTER

\$1.10 per plate Call ED. 2-9850



# A REPORT ON THE SCHOOL

I have the impression that our religious school represents a sound educational enterprise, both in terms of curricular activities and extra-curricular projects. New courses of study were introduced for a number of grades. Others were modified and adapted to the needs of our children, in harmony with modern pedagogical trends.

The interchange of Saturday and Sunday morning sessions brought on a number of fundamental changes in our educational program. The fact that all of our students from grade 6 through Confirmation Class attend Sabbath morning services is, in my opinion, a great step forward in the direction of implementing educational theory. Our enriched curriculum makes itself felt in a better attitude of the great majority of our students towards the Religious School. Although no educational enterprise of such magnitude, public or denominational will ever satisfy all students or parents, I am happy to report that, generally speaking, our students have a more positive relationship to their Temple than ever before.

A second area in which I judge the development of our program is the relationship between our school and the parents of our students. Our homes have shown a fine spirit of cooperation with the school and an ever-widening interest in Jewish education. The splendid attendance at the Friday evening Sukkoth Service and the great interest in our Chanukah Demonstration Workshop are just a few signposts to prove this point. The personal relationship between school and home has moved forward excitingly and significantly.

A final point in this brief evaluation refers to our faculty. We have a fine group of men and women teaching in our School. Absenteeism among the teachers is almost non-existent. Very few members of the Congregation know that each Saturday morning, while our children attend the assembly program and the Temple Service, our teachers study Hebrew for a full hour. A large group of our faculty has signed up for the in-service training sessions held under the auspices of the Bureau of Jewish Education twice a month. They study Bible, Jewish history, customs and ceremonies, and attend workshop sessions. They seek advice and grope for solutions in the course in "Modern Trends in Jewish Education" which I have been teaching. I believe we can be very proud of such teachers who give unstintingly of their time and energy to improve themselves.

These three aspects of our Religious School — a better attitude of most of our students toward their Jewishness; a closer program of home-school relationships; and a "learning" faculty — have led me to the belief that we are moving properly in the right direction, which is educationally sound and at the same time positively Jewish.

In subsequent letters I shall attempt to describe various facets of the curriculum of our school, our various extra-curricular activities, our fine Student Self-Government, and a host of other activities which represent an integral part of our Religious Education program.

Dr. Herman Weil

Director of Religious Education

## RELIGIOUS SCHOOL ENROLLMENT

Primary and Elementary Division (Kindergarten — Grade 5 — Sunday morning from 9:30 to 12:00)	309
Intermediate Division — (Grades 6 through 9 — Saturday morning from 9:15 to 12:15)	256
Confirmation Class (Grade 10 — Saturday morning from 9:15 to 12:15 and Monday evening from 7:00 to 8:00)	64
High School Department (Junior Congregation) — Grades 11 and 12 Sunday evening from 7:30 to 9:30	92
Hebrew Department (Preparation for Bar Mitzvah and Bas Mitzvah — Monday and Wednesday afternoon from 4:00 to 5:00)	21
Cradle Roll at holidays	25
<b>TOTAL</b>	<b>767</b>

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# THE TEMPLE MEN'S CLUB

INVITES MEMBERS, WIVES AND FRIENDS TO

## AN OUTSTANDING FORUM

Wednesday Evening, January 14, at 8 o'clock

at the Temple

\* \* \*

SUBJECT: "Which Way America for the Next Four Years"

SPEAKERS: Dr. J. Martin Klotsche, President, Wisconsin State College  
Mr. Charles Ashley, Chairman, Milwaukee County Republican Party  
Mr. Gerald B. Athey, Manager, Merrill, Lynch, Pierce, Fenner & Beane

SPEAKER: Mr. David Previant, Prominent Labor Attorney

Refreshments in the Vestry

---

## SISTERHOOD MEMBERS

RESERVE THIS DATE!

Saturday, January 24, 11:30 A.M. to 2:30 P.M.

ANNUAL MOTHER-CHILDREN SABBATH

\* \* \*

Special Temple Service at 11:30 a.m.

Luncheon in Temple Vestry at 12:30 p.m.

Reservations, at 75¢ per plate, may be made with:

Mrs. E. T. Bardwell  
WO. 2-7632

or

Mrs. Ronald Padway  
WO. 2-2665

## MURL DEUSING

Curator of the Milwaukee Public Museum  
will present a color-film of his own adventures:

"EXPLORING THE EVERGLADES"

Mothers are urged to bring Sunday Division children

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## THE TEMPLE BULLETIN

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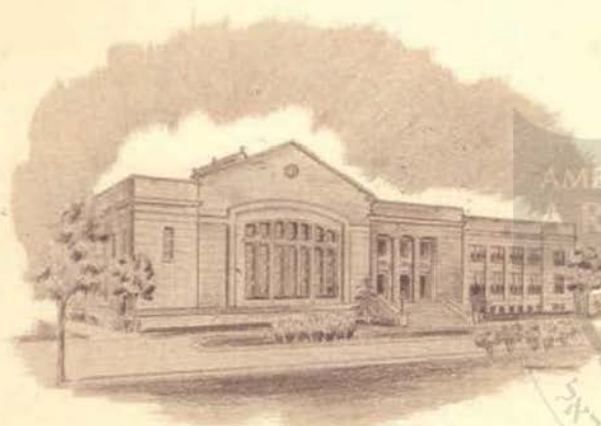
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Temple Night*

**Rabbi Herbert A. Friedman**

**4530 N. Murray Ave.**

**Milwaukee 11, Wis.**

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SABBATH SERVICES

Friday Evening, Jan. 23, 8 o'clock

RABBI HERBERT A. FRIEDMAN

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"THE CREDO OF ALBERT EINSTEIN"

I would like to offer the credo of Albert Einstein as proof that in our very era there is one whose clear eye and calm soul can heal many of the ailments of the present. Einstein replaces aimless drift with purposeful direction.

CANTOR SOL ALTSCHULLER

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Adelheid Hauser  
Isaac L. Kripke

Solomon Sandels  
Samuel Sisserman  
Isaac M. Strauss  
Nat Stone

Nathan Schwartzenberg



SATURDAY, JANUARY 24

SISTERHOOD MOTHER-CHILDREN SABBATH

Special Temple Service at 11:30 a.m.  
Luncheon at 12:30 p.m.

## Preface - 2 stories

Why is Einstein such a fascinating figure?

Bertrand Russell once said - "Everybody knows that Einstein has done something astonishing, but very few people know exactly what it is that he has done."

Perhaps Russell has solved the puzzle of Einstein's popularity. The man in the street knew little or nothing of his achievements. But he seemed something of a magician and the mystery of his triumphs made him more fascinating to the unlearned.

Einstein stopped in England in 1922, after his first visit to the U.S. with Weizmann. He was seated at dinner next to the Archbishop of Canterbury, who confessed having read several books on relativity and not understanding them. Finally he asked the question which puzzled him as sorely as the churchmen in the days of Copernicus and Galileo. "What effect will your theory have on religion?"

"None" replied Einstein, whose answer was widely quoted. "Relativity is a purely scientific matter and has nothing to do with religion."



## Religious views

~~Ethics~~ are a more important matter for us, not God.

That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God. In the conventional manner of expression it could therefore be designated as pantheistic.

(Pantheism - The doctrine that the universe, taken as a whole, is God.

The doctrine that there is no God other than the combined forces and laws manifested in the existing universe. The belief that God & the universe are identical.

A knowledge of the existence of something we cannot penetrate, of the manifestations of the profoundest reason and the most radiant beauty, which are only accessible to our reason in their most elementary forms - it is this knowledge and this emotion that constitute the truly religious attitude; in this sense, and in this alone, I am a deeply religious man.

I cannot conceive of a God who rewards and punishes his creatures, or has a will of the type of which we are conscious in ourselves. An individual who should survive his physical death is also beyond my comprehension.

Enough for me the mystery of the eternity of life, and the inkling of the marvellous structure of reality, together with the single-hearted endeavor to comprehend a portion, be it ever so tiny, of the reason that manifests itself in nature.



You will hardly find one among the profounder sort of scientific minds without a peculiar religious feeling of his own. But it is different from the religion of the naive mind. For the latter, God is a being from whose care one hopes to benefit and whose punishment one fears; a sublimation of a feeling similar to that of a child for its father, a being to whom one stands to some extent in a personal relation, however deeply it may be tinged with awe.

But the scientist is possessed by the sense of universal causation. His religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection.

This is cosmic religious feeling. There is no anthropomorphic conception of God corresponding to it. The individual feels the nothingness of human desires and aims, and the sublimity and marvellous order which reveal themselves both in nature and in the world of thought.

In this materialistic age of ours, the serious scientific workers are the only profoundly religious people.

---



## Ethical views - philosophical

Ethics are a more important matter for us, not God.

What is the meaning of human life? The man who regards his own life and that of his fellow-creatures as meaningless is not merely unfortunate but almost disqualified for life.

We exist for our fellow-men. A hundred times every day I remind myself that my inner and outer life depend on the labors of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received.

I have never looked upon ease and happiness as ends in themselves - such an ethical basis I call more proper for a herd of swine. The ordinary objects of human endeavor - property, outward success, luxury - have always seemed to me contemptible.

The ideals which have lighted me on my way and time after time given me new courage to face life cheerfully, have been Truth, Goodness, and Beauty.

Judaism seems to me to be concerned almost exclusively with the moral attitude in life and to life.

The life of the individual has meaning only in so far as it aids in making the life of every living thing nobler & more beautiful.

I am absolutely convinced that no wealth in the world can help humanity forward, even in the hands of the most devoted worker in this cause. The example of great and pure characters is the only thing that can produce fine ideas & noble deeds. Money only appeals to selfishness and always tempts its owners irresistibly to abuse it. Can anyone imagine Moses, Jesus or Gandhi armed with the money-bags of Carnegie?



## Pacifist views

1 I abhor that most outcropping of the herd nature, the military system. That a man can take pleasure in marching in formation to the strains of a band is enough to make me despise him. He has only been given his big brain by mistake; a backbone was all he needed.

---

2 In my opinion, the best method of promoting pacifism is the violent one of conscientious objection, with the aid of organizations for giving moral and material support to the courageous conscientious objectors in each country. In this way we may succeed in making the problem of pacifism an acute one, a real struggle which attracts forceful natures. It is an illegal struggle, but a struggle for people's real rights against their governments in so far as the latter demand criminal acts of the citizen.

---

3 More dreadful even than the destruction of the Great War, in my opinion, is the humiliating slavery into which war plunges the individual. Is it not a terrible thing to be forced by the community to do things which every individual regards as abominable crimes? Only a few had the moral greatness to resist; these I regard as the real heroes of the Great War.

---

4 I believe that a refusal on conscientious grounds to serve in the army when called up, if carried out by 50,000 men at the same moment, would be irresistible.

---

5 I appeal to all to declare that they will refuse to give any further assistance to war or the preparation of war. I ask them to tell their governments this in writing and to register this decision by informing me that they have done so. I have authorized the establishment of the "Einstein War Resisters International Fund."

---



## A-bomb

His adamant attitude toward war changed, as Hitler grew more threatening.

He finally agreed to write to Roosevelt about the experiments of Meitner, Bohr + Seitz which might lead to the construction of an atom bomb, because he knew that Germany was working toward it, and he was convinced Hitler would use it to enslave the world.

He said of the A-bomb: "our generation has brought into the world the most revolutionary force since prehistoric man's discovery of fire."

He urged that Japan be warned of the new secret weapon - and that the bomb be demonstrated to her, at some uninhabited spot, to persuade her to surrender.

"Had I known that the Germans would not succeed in developing an atomic bomb, I would have done nothing."

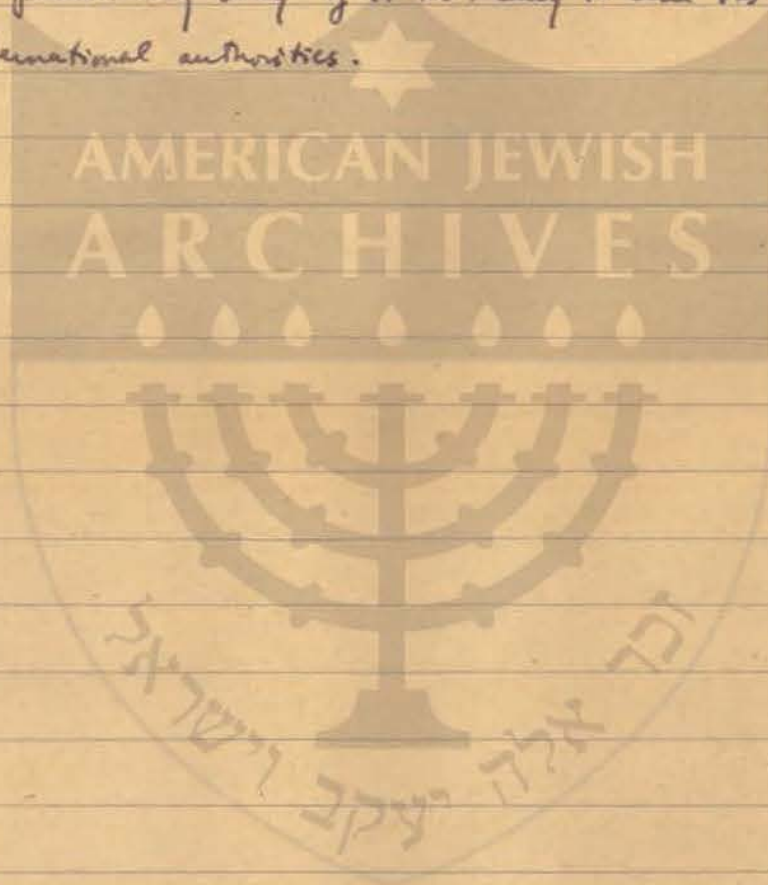
He believes that the human race can annihilate itself with A and H bombs. He hopes that this menace "may intimidate the human race into bringing order into its international affairs, which, without the pressure of fear, it would not do."



## Views on world government

The available weapons of destruction are of a kind such that no place on earth is safeguarded against sudden total destruction.

The only hope for protection lies in the security of peace in a supranational way. A world government must be created which is able to solve conflicts between nations by judicial decision. This government must be based on a clearcut constitution which is offered by the governments and the nations and which gives it the sole disposition of offensive weapons. A person or nation can be considered peace-loving only if it is ready to cede its military force to the international authorities.





## Views as a Jew

### Einstein's Goals as a Jew

TRUTH  
JUSTICE  
FREEDOM

The striving after knowledge for its own sake, an almost fanatical love of justice, and the quest for personal independence - These are the motivating traditions of the Jewish people which cause me to regard my adherence thereto as a gift of destiny. Those who rage today against the ideals of reason and of individual freedom, and seek to impose an insensate state slavery by means of brutal force, rightly see in us their irreconcilable opponents. History has imposed upon us a severe struggle. But as long as we remain devoted servants of truth, justice and freedom, we shall not only continue to exist as the oldest of all living peoples, but we shall also, as hitherto, create, through productive effort, values which shall contribute to the ennobling of mankind.

### Definition of a Jew

The bond that has united the Jews for thousands of years and that unites them today is, above all, the democratic ideal of social justice, coupled with the ideal of mutual aid and tolerance among all men.

The second characteristic trait of Jewish tradition is the high regard in which it holds every form of intellectual copiration and spiritual effort.

### Pro-Zionist

His first visit to U.S. in 1921 in company of Weissmann was in behalf of Hebrew University. He has been a member of the Board of Governors of the university since its establishment in 1925. The Einstein Institute of Physics, opened in 1932, was named after him. His manuscript on relativity is in the possession of the university.



## Self-respect

Minorities are treated by majorities as an inferior order of beings. Under the suggestive influence of the majority most of the victims themselves succumb to the same prejudice and regard their brethren as inferior beings. This can be overcome by closer combination and by deliberate education of the ~~majority~~ minority, whose spiritual liberation can thus be accomplished.

---

A satisfactory state of affairs can be brought about only by mutual toleration and respect.

The first step in that direction is that we Jews should once again become more conscious of our existence as a nationality and regain the self-respect that is necessary to a healthy existence. We must learn once more to glory in our ancestors and our history, and once again take upon ourselves as a nation, cultural tasks of a sort calculated to strengthen our sense of community. It is not enough for us to play a part as individuals in the cultural development of the human race. We must also tackle tasks which only nations as a whole can perform. Only so can the Jews regain social health.

It is from this point of view that I would have you look at the Zionist movement.

---

\* Letter to Minister of State in defense of Zionism, which is:

[quote "word as I see it" - pp. 108-109]

1. return to self respect as Jew
2. common enterprise to promote <sup>Jewish</sup> solidarity
3. larger yearning for universal humanity

## Purpose of Zionism

The community in Palestine must approach the social ideal of our forefathers as it is laid down in the Bible, and at the same time, become a seat of modern intellectual life, a spiritual centre for the Jews of the whole world. (Hence the university is so important.)





# The Temple Bulletin

OF  
Congregation Emanu-El B'ne  
Jeshurun  
Milwaukee 11, Wisconsin

Vol. 20, No. 9

January 28, 1953

Shebat 12, 5713

## Sabbath Services

Friday Evening, January 30, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"COULD YOU FORGIVE A NAZI?"

Friday Evening, February 6, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will begin a series of

Three Sermons

on

"THE FACES OF GOD"

(Further Announcement on Back Page)

## Saturday Morning Services

11:30 A. M.



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## OFFICERS

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Edward R. Prince ..... Vice-President  
Charles L. Goldberg ..... Treasurer  
Lillian Friedman ..... Executive Sec.

## Kaddish List

(Taken from Memorial Tablets)

January 30

Hannah Housman  
Edward Mahler  
Nathan Pereles  
Joseph Polacheck  
Sidney Pollack

February 6

Merwyn Braun  
Charney Chier  
Emma Froehlich  
Irma Rosenberg Glassner  
Henrietta Litt  
Jacob Rindskopf

### In Memoriam

JEAN POLACHECK  
EDWIN ROSE  
LAWRENCE YOLLES

## SERMON NOTES

### Could You Forgive a Nazi?

January 30

In this week's portion of the Torah, Miriam sings a song of great exultation over the drowning of the Egyptians in the Red Sea. It is filled with poetic fire, vivid imagery and enormous joy—describing graphically the way in which the enemy sank like a stone. It is probably the oldest poem in the Bible, and therefore presents authentically the mood of the escaped Israelites. They rejoiced at the death of the Egyptians.

But later Jewish literature apparently seeks to introduce a note of forgiveness. It is pointed out in a Rabbinic legend that the angels in heaven wished to offer a paean of praise to God at the Egyptian defeat, but he silenced them with the rebuke, "The work of my hands is drowning in the waters, and ye would sing?"

Is it really possible to love one's enemy? Or are we deluding ourselves with a trick phrase? The answer is important.

H.A.F.

First Sermon in Series

### The Attainable God of Baal Shem Tov

February 6

*Israel Baal Shem Tov* (1700-1760) was the great ecstatic who rediscovered the joyous worship of a God close to all men. Not only the learned and tutored could come to God with the study and sophistication of intellect, but the simple and the humble could also taste the exquisite joy of feeling His immanent presence. A movement grew which unlocked the secret of God for many an aching heart. He became accessible through love and piety—and the practice of the Chasidic way brought a warm friendly God to a thirsting people.

H.A.F.

### CHANGE IN SCHOOL TIME!

Saturday Division of the  
Religious School

Grades 6 through Confirmation Class

Classes begin at 9:30 o'clock  
Service Concludes at 12 o'clock

CHANGE EFFECTIVE, Jan. 31, 1953

# Temple Beautiful Fund

The Sisterhood acknowledges with thanks the following contributions:

## IN HONOR OF:

the recovery of Marie Selig from  
Betty and Fred Klitsner and  
Mr. and Mrs. Marvin Kohner  
the Grandchild of Dr. and Mrs. J. B. Ozonoff  
from Mr. and Mrs. George Laikin

## IN MEMORY OF:

Henry Traxler from  
Erv and Lucille Youngerman  
Charles Cohen from  
Elsie and Harry Rubinstein  
Becky and Jay Franklin  
Ida and Jack Ozonoff  
Leo Mann from  
Leo and Frances Werner  
Rita and Sam Kohn  
Arthur and Babette Kovacs  
Mr. and Mrs. William Weiskopf  
Hy and Rosemary Taxman  
Bob Adler, El Paso, Texas from  
Mr. and Mrs. Leopold Stern  
Judge Charles Aarons from  
Arthur and Babette Kovacs  
Mrs. Sam Stern from  
Mr. and Mrs. Lou Libowitz  
Dr. and Mrs. Harry Sadoff  
Belle Rheinhardt from  
Mrs. Sig Winter and the Leo Bassmans  
Dr. Simpson Markson from  
Dr. and Mrs. J. B. Ozonoff  
Ida B. Schwartz from  
Arthur and Babette Kovacs

## IN MEMORY OF: (continued)

Sam Friedman from  
David and Kay Ansfield  
Sarah and Sam Friedman from  
Charlotte and Lou Bernhardt  
Mr. and Mrs. J. I. Montwid  
Mr. and Mrs. Marvin L. Kohner  
Mr. and Mrs. Lou Libowitz  
Dr. and Mrs. Harry Sadoff  
Joseph and Jean Futowsky  
Dr. and Mrs. Maurice Rosenzweig  
Dr. and Mrs. J. B. Ozonoff  
Charlotte and Peter Wick  
Esther and Herman Mosher  
Leone and Ben Rosenfeld  
Hy and Rosemary Taxman  
Mr. and Mrs. Emil Hersh  
Dr. and Mrs. Samuel Bornstein  
Mr. and Mrs. Alfred G. Goldberg  
Mr. and Mrs. Ronald A. Padway  
Mr. and Mrs. Sidney J. Cohen

## SISTERHOOD MEMBERS!

Reserve the date, Tuesday, Feb. 10  
Annual Joint Meeting  
Temple Sisterhoods and  
Council of Jewish Women  
at  
Temple Beth Israel  
2432 North Teutonia Avenue

## THE RABBI WOULD LIKE TO GREET THE CONGREGATION

I would like to meet the members of our Temple after service on Friday evening—shake each hand—and exchange the warm greeting of "Good Shabbos."

It has been impossible, however, for me to get out to the lobby to do this in any kind of orderly fashion.

I would like to suggest, therefore, that I will stand at the foot of the altar after services, and will be most happy to welcome all our members. I would be pleased if you would come down to the altar steps.

H.A.F.

## BOY SCOUT SABBATH

Saturday Morning, February 14,  
11:15 a.m.

Special Awards Will Be Presented  
All scouts come in uniform

## BOY SCOUT TROOP #104

The Boy Scout Troop of the Temple is 28 years old. We want to see the troop flourish in good health. This requires a constant stream of new recruits. All boys 10½ and older are eligible.

Meetings are held in the Temple Vestry every Tuesday night at 7:15 p.m.



**Congregation  
Emanu-El B'ne Jeshurun**

announces a series of Three Sermons

given by

**RABBI HERBERT A. FRIEDMAN**

on the subject

**"THE FACES OF GOD"**

February 6: "THE ATTAINABLE GOD OF BAAL SHEM TOV"

February 13: "THE HIDDEN GOD OF MARTIN BUBER"

February 20: "THE GROWING GOD OF HENRY SLONIMSKY"

AMERICAN JEWISH  
ARCHIVES  
\*\*\*\*\*

A descriptive brochure outlining these sermons in greater detail  
will soon be mailed.

\*\*\*\*\*

Members, their Families and Friends are Invited.

**THE TEMPLE BULLETIN**

2419 E. Kenwood Boulevard  
Milwaukee 11, Wis.

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## (General Outline)

This question of loving an enemy is one of perplexity deep in.

Christianity is supposed to stress forgiving love

Judaism is supposed to stress merciless justice.

Ex. - "father, forgive them for they know not what they do."

Luke

Judaism is full of injunctions to forgive:

(1) (5) (2) (4) Spinoza

Story of Egyptians drowning  
Angels of mine

Story of Gallance

- a) his book in Germany
- b) his example in Gal & man

But How far can you really go in forgiving?

Remember Amalek

← →

If you don't keep reminding the world of Amalek, he (the beast) will keep recurring, and keep attacking

~~It is easier to stir up hatred~~  
~~It is harder to be forgiving~~

I am sick in the soul because of what is happening today.

~~I suppose there is no alternative but to~~

I don't know what to do.

I suppose there is no alternative but to forgive.

I don't want to forget.

A medieval rabbi explained why a drop of wine is poured out of the wine-cup on Seder Eve at the mention of each of the plagues that were inflicted on the Egyptians. Israel's cup of joy, he said, cannot be full if Israel's triumph involves suffering even to its enemies.



Pov. 25:21

①

If Mine enemy be hungry, give him  
bread to eat,  
And if he be Thirsty, give him water  
to drink.

In Midrash on this verse,

R. Hama b. Hama said: Even though your  
enemy has risen up early to kill you, and comes  
hungry and Thirsty to your house, give him food  
and drink.

Ex. 23: 4, 5

(2)

4. If thou meet thine enemy's ox or ass going astray, thou shalt surely bring it back to him again.

5. If thou see the ass of him that hateth thee lying under its burden, thou shalt forbear to pass by him; thou shalt surely release it with him.

In Talmud discussion in this verse:

If there are two concurrent cases of need,

(1) to keep unload the ass of a friend

(2) to keep load the ass of an enemy,

The enemy takes precedence.

---

Lev 19:17

(3)

Thou shalt not hate thy brother in thy heart.

---



(4)

Seek not to take revenge upon the man  
who has abused thee. Be rather the one  
who is abused and humble of spirit.

Derick Gutz Guter

(5)

Prov. 24:17

Rejoice not when Thine enemy falleth  
And let not Thy heart be glad when he stumbleth.

Spinga - Prop. 46

Hatred is increased by reciprocated hatred and, on the contrary, can be demolished by love in such a way that hatred is transformed into love. Therefore, he who lives under the guidance of reason will endeavor to repay another's hatred with love, that is, with kindness.

He who wishes to revenge injuries by reciprocal hatred will live in misery.



Victor Gollancz worked after war for a friendly and helpful attitude toward the German. He wrote a book called "In Darkest Germany" to show the sufferings of the German people. In his preface he says:

"I am sometimes asked why, as a Jew, I bother about people in whose name infamies have been committed against my race .... I am sometimes asked this, I regret to say, by fellow-Jews who have forgotten, if they ever knew, the teachings of our prophets... I feel called upon to help suffering Germans precisely because I am a Jew....

To me, three propositions seem self-evident. The first is that nothing can save the world but a general act of repentance in place of the present self-righteous insistence on the wickedness of others, for we have all sinned and continue to sin most horribly.

The second is, that good treatment and not bad treatment makes men good.

And the third is that unless you treat a man well when he has treated you ill, you just get nowhere, or rather you give further impetus to evil and head straight for human annihilation.

Our mission is, just because we have been especially insulted and outraged for 1900 years and more, to be especially ready for reconciliation.

Our Enemy in War - Gallant "God & Man"

quoted from Reinhold Niebuhr

An Indian greeted a soldier who, at the time of the Indian meeting, was about to put a bayonet into his body, with the words, "and now too art divine."

quoted from Leicester Evening Mail, 17 May 1944

Private Clifford Elwood and Bugler Robert Hunt, both stretcher-bearers, were returning to their lines with a casualty when they heard a rustling in the bushes and the click of a rifle-bolt.

Out into their path stepped a 6-ft. Japanese with his rifle at the ready. He looked at the two men, and the third man they carried on the stretcher, and then, without a word or gesture dropped the muzzle of his rifle and stepped back into the jungle.



quoted from Yorkshire Evening Post, 13 June 1944

Mr. & Mrs. J. Garies of Leeds have received a letter from their son Private Harry Garies, wounded in both legs and the right arm in the invasion. He tells of the kindness of a German prisoner in a Red Cross hospital in Normandy in succoring him when he fell wounded:

"The German carried me for 70 yards to the beach, then looked down at me, smiled, put a cigarette in my mouth, lit it, and put his lighter in my pocket. Then he took off his white shirt, tore it into shreds, and dressed my wounds. Having done this, he kissed me, with tears in his eyes, and walked away to attend to other wounded."

## REVERSE

Deut. 25: 17-19

Remember what Amalek did to you on the way as you came out of Egypt, how he attacked you on the way, when you were faint and weary, and cut off at your rear all who were feeble and lagged behind, and he did not fear God.

Therefore when the Lord your God has given you rest from all your enemies round about, you shall blot out the remembrance of Amalek from under heaven; you shall not forget.



Shakespeare, King Lear

Pray you ~~more~~, forget & forgive

Corneille

He who forgives readily, only invites offense.

Seneca

To forgive everyone is as much cruelty  
as to forgive no one.



# The Temple Bulletin

OF  
Congregation Emanu-El B'ne  
Jeshurun  
Milwaukee 11, Wisconsin

Vol. 20, No. 10

FEBRUARY 11, 1953

Shebat 25, 5703

## Sabbath Services

FRIDAY EVENING, FEBRUARY 13 at 8 O'CLOCK

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE HIDDEN GOD OF MARTIN BUBER"

FRIDAY EVENING, FEBRUARY 20 at 8 O'CLOCK

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE GROWING GOD OF HENRY SLONIMSKY"

*see  
file*

## Saturday Morning Services

11:15 o'clock



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Joseph L. Baron \_\_\_\_\_ Rabbi Emeritus  
Sol Altschuller \_\_\_\_\_ Cantor  
Herman Weil \_\_\_\_\_ Director Religious Ed.

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Edward R. Prince \_\_\_\_\_ Vice-President  
Charles L. Goldberg \_\_\_\_\_ Treasurer  
Lillian Friedman \_\_\_\_\_ Executive Sec.

## Kaddish List

(Taken from Memorial Tablets)

### February 13

Pauline Goetz Baum	Hymen Meyer
Solomon Benesch	Julia Polacheck
Leo Goldman	Jennie Sadek
Caroline Leser	Gussie Zarne
Charles B. Zitron	

### February 20

Rosa C. Boruszak  
Celia Friedlander  
Lew Max Levenson  
Flora Levy  
Robert Marx

### In Memoriam

JOSEPH GOLDMAN  
FANNIE GASSMAN  
OSCAR MICHELS  
BERTHA WIRTH

## SERMON NOTES

Second Sermon in Series

### The Hidden God of Martin Buber

February 13

*Martin Buber* (1878- ) conceives of all life as communication between man and God. In hallowing life, one meets the living God. He is the "wholly Other." He is also the "wholly Same." Everything that occurs at all times is a kind of language between God and man. God is speaking always. Sometimes there are ears to hear and at other times there are not. It is not God who breaks the dialogic relationship, but it is man who hides himself from God. God does not remain hidden from those who earnestly yearn for him. H.A.F.

Third Sermon in Series

### The Growing God of Henry Slonimsky

February 20

*Henry Slonimsky* (1884- ) is one of the great living Jewish philosophers and theologians. His is the genius of the spoken word, and a generation of American rabbis has passed under his spell. He has inspired and opened vistas to those twentieth-century minds truly seeking a credible God. His formulation of a God requiring the courageous aid of man to overcome evil finds a sympathetic response. All who are caught in the dilemma of wanting to believe, yet not being able to do so, can turn to Slonimsky for a fresh and vigorous faith. H.A.F.

## BOY SCOUT SABBATH

Saturday Morning, February 14

11:15 o'clock

Special awards will be Presented

All Scouts come in uniform

## FACULTY PARTY

The Faculty of our Religious School and the members of the Religious School Committee will join in a get-together dinner at the Temple on Saturday evening, February 21, at 8 o'clock. The dinner will be preceded by a cocktail party from 6:30 until 7:30 o'clock at the home of Dr. and Mrs. Milton Margoles.

The committee on arrangements is composed of Mmes: Nathan Berkowitz, Arthur Bohm, Milton Margoles, Phillip Schiff and Charles Stern.

## SISTERHOOD FLORAL FUND

The Temple Sisterhood acknowledges with thanks the receipt of contributions to its Floral Fund:

### IN MEMORY OF:

Samuel Eckstein on December 19  
George S. Braunfeld on December 26  
Susie Goodsitt Shutkin and  
Dollie Shanberge on January 2  
Emmanuel Scheinfeld on January 9

### Other contributions have been received in memory of:

Mary Friedman  
Sam and Sarah Friedman  
Fannie Gassman  
Mrs. M. Kipnis  
Mr. and Mrs. Jonas Weil

## CANTOR'S CORNER

"And the Chief of the Levites: Hashabiah, and Jeshua, the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandments of David the Man of God, ward over against ward." (Nehemiah, 12, 24)

On Friday night we have re-introduced congregational singing by including an English hymn-style song. This serves merely as a vehicle to the congregation. By stimulating singing at worship and by repetition, the congregation will be in a position to learn several Hebrew prayers and the musical service will assume a unity that will make every Friday night service more meaningful; and as our fathers did before us, we will again approach God as did David the King with our full and humble hearts; as one people we will sing to the glory of God with "Shma Yisroel Adonoy Elohenu, Adonoy Echod."

Cantor Sol Altschuller

---

Jr. Congregation Members  
are invited to attend a

## MID-WINTER SPORT PARTY

at

Brown Deer Park

Saturday, February 14, 4:00 until 11:30 o'clock

Skating

• • •

Tobogganing

Supper

Dancing

• • •

Surprises

Call Dick Rubinstein for transportation — FL. 4-8763

---

MAKE YOUR RESERVATIONS NOW.

for the

## MEN'S CLUB MONTHLY LUNCHEON MEETING

Tuesday Noon, February 17, 12:00 to 1:30

at the

JEWISH COMMUNITY CENTER

\$1.10 per plate

Call: ED. 2-9850

---



\*\*\*\*\*

RESERVE THE DATE!

SATURDAY EVENING, MARCH 7, at 7:30 o'clock

★

PLAN TO ATTEND!

the

## *Temple Purim Supper Dance*

Sponsored by the Sisterhood and Men's Club

featuring

MISS SULIE HARAND

in her latest arrangement of the new musicale

## "A TREE GROWS IN BROOKLYN"

★

Home Cooked Food

Popular Dance Band

★

Reservations are open to members of the  
Congregation, Men's Club and Sisterhood, at \$3.00 per person

Send your check to the Temple Office today!

Reservations, limited to 300 persons, will be taken until March 2, 1953

\*\*\*\*\*

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Jeshurun  
Milwaukee 11, Wisconsin

Vol. 20, No. 11

February 25, 1953

Adar 10, 5713

## Sabbath Services

Friday Evening, February 27, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

AMERICAN JEWISH

And The Congregation

will read the Purim Cantata

"ESTHER, QUEEN OF PERSIA"

CANTOR SOL ALTSCHULLER and the CHOIR

will sing the musical portions

Friday Evening, March 6, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"IS THE DOOR OPEN?"

Judaism's Attitude Toward Conversion

## Saturday Morning Services

11:15 o'clock

GALA PURIM SERVICE

for

PARENTS AND CHILDREN

SATURDAY EVENING, FEBRUARY 28, 7:30 o'clock



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Lillian Friedman ..... Executive Sec.

## Kaddish List

(Taken from Memorial Tablets)

February 27

Samuel Frank  
Hannah Goldman  
Nina Steindler

March 6

Minnie Bernstein  
Tillie Patek Ettenheim  
Max Kann  
Louis Manasse  
Arthur N. Suran

### PLEASE NOTE!

The Kaddish List, which is published for each Sabbath, includes the names of people whose anniversary of death occurs at anytime in the week preceding. In other words you may expect that the name of your beloved one will be read on the Friday evening following the date of death.

### SERMON NOTES

#### ESTHER, QUEEN OF PERSIA

February 27

This year, we shall celebrate the festival of Purim in an unusual and exciting fashion. Professor A. W. Binder, one of the well-known composers of synagogue music, has written a Purim cantata entitled "Esther, Queen of Persia."

It is arranged as a harmonious whole, involving the rabbi, congregation, cantor and choir. The Purim story is told through readings and music. Everyone participates and there is an excellent blending of song and recitation.

We have a copy of the text for each worshipper, and I feel it will be a refreshing experience for every congregant to take part in this novel form of story-sermon.

H.A.F.

#### IS THE DOOR OPEN?

March 6

People often ask me to define the attitude of Judaism toward accepting converts to our religion. Some feel we should adopt a strong missionary position and actually go forth in the world to proselytize. Others suggest that we be more reticent and not seek converts, but merely accept those who come seeking our fellowship. Still others say that the door should be kept closed to anyone not born into the Jewish faith.

At the present time, the problem is usually confined to individual persons who are interested in conversion for the sake of marriage to a Jewish mate. What should be our attitude toward such individuals?

H.A.F.

#### A Forthcoming Event THE CONGREGATIONAL FAMILY

##### PASSOVER SEDER

will be held on the  
First Night of Passover

Monday Evening, March 30  
at the Schroeder Hotel

Reserve this Date

More Details in forthcoming Bulletins

#### SISTERHOOD CANASTA TOURNAMENT FINALS

Monday, March 16, 12:45 p.m.

Community Hall

If You want to be a "Tournament  
Angel" and be eligible for an award,  
call Mrs. Geo. P. Ettenheim

ED. 2-0691

## A Second Report On The School

A few weeks ago I submitted to you a brief outline describing three areas in which we have made progress in our Religious School—a better attitude of most of our students toward their Jewishness; a closer program of house-school relationship; and a "learning" faculty. In this letter, I should like to sketch for you some of the basic objectives which underline the Religious Education Program of our Temple.

### OBJECTIVES

1. To help the Jewish child toward a wholesome acceptance of and adjustment to his Jewishness. To develop in him a sense of inner security and emotional stability through
  - a. A knowledge of Jewish heroes and great personalities and an awareness of Jewish contributions to civilization
  - b. Participation in wholesome Jewish experiences (worship, cultural, philanthropic, etc.)
  - c. An introduction to those phases of the Jewish heritage which will enrich his personality through identification with a great tradition
  - d. The establishment of personal relationships between pupil and teacher, pupil and rabbi, and pupil and administrator
2. To develop in the child those religious attitudes which will instill in him the desire to live a good life through
  - a. Relating his present learning to a better understanding of how to live today
  - b. Stressing the supremacy of God in Jewish history and life—a God who is the goal and purpose of our striving
  - c. An understanding of Jewish ethical concepts.
  - d. Stressing the practical and ceremonial obligations of Judaism, including regular attendance at worship.
3. To create in each child the attitude that in an American Jewish Religious School such as ours, he will recognize that being an American and being a Jew are mutually interdependent; that religious education is an important phase of his development in the American milieu. To this end we must
  - a. Emphasize the prophetic elements in Jewish tradition, the ideals of social justice, democracy and world peace
  - b. Relate his present learning to a better understanding of today's community problems, and foster better human relationships between Jew and Christian as part of the larger program of responsibility toward neighbor and community.
4. To develop in each child a feeling of Jewish kinship through
  - a. Familiarity with the contemporary Jewish world and current Jewish life.
  - b. A knowledge of an interest in the development of the State of Israel
5. To cultivate an appreciation for and loyalty to Reform Judaism and its institutions by
  - a. Nurturing the attitude of reverence toward our own Temple
  - b. Familiarizing the child with the history and content of Reform Judaism, and
  - c. Participation in congregational events, such as Festival services, congregational seder, etc.

These are the objectives. I shall try to outline for you in a subsequent letter the "HOW".

Dr. Herman Weil

*Director of Religious Education*

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**CANTOR ALTSCHULLER WILL DIRECT THE TEMPLE CHOIR**

**and the CHILDREN'S CHOIR**

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6 March 53

## I. Missionary attitude in Biblical Period

### 1) Isaiah 42:1-8

Israel's mission to bring message of God's unity to all mankind

### 2) Jonah

a protest vs. narrow nationalism

### 3) Ruth

King David himself descended from Gentile women who embraced Judaism

### 4) Isaiah 56:6-8

Special encouragement to "aliens that join themselves to the Lord."

## II. Hellenistic Period

great spread of proselytism - Philo & Josephus both record activity.

Conversion of royal family of Adiabene, Hellenistic state on Tigris.

Matthew 23:15, although uttered with hostile intent, correctly describes the zeal of the times.

## III. Talmudic period

immediately after 70 CE Judaism made notable headway in highest circles of Roman aristocracy. Flavius Clemens, whose sons were designated for imperial succession, was proselyte - executed by Domitian for "impiety."

Rules laid down - proselytes encouraged - accepted - people warned against embarrassing them by references to their past, etc.

## IV. Medieval period

When Christianity became official religion, Jews were forbidden to make proselytes or circumcise slaves. Slowly the movement of winning converts was discouraged by severe penalties.

Also Islam, itself an aggressive missionary faith, brooked no competition from Judaism.



Few single individuals in middle ages - a  
Palestinian monk in 7<sup>th</sup> c. - a crusader in 12<sup>th</sup>.  
a Polish nobleman in 17<sup>th</sup>

#### V. Modern Period

Certain revulsion <sup>to proselytism</sup> because many Jews baptised selves  
for material advantages - and whole concept of changing over  
religion became sign of treason.

CCAR has ruled circumcision not necessary - and  
today many converts made for purposes of marriage.

AMERICAN JEWISH  
ARCHIVES

Maimonides emphasized that the newcomer  
to Judaism must be received with open arms  
and granted every privilege enjoyed by the Jewish  
people. Once he has entered the fold, there  
is to be no difference between him and born Jews.

Don't think we will become an active  
missionary religion  
But we will accept individuals + groups gladly.

Tell story  
of San Nicandro  
Jews

Donato Mardezio

wounded, read a lot,  
had vision in 1930

Pefino - innkeeper gave him

Bible

started sect of Israelites

wrote to Chief Rabbi - no answer

second time - 12 books, tellis  
3 year probation.

spy -  
Cantoni -

1937 - 3 years over - but

Cantoni in concentration camp  
have to wait

like Jacob writing 7 years + 7  
chaplain in Jewish brigade circumcised  
1950 - ALMA



## ROMANCE OF A PROSELYTE COMMUNITY

*The Prophet of San Nicandro*, by P. Lapid,  
published by Reuben Mass, Jerusalem, 1952

In 1943 as the heavy trucks of the 178th Transport Company of the Jewish Brigade trundled their way northwards, past the colourless village of San Nicandro Garganico in Southern Italy, as part of the advancing Eighth Army, the Palestinians were astonished to see a huge banner in Jewish national colours, bearing a Magen David, held aloft by two urchins. That there should be a Jewish community, however small, in so backward a region was inconceivable; and in any case the men had been warned against stopping at any of the innumerable villages that lay across their route. The column roared ahead without giving a single thought to this singular mark of welcome.

But when the column halted in Foggia, the provincial capital, two hours run away, the sight of the lads and their banner was fixed in the mind of Lieut. Lapid. The banner, he recalled, had been no makeshift affair; it was carefully embroidered and was certainly not of the type with which conquering armies were inevitably greeted. Lieut. Lapid took his jeep, some packets of biscuits and preserves and went out to investigate. Thus began the culminating chapter of one of the most remarkable episodes in the modern return to Israel.

*Early Career*

San Nicandro Garganico (named after a saint who retired from his profession — brigandage — only when he had amassed a sufficient competence to devote himself untroubled by mate-

rial cares, to a life of piety and devotion), differs not a whit from the hundreds of somnolent mountain villages of South Italy.

Donato Manduzio, though a lad of spirit, was likewise essentially in no way different from the millions of peasant youths who grew to manhood prior to the First World War. True, the son of a wealthy wine-merchant, he was an independent character and in the village was recognised as the leader of the lads of his own age. Some notoriety he gained at an early stage in his career, by his refusal, during the ceremony of his confirmation, to kiss the hand of the officiating priest, — an act denoting acceptance of the authority of the Church Triumphant. But the boy though of rebellious temperament showed no inclination to cast off the yoke of religion. On the contrary, he was a star pupil of Don Giuseppe's very sketchy lessons in the Scriptures, to which his formal education was practically confined. But at the same time his escapades had succeeded in so exasperating his long-suffering fellow-villagers that they resolved upon an effective method of liquidating him. The lot was already drawn and the citizen chosen who was to denounce him to the Secret Police. Indeed the screed was delivered but no reply came. The reason for this unwonted tardiness was soon clear. Placards appeared in the streets proclaiming that His Majesty, the King of Italy, had declared war on the House of Hapsburg. Donato Manduzio, a strapping young man, as only befitted his position in the village was among the first to volunteer.

Donato was posted to a Bersaglieri unit and spent a year in the damp, disease-ridden trenches on the Piave front, from which he escaped by volunteering for a more dangerous task. It was Donato's fate to be wounded and to lie untended for two days and two nights in the no-man's-land; it was his especial misfortune to be operated on by a first year medical student, as a result of whose inexperienced surgery he lost the use of his right leg and was condemned to life-long invalidity in a wheel-chair.

Probably Donato was more fortunate, materially at least, than most of his fellow war-invalids. His patrimony, his pension and his wife's dowry were more than sufficient for his modest needs. He brooded, until inevitably he became reconciled to his lot, passing his days reading and debating with the citizens of his village.

#### *The Dream*

Until in 1930 he dreamed a dream...

He was standing alone in a ploughed field, fearful, trembling, groping in the dark. Suddenly a man came towards him, his face adorned with a flowing white beard.

"Come to me!" the stranger said in a paternal tone. "Come and light my lamp!"

"How can I when I have nothing wherewith to kindle a light?" Donato replied.

"Look!" the stranger commanded him again. Donato looked and behold in his hand was a lighted lamp, with which he lit the lamp of the stranger and the field was bright with a great light.

The stranger made as if to go.

"Stay!" called out Manduzio.

But the stranger had vanished, and out of the void, came a voice.

"Lift up the lamp on high and spread the light".

Sorely troubled in spirit Donato awoke and sat throughout the day pondering the strange dream.

Papino, the inn-keeper, stopping for a chat found Manduzio more morose and taciturn than usual that morning. Until in desperation casting about for some subject to rouse the interest of the invalid, he mentioned a trivial incident of an itinerant Protestant missionary, too poor to pay for his lodging the night before, who had offered him a book, which, the preacher had assured him, 'would save his soul.' Unable to read himself Papino had brought the book to Donato, the scholar of the village, and he handed him a bound copy of the Bible in Italian.

The priesthood in that benighted region followed the ancient dictum of the Medieval Church that the Word of God could not be properly understood by every son of woman. For Donato the volume was entirely new. And all that day he sat in trance-like concentration in a corner of his room, refusing food and drink, wrapt in intense contemplation of the wondrous Book. He had found the Light.

In the interminable debates on religion in the village street, Manduzio now had a new weapon. Never a devout Catholic he had found a new faith to sustain him in his suffering.

'Years, many years ago', he revealed to the wondering peasants, 'There lived in a far country, beyond the seas, a people whose land flowed with milk and honey, and over which the sun shone throughout the year. God revealed Himself to this people on a certain mount, where he gave them the one religion that is the true faith. This is the Law as written in this Holy Book. All else is false', he concluded



with the zeal and conviction of a proselyte.

The curiosity of the villagers, pious, humble, but not unintelligent, was whetted. The smith, the cobbler, the sexton were eager to learn more of this Book and religion. Manduzio was not unwilling to teach. That day a new sect of Italian proselytes was born.

### *Letter to Chief Rabbi*

Manduzio was convinced that the People of the Book were no more than a historic memory, and he continued to teach his growing band of disciples the principles of this lost faith. A chance wayfarer laughed his ignorance to scorn, but gave him the address of the Chief Rabbi in Rome. Thus the Brethren came for the first time into contact with the House of Israel.

With the general consent of his little community of proselytes Donato Manduzio resolved to write to the Chief Rabbi requesting him to bring them under his protection and to accept them into the Jewish faith. But the first letter remained without a reply. The tale of the community was too strange to be given credence and the Chief Rabbi rejected it as an example of misguided humour. Hope deferred made the heart sick and defection from the little band of the faithful set in. Manduzio decided to write again. Within a week a reply had come.

The occasion was a solemn one and Manduzio was conscious of its significance. He called his flock together and ceremoniously broke the seals of the epistle. In a voice charged with emotion he read the Chief Rabbi's commendation of their zeal for true religion, his warning of the suffering and persecution that might be their lot as Jews, and his suggestion of a trial period of three years, after which, if they still remained steadfast they

would be initiated into Judaism. An accompanying parcel brought them twelve *siddurim*, twelve *tallitot* and twelve Bibles.

They had entered upon their novitiate.

Many trials, however, remained in store for the sectaries.

Report of their action, it seemed, had reached beyond the confines of their native village. One day a stranger came, claiming to be the emissary of the Chief Rabbi. He was feasted and wined as befitted the bearer of so honourable an office, after the hospitable custom of South Italy. But as he slept Manduzio his host was shocked to espy a cross about his neck. With tears in his eyes, for the first time in his life Donato Manduzio cast a man forth out of his house. But he kept the masquerade of the stranger secret fearful of its repercussions upon his flock.

### *Persecution*

Then came persecution. Enemies had denounced the former Catholics to the Fascist authorities and without trial they were fined 260 lire for unlawful assembly. The penalty was a heavy one for so poor a community, but worse was the prohibition of the prayer-meetings. Manduzio unsuccessfully sought to avert the evil decree by legal means and then applied to the Chief Rabbinate. The latter placed the matter in the hands of the Community of Naples, under whose authority the new community came. But the Neapolitan Jews fearful of their Fascist overlords were disinclined to intervene, tactlessly pointing out, 'after all you are not Jews by descent'. The statement deeply chagrined Manduzio. He replied bitterly to his unwilling co-religionists, claiming — for the first time — descent in the twelfth generation, from crypto-Jews.



After many months of waiting a messenger from the Chief Rabbi arrived. Sr. Raphael Cantoni brought them an official order rescinding the previous ban on their meetings as well as a History of the Jewish People in five volumes. The villagers gave the visitor a vice-regal welcome and for the first time, as Cantoni led the prayers, they heard the strains of the Holy Tongue.

Donato Manduzio was highly respected not only within the bounds of his own flock. It had been bruited abroad that in visions and dreams he held communion with God, and when he was instrumental in curing Papino, the innkeeper, of delirium tremens his reputation as a prophet was established. The citizens eschewing the vagaries of Fascist justice, where the verdict went to the party sympathiser, sought him out to settle their disputes, accepting his decisions without demur.

### *Schism*

Schism, an almost inevitable feature of new religion, also did not pass them by. The prohibition to foregather had deprived the Brethren of the possibility of meeting for prayer in Manduzio's home. But the thirst for the Word of God could not be denied, and under the leadership of Mathoni, the cobbler, a fiery cripple, they held clandestine meetings in an isolated vineyard. Cantoni's visit however permitted them to continue as before and Manduzio, if he knew of the secret meetings held without him gave no sign. But his first lesson of the renewed services was of Korah, Dathan and Abiram, who brought strange fire into the Tabernacle. The moral was not lost on the brethren, and in a dispute in the course of which Manduzio charged Mathoni with undermining his position as leader of the community by his

separatist services, the breach was complete, and until Manduzio's last moments, irreparable.

In September 1937 the three years of trial were scheduled to come to an end, but there was a new spirit abroad in Italy. The alliance with Nazism had been strengthened and subservience to the racialism of Nuremberg, almost complete, in normally tolerant Italy. They received a missive from their friend Raphael Cantoni, just before his departure for a concentration camp, informing them that inevitably their formal initiation into the Abrahamic rite must be postponed. Seven years they had waited for the great day and now it was once again deferred. But Manduzio sought and found solace in the Bible. Seven years had Jacob laboured for Rachel and then seven years more. His determination was unshaken. Meantime some means must be sought of assisting their persecuted brethren and especially Cantoni.

Years passed by. The War had broken out. The Brethren must needs fortify themselves with patience, for the Nazi were the virtual masters of the country. But within the village itself religious differences were not permitted to constitute an element of discord, and preparations were even made to conceal the neo-Jews should the need arise. The need indeed almost did arise, when a squad of retreating Storm-troopers passed through the village. But by the simple stratagem of making the would-be murderers drunk disaster was averted.

### *Meeting with Jewish Brigade*

Then the Germans and the Fascists disappeared overnight and Allied soldiers, including troops on whose uniforms was a golden Magen David on a blue-and-white background appeared. For Manduzio it was a sign from hea-



ven. Two lads were sent forth to establish contact, bearing with them a large banner which the women of the community had hastily prepared to welcome the new co-religionists.

The proselytes knew no half-measures. They were unshaken in their determination to become full Jews. They had completed their second seven years of service. With the aid of the Chaplain of the Jewish Brigade, they were circumcised and their fourteen years of constancy rewarded.

There remained but one final step. The message of the renascent Zion had reached them too. The Prophet Isaiah had foretold: *For the Lord will have compassion on Jacob and will yet choose Israel and set them in their own land; and the stranger shall join himself with them and they shall cleave to the House of Jacob.* They would consummate the prophecy; their destiny was clear. Five of their young men they sent to fight in the War of Liberation. And in the year 1950 the one-time Catholics whose ancestors from time immemorial had dwelt in San Nicandro, settled on a Galilean hill-top which their leaders Donato Manduzio had seen in a vision, and founded the village of Alma.

### *Passing of a 'Prophet'*

Donato Manduzio stands out as a great figure, for all his rustic simplicity and the fact that even in his native village his influence never effectively exceeded the two or three score of his followers. As a proselyte, in our own generation, his stature is no less than that of Aimé Palliere, despite the immense disparity between them. The author endeavouring to rationalize the strange events punctuating his life and death sees in Manduzio traces of the religious despot, the charlatan, — defects which only with difficulty he

overcame. There is little in the narrative before us that indicates charlatanism; and if he ruled his flock firmly it was in the profound conviction that he indeed was an instrument of God. The writer is sceptical about his dreams; upon what grounds he does not reveal — excepting perhaps the fashion of this age to be sceptical about revelation and things of the spirit. The reverence in which he is held by his disciples is reflected in this extract from Sarah De Lia's account of his last words:

“My days are at an end and hearken to what I say unto you. After my death go forth and gather all the photographs and pictures of myself and burn them as you burnt all the idolatrous pictures. And you Sarah, see to it that it is done this evening. Put no stone over my grave, lest any man come and pray to the worm instead of to God in His Heaven. From tomorrow morning until we all foregather together, let there be among you neither first nor last, neither head nor tail, but all of you in concert will decide what may be done, and whatever you resolve upon in peace and amity, my spirit will rest upon you.”

“My sons! Last night I was in the Holy Land and my eyes saw the soil that awaits you. In the land of Naphtali lies your portion, it lies upon the slope of a hill, covered with olive orchards and vineyards. Two more years you will bake unleavened bread in the Exile and after the second harvest you will sell your homes and you will carry your goods and your kneading troughs, for in the hours of the night they will come and will wake you to return home. Now swear by your unlifted hands that you will carry out my last testament and I will bless you.”

I. HALEVY LEVIN



## KOL ZION LAGOLA

### (BROADCASTS TO THE DIASPORA)

presented by the World Zionist Organisation in conjunction with Keren Kayemet Leyisrael & Keren Hayesod. Wavelength: 33.3 metres (9,000 Kc.).

English Transmission: 21.15 to 22.00 hrs. G.M.T. nightly.

Regular Features: Hebrew Programme, nightly 20.00-20.15 hrs.

Newsreel: Sunday to Thursday, 21.15 hrs.

#### 28th OCTOBER to 10th NOVEMBER

- TUES., 28th Oct., 21.30 — 'The Jerusalem Forum'. Chairman: Ted Lurie. 21.45 — Songs by Nachum Nardl.
- WED., 29th Oct., 21.30 — 'On Behalf of Israel', produced by Anita Davis. 21.45 — 'Echoes from the Zimir'. Jewish Choirs from France and Belgium.
- THURS., 30th Oct., 21.30 — 'Here and There', by Joan Comay. 21.35 — 'From East to West': Musical Greetings.
- FRI., 31st Oct., 21.15 — Shabbat Lech Lecha: Readings and Legends. 21.30 — Landmarks in Jewish Literature, by Misha Louvish. (9) Shalom Aleichem, Krasliverke stories.
- SAT., 1st Nov., 21.15 — Shavua' Tov: Programme Highlights. 21.30 — Melaveh Malkah, Cantor Josef Rosenblatt. 21.35 — 'Behind the News', by A. V. Sherman. 21.45 — Yaffa Yarkoni; songs by Miron and Kauffmann.
- SUN., 2nd Nov., 21.30 — 'Personal Column', by Walter Eytan. 21.35 — A visit to the WIZO Mothercraft Centre in Tel Aviv.
- MON., 3rd Nov., 21.15 — Economic Review. 21.30 — A selection of love songs. 21.45 — Tribute to Rev. J. K. Goldbloom on his 80th birthday.
- TUES., 4th Nov., 21.30 — 'The Man in the Street': interviewed by Edward Ellison. 21.45 — Joseph Kaminsky (violin).
- WED., 5th Nov., 21.30 — 'Zionist Review', by Arthur Super. 21.45 — Shoshana Shoshan (soprano).
- THURS., 6th Nov., 21.15 — Knesset Report. 21.30 — 'Here and There', by Joan Comay. 21.35 — Your Record Requests.
- FRI., 7th Nov., 21.15 — Shabbat Vayerah: Readings and Legends. 21.30 — Jewish Dances by Stutchevsky, played by the Kol Yisrael Orchestra. 21.45 — 'Close-Up', presented by Al and Judy Rosenfeld.
- SAT., 8th Nov., 21.15 — Shavua' Tov: Programme Highlights. 21.30 — Melaveh Malkah, Cantor Moshe Kusevitsky. 21.35 — 'Behind the News', by A. V. Sherman. 21.45 — Yiddish Folk Songs.
- SUN., 9th Nov., 21.30 — 'Personal Column', by Walter Eytan. 21.35 — 'On Location', A visit to the Hollywood film company filming 'The Juggler', in Israel.
- MON., 10th Nov., 21.15 — Economic Review. 21.30 — Jewish Symbolic Dances, arranged by Chanan Shlesinger. 21.45 — 'Heard and Read', by Julian Meltzer.

Copies of this publication have been filed with the Department of Justice, Washington, D.C., where the registration of the Jewish Agency for Palestine, under the Foreign Agents Registration Act, is available for public inspection. The fact of registration should not be considered as approval or disapproval, by the United States Government, of the contents of this publication.



1953

## CONVERTS ABANDON OLD PASSOVER RITE

Israelis Who No Longer Make  
Burnt Offering Also Shifting  
From Italian to Hebrew

By DANA ADAMS SCHMIDT

Special to THE NEW YORK TIMES.

ALMA, Israel, March 31—"The Jews of San Nicandro" celebrated Passover in Israel last night for the fourth time, but it was the first time that their observance was strictly in accordance with rabbinical precepts.

Their prophet, Donato Manduzio, under whose leadership these southern Italian peasants adopted the Jewish religion seven years ago, had read only the Old Testament. Knowing nothing of the Talmud, which enjoins Jews to give to the poor instead of making burnt offerings, he organized his followers' Passover observances exactly as prescribed in Leviticus and Deuteronomy.

Until this year, therefore, the Jews of San Nicandro performed on Passover eve the ritual slaughter of a white lamb without blemish before a specially built altar of unhewn stone. The blood of the lamb they smeared on the lintels and sideposts of their doorways in the belief that the Angel of Death would see it when he flew by during Passover. And they stood, staff in hand, eating their unleavened "bread of affliction," as did the children of Israel when they departed from Egypt in haste and in grief.

### 34 Converts at Seder

But last night, when thirty-four Italian Jewish converts gathered for the Seder in the Seventh of the row of houses allocated to them in this village, there was no ritual slaughter or smearing of blood, and Phinn Lapide, a one-time Jewish Brigade lieutenant, who discovered the Jews of San Nicandro in 1943, presided.

Seated at the head of the U-shaped table between the two oldest men, Johah di Paolo, aged 61 and Moshe Leone, 65, Mr. Lapide, who now is an Israeli Ministry official, allowed only one compromise in the practices accepted in Israel—he read the ritual and blessings in Italian instead of Hebrew. When it came to the story of the Exodus, he passed around a book in which it was written on opposite pages in Italian and Hebrew.

Older villagers to whom Hebrew has come slowly if at all, read their parts in Italian. All have taught themselves to read since 1931, when Signor Manduzio came upon an Italian translation of the old Testament. But 14-year-old Moshe Bucco, who was home for the holiday from the agricultural school he attends, read proudly in fluent Hebrew. Other boys and girls, blushing crimson, read more falteringly.

As the group quaffed wine and sang, a whole roasted lamb was set on the table in accordance with the custom of some Sephardic Jews. Someone sighed, "poor lamb, it had to die."

### 'The Way of the Lord'

"Ah well," declared Grandma Franscaria, who had done the roasting, "we eat the lamb, and the worms eat us. It is the way of the Lord."

The group sang Passover songs in Italian and hymns written by Signor Manduzio in a combination of the earthy Apulian dialect and lofty Biblical phrases, to music composed by Mattoni the cobbler and reminiscent of Roman Catholic hymns. They would have liked an accompaniment, but the village's Tripolitanian Rabbi had ruled that instruments should not be played on Passover.

"Jerusalem, my only beloved bride," they sang, so lustily that the little cement house seemed about to burst and their neighbors, Tripolitanian and Turkish Jews, came crowding round the door that had been left open, according to tradition, in case the prophet Elijah should come.

The neighbors, who were invited in and wine, listened open-mouthed to the full-throated Apulians. Then, while some went on singing, others went outside and danced in the frosty mountain air.

Only a few miles away across the Lebanese border, Mount Hermon's snow glowed in the fitful moonlight. The peaks of Syria lay soft and black in the distance. And the Jews of San Nicandro danced and sang in spite of the occasional drizzle and snow.



1953

## ITALIAN CONVERTS FIND WAY IN ISRAEL

Peasants Who Became Jews 7  
Years Ago Greet Passover  
With Great Enthusiasm

By DANA ADAMS SCHMIDT

Special to THE NEW YORK TIMES.

ALMA, Israel, March 29—Few Israelis will celebrate the Seder tomorrow night with more enthusiasm than "the Jews of San Nicandro," who have found their portion of the Promised Land here in the mountains of Galilee.

For they are Italian peasants and former Roman Catholics, who, led by a prophet of their village, embraced Judaism seven years ago and emigrated to Israel in 1948-49. On a tiny scale theirs has been a religious movement such as has rarely occurred since the Middle Ages.

Their prophet was Donato Manduzio, who taught himself to read in an Italian Army hospital after World War I and soon became the savant of his village, San Nicandro, in the southern Italian province of Apulia. In 1931 he came upon an Italian translation of the Old Testament.

His mission appeared clear to him. He fasted, and from his invalid chair he began preaching to his neighbors about what he had read in the Old Testament. Then he wrote to the Chief Rabbi in Rome, declaring he and his followers wished to become Jews. The rabbi was reluctant because the Jewish religion does not advocate proselytizing, but he sent them books.

In 1937 Mussolini's anti-Jewish decrees were promulgated and the rabbinates counseled a further delay, but Signor Manduzio, impatient, wrote, "Then we will be Jews in all but name."

### Villagers Were Horrified

Needless to say, the parish priest and the ardent Catholics of the neighborhood were horrified, and heated, often violent argument went on from year to year. But when a German unit searched the village for Jews, the Catholics hid "our Jews" in a cave.

In December, 1943, Phinn Lamm, Canadian-born lieutenant in the Jewish Brigade of the British Eighth Army "discovered" the Jews of San Nicandro, and with his help the Rabbinate at last was persuaded, in September, 1946, to authorize the acceptance of about seventy-five villagers into the Jewish faith and to welcome the group into the community of Jews.

In the spring of 1948, five young bachelors of the new Jewish community volunteered for service with the Jewish forces in Israel.

In San Nicandro, Signor Manduzio said he had seen a vision—of goodly olive groves and vineyards on a slope of red, fat earth in the land of Naphtali, where his followers would settle. He told his followers to burn all his pictures, to decide all things in concert in the future and in case of difficulties to consult Mr. Lapide. A few weeks later he died.

Informed of the Manduzio vision, the five volunteers spent their first furlough in Israel with Mr. Lapide, exploring Galilee. High in the mountains they found a spot like that in the vision, leading down to a wide plateau from which one looks out to the purple mountain-tops of Syria and across to the glistening magnificence of snow-covered Mount Hermon, in Lebanon.

By the summer of 1950 the en-

tire community was settled here in the village of Alma, which they shared with Jews from Tripolitania and Turkey.

Here they could be found today, preparing for Passover with Mr. Lapide's guidance. But of the original fifteen families from San Nicandro only eight still are in Alma. There had been a schism, the villagers sadly explained, and Mattoni the cobbler had settled in Acre with his eight children, and six families had moved six months ago to Gey, in the northern Negeb.

It all went back to the days when the Fascists had prohibited Signor Manduzio's meetings and the cobbler had organized in the vineyards his own clandestine, nocturnal sessions of ecstatic singing that the invalid prophet could not attend. The resulting breach between the followers of the two men had never been entirely healed, but the factions still are on friendly terms with one another.

The families in Alma live in a row of little whitewashed cement, one or two-room houses at the edge of the village. Each householder has one and a quarter acres of land behind his house to till as he pleases. Larger tracts of olive groves and field crops are worked in common.

### 'Here We Have Machinery'

"The farming is a lot like San Nicandro," said Eliezer Tritto, 23-year-old veteran of the Arab-Israeli war. "But here we have machinery. In San Nicandro we had none."

He and the other villagers were not satisfied with their cramped houses and planned to build better ones. All seemed determined to stay in Israel. Several are trying to arrange for relatives to follow from Italy.

It has not been easy for these Italians to establish themselves. At first the other villagers treated them as foreigners because they defied the Tripolitanian rabbi and followed their own customs. They still gather to sing the ninety-six hymns written by Signor Manduzio with music by the cobbler Mattoni, but in most respects they have conformed.

The Italians' skill as farmers—and stonemasons and carpenters—quickly won the respect of their neighbors, most of whom had been shopkeepers in Tripolitania and Turkey. Their singing won them delighted audiences.

Now the children have begun to learn Hebrew, though they still trill their R's in the Italian fashion. One of the girls have married a Turkish Jew and another a Jew from Iraq, and one of the young men a Jewish girl from Russia.

This Passover season the Jews of San Nicandro believe they can rejoice in the knowledge that they have won their place and are accepted both as Jews and as Israelis.





# The Temple Bulletin

OF  
Congregation Emanu-El B'ne  
Jeshurun  
Milwaukee 11, Wisconsin

Vol. 20, No. 12

March 11, 1953

Adar 24, 5713

## Sabbath Services

Friday Evening, March 13, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE BIRTHDAY OF MY MENTOR"

The life of Stephen S. Wise

Friday Evening, March 20, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"SOME EXPERIENCES IN SMALL COLLEGES"

Men's Club and Chautauqua Sabbath

## Saturday Morning Services

March 21, 1953 at 11:15 o'clock

Bar Mitzvah of JOHN HALPER  
son of Mr. and Mrs. Maurice Halper

## THE TEMPLE BULLETIN

Published by  
Congregation Emanu-El B'ne Jeshurun  
2419 E. Kenwood Boulevard  
Telephone - EDgewood 2-6960

Affiliated with Union of  
American Hebrew Congregations

Herbert A. Friedman ..... Rabbi  
Samuel Hirshberg ..... Honorary Rabbi  
Joseph L. Baron ..... Rabbi Emeritus  
Sol Altschuller ..... Cantor  
Herman Weil ..... Director Religious Ed.

### OFFICERS

B. F. Saltzstein ..... President  
Edward R. Prince ..... Vice-President  
Charles L. Goldberg ..... Treasurer  
Lillian Friedman ..... Executive Sec.

## Kaddish List

(Taken from Memorial Tablets)

March 13

Percy Fredman  
Jacob Goldberg  
Sophia E. Goodsitt  
Lulu Erensky Ott  
Louisa Pentler  
Sigmund Winter  
Julius Strnad

March 20

Leo Baum  
Regina Kann  
Caroline Zarne

### SERMON NOTES

#### THE BIRTHDAY OF MY MENTOR

March 13

Stephen S. Wise was born on March 17, and always delighted in the fact that this was St. Patrick's day. The Irish police of New York, respecting him for his constant fight against big-city graft and corruption, considered this accident of date a good omen. All his life he used

green ink in his fountain pen.

On the serious side, there is much to be learned from the public career of this great Jew and fiery democrat. He struck so many blows for freedom that his contributions to American and Jewish life

are legion.

In personal terms, it is fair to say that Dr. Wise influenced my concepts as to the role of the rabbi, in general and Jewish life. In many ways, I have adopted his standards and criteria. He died four years ago and I wish to commemorate his death by describing the manner of his life.

H.A.F.

#### EXPERIENCES IN SMALL COLLEGES

March 20

On many a small college campus it is not uncommon to find a complete absence of Jewish students and faculty members. There are hundreds of such colleges across America to which the message of Judaism is brought by visiting rabbis under the auspices of the Jewish Chautauqua Society.

It is readily understandable how very much good is accomplished when a rabbi is made welcome in such a situation and is provided with the opportunity to speak at a chapel service or a convocation. Hundreds of thousands of students from the smaller towns, who might never have had intellectual contact with Judaism or social contact with Jews, are exposed to the Jewish religion.

I have the impression after many experiences as a Chautauqua lecturer, that this program is one of the most constructive devices we have in America to explain the Jew to the non-Jew.

H.A.F.

### MEN'S CLUB SABBATH

Friday Evening, March 20, 8 o'clock

Members of the Men's Club will participate in the ritual



## ATTENTION - PARENTS

Are you interested in the subject matter we teach in our Religious School?

Do you want to know how we teach it?

Do you wish to become acquainted with your child's teacher?

COME TO THE RELIGIOUS SCHOOL  
OPEN HOUSE

Saturday, March 14  
(Grades 6 - 10) 9:30—11:15

Sunday, March 15  
(Kgn. - Grade 5) 9:30—12:00

## SECOND ANNUAL INSTITUTE ON JUDAISM

An Institute on Judaism will again be held this year for the clergymen of our community on Monday, March 23, 1953, at the Temple. Professor Ralph Marcus, a member of the Theological and Oriental Departments of the University of Chicago, and a distinguished scholar and author, will lead the Institute. Invitations have been extended to all of the clergymen of the community.

This year's Institute, which comes at the beginning of the Passover and Easter seasons, will deal with Passover and its relationship to Christianity. Last year's Institute dealt with the boyhood of Jesus.

The Institute will convene Monday morning, March 23, 1953, at 10:15 for a lecture and discussion period. Then, at noon, our clergymen guests will adjourn to the vestry for a luncheon in the form of a typical Seder. The Haggadah will be read. Musical portions will be presented by Cantor Sol Altschuller. Typical Passover dishes will be prepared and served under the direction of Mrs. Roy Conen.

George J. Laiken, Chairman of the Institute Committee, has received the wholehearted cooperation of the Milwaukee Ministerial Association, of which the Reverend Willard W. Schulz, Bethel Evangelical Church, is the president, and of the Milwaukee County Council of Churches, of which the Reverend Herman Thomas is president. They reviewed, and have heartily endorsed, the proposed pro-

(Con't on back page)

## THE MEN'S CLUB



has pledged its  
FULL QUOTA SUPPORT  
to its own NFB project

## THE JEWISH CHAUTAUQUA SOCIETY

This constructive program  
needs your help NOW!

FOR FACTS AND DETAILS SEE  
Norman S. Abrahams  
Chairman  
Herman A. Mosher  
Co-chairman

## KIDDUSH

"Zecher Litzias Mitzroyim' . . . Remember our departure from Egypt."

These glorious words from the Kiddush serve to highlight the Sabbath by indicating that we were once slaves and now have one day free from the travail of the week, and through introspective meditation and joy, we refresh ourselves for the week ahead.

The sanctification over the wine in the synagogue is an old institution. It was recited to accommodate wayfarers who used to lodge and eat on the Synagogue premises. It was originally intended for use in the home before the evening meal. This latter practice survived only in the Ashkenazic ritual, but, according to Natronai the Gaon (853-856) Kiddush was to be recited in the Synagogue even if there were no wayfarers present.

The Kiddush, in Ashkenazic tradition, is chanted in a Major Mode with a lowered "7th" to keep it in the Jewish Modal form, namely the "Adonoi Moloch" mode. It was chanted by the Chazzan or Precentor in a more or less "free style." Where insertions were made for the various Festivals, the music pattern changed in order to indicate that particular Holy day. There were literally hundreds of "Kiddushin" composed, and musical conformity was assiduously avoided in order not to make the Sabbath a "commonplace" celebration.

Cantor Sol Altschuller

INSTITUTE (Con't. from page 3)

gram which had been prepared by the committee after a number of meetings with Rabbi Friedman.

In order to enable Christian Sunday School teachers and other interested church men and women to hear Professor Marcus and witness a Passover Seder, a seminar will be conducted the day before on Sunday afternoon, March 22, 1953, at 2:30. It is expected that several hundred guests will be present.

Plan to Attend the  
**SISTERHOOD CANASTA  
TOURNAMENT FINALS**

**Monday, March 16, 12:30 o'clock  
(noon)**

Homemade "Blintz" Luncheon  
50¢ per plate

If you want to be a "Tournament  
Angel" and be eligible for gifts  
galore, call—  
Mrs. George Ettenheim, ED. 2-0691

**The Sisterhood and Men's Club  
of  
Congregation Emanu-El B'ne Jeshurun**

cordially invite you to attend the annual  
**PASSOVER SEDER**

Conducted by  
**RABBI HERBERT A. FRIEDMAN**

and  
**CANTOR SOL ALTSCHULLER**

for members of the Congregation and their families

**MONDAY EVE, MARCH 30, 1953, at 6 P.M.**

**this year in our own Community Hall**

**ADULTS \$4.50**

**CHILDREN (under 12) \$3.75**

Reservation must be accompanied by check made out to **TEMPLE SEDER  
FUND**, and will close on March 20, 1953. Reservations limited to 350  
persons.

Chairmen: Mrs. Maurice J. Ansfield and Mr. Burton Zucker

**THE TEMPLE BULLETIN**  
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Milwaukee 11, Wis.

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slimmer 13 March 53

DATE \_\_\_\_\_

TO:

1.) born - March 17 (St. Patrick's Day)  
died - April 19 (Patriots Day -  
anniversary of Battle  
of Lexington & Concord)

AMERICAN JEWISH  
ARCHIVES

- A 2.) great American - tried to improve democracy
- B 3.) Social liberal
- C 4.) great rabbi - free fulfill - J.I.R.
- D 5.) fighter for freedom - vs. Hitler - {American +  
World Jewish Congress}
- E 6.) lifelong Zionist
- F 7.) warm friend of every Jew - his heart beat  
for the refugees

### Two Steffen Wises

- 1. champion of social reform - prophet of Israel
- 2. leader of Jews in finding solutions - fighter for Israel

RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 31, WISCONSIN

(A)

DATE \_\_\_\_\_

TO:

Passionate lover of America

"Foreign born Americans like myself do not take America for granted. We look upon American citizenship as the most precious & sacred of honors."

But his whole life was spent trying to make America better.

"Because I am an American I am free.  
Because I am an American I shall live &  
labor to the end that all men be set free."



RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

- Champion of labor unions
- publicly denounced Judge Gary &  
US Steel Corp.
- fought graft & corruption - Johnny  
Waller & Tammany Hall.

RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2415 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

free pursuit for self -  
liberated every other rabbi  
in America & many  
Protestant ministers.

wouldn't "stick to religion" in  
narrow sense - but brought religious  
& ethical principles to bear in life

taught self-pride in Judaism.



RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 31, WISCONSIN

(D)

DATE \_\_\_\_\_

TO:

- led protest march vs.  
Hitler through streets  
of NYC
  - organized boycott vs. Germany
  - Protest vs. Nazism from  
Jan. 1933
-

RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

(E)

DATE \_\_\_\_\_

TO:

did not regard  
~~Saw~~ in Zionism as a form  
of defeatism, escapism, retreat from  
anti-Semitism; but as a positive  
extension of the democratic way of life  
to solve a troublesome human problem.

Perfect synthesis of American & Jew.



RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

Zeilsheim -

Jüdische  
Jüdische

Vergangenheit  
Zukunft

Stefan Ka } - dollar  
Stephanya } U.S.

AMERICAN JEWISH  
ARCHIVES



RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

JCS program 60 years old

DATE 20 March 53

TO: 4-Point Program

- I. 345 rabbis visited  
835 colleges in U.S. & Canada  
addressing 420,000 Christian students & teachers
- II. 205 Summer Church camps - 32,000 Kids
- III. Full Resident lectureships at 15 important universities
- IV. 21,000 volumes to 560 college libraries



RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANUEL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

Ten questions most commonly asked:

1. What is Jewish definition of God?
2. " " " attitude to Jesus?
3. Why did Jews crucify Jesus?
4. What is difference between Jewish + Christian Bibles?
5. Are the Jews a race?
6. Why have the Jews been persecuted through the centuries?
7. Why do Jews tend to be so clammy?
8. Do Jews welcome converts?
9. What is Jewish attitude toward intermarriage?
10. What is basic difference between R, C, O?

---

all 10 - SUPERIOR  
6-9 - WELL INFORMED  
below 5 - POOR

RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

## Questions

- 1) from well-meaning people, but ignorant:  
E.g. - It isn't true, is it, that Jews  
ever used Christian blood for Passover?
- 2) from really ignorant:  
Is the Talmud a secret book  
which describes a world-wide  
scheme to gain control of world?
- 3) from the innocent + naive:  
Why don't the Jews accept Jesus?



RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANUEL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

3) from the curious:  
Is it true that Jewish law  
requires the brother to marry his  
brother's widow?





# The Temple Bulletin

OF  
Congregation Emanu-El B'ne  
Jeshurun  
Milwaukee 11, Wisconsin

Vol. 20, No. 13

March 25, 1953

Nisan 9, 5713

## Sabbath Services

FRIDAY EVENING, MARCH 27, at 8 O'CLOCK

AMERICAN JEWISH  
RABBI HERBERT A. FRIEDMAN  
ARCHIVES

will speak on:

"XENOPHOBIA - U.S. STYLE"

---

FRIDAY EVENING, APRIL 3, at 8 O'CLOCK

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE BATTLE OF THE WARSAW GHETTO"

Tenth Anniversary

---

## Saturday Morning Services

11:15 o'clock



## THE TEMPLE BULLETIN

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Joseph L. Baron ..... Rabbi Emeritus  
Sol Altschuller ..... Cantor  
Herman Weil ..... Director Religious Ed.

### OFFICERS

B. F. Saltzstein ..... President  
Edward R. Prince ..... Vice-President  
Charles L. Goldberg ..... Treasurer  
Lillian Friedman ..... Executive Sec.

## Kaddish List

(Taken from Memorial Tablets)

### March 27

Isaac Kratzenstein  
Robert Braunfeld  
Abraham Carlsruh  
Karl Feld  
Herbert Hartstein  
Dora S. Levin  
Rickchen Meissner  
Morris Miller  
Emil Strauss  
Abraham Usow

### April 3

Laura Bloch  
Joseph Cohen  
Anna Eckstein  
Meyer Fein  
Bertha Glass  
Eugene Hartstein  
Adelina Lipman  
Julius Michels  
Fannie Oplatka  
Louis Roos  
Jacob Sadek

## In Memoriam

HANNAH BENYAS  
MINNIE BRAUN  
RAYMOND SCRIBNER  
SARA STEINBERG

## SERMON NOTES

### XENOPHOBIA - U.S. STYLE

March 27

The Greeks had a word for it—and McCarran-Walter turned that word into law. It is not a nice word, and the law is not a nice law.

Probably no other piece of recent legislation has been opposed so bitterly, condemned so widely, attacked by such a cross-section of America. It was vetoed by Truman, and became an issue in the campaign, when both candidates agreed that it should be amended. Just what Eisenhower will do is uncertain, but if he is in any measure responsive to the will of organized Protestant and Catholic groups, as well as Jewish, he will certainly concentrate on this problem.

Exactly what is the McCarran-Walter bill? Why are we opposed to it? What changes should be made? I offer this sermon at a time when the liberal voice should make itself heard in the land.

H.A.F.

### THE BATTLE OF THE WARSAW GHETTO

April 3

Ten years ago, on the night of the First Seder, the battle of the Warsaw Ghetto began. More than a half-million Jews had been herded behind the walls in 1941. By 1943 there were only forty thousand left alive. These, in a great act of heroism born out of desperation, determined, on the night of the Festival of Freedom, to fight back.

Almost everyone perished before the battle was over. Revolvers could not long stand against artillery, nor grenades against tanks. The Nazis overwhelmed them physically—but spiritually they won their freedom.

For here were men standing up to the tyrant, with heads unbowed. So long as the spirit of some men is unconquerable, even though the body be bloodied, all other men everywhere take courage.

Essentially, this is the message of Pesach—and it is fitting that we recall Warsaw as well as Egypt.

H.A.F.

### SPRING RECESS

Classes in the Religious School will not be held on Saturday and Sunday,  
**APRIL 4-5, 1953**

Classes will resume sessions the following Saturday and Sunday

## Sisterhood Funds

### THE FLORAL FUND

The Sisterhood acknowledges with thanks the receipt of contributions for flowers to decorate the altar:

January 30 in loving tribute to the memory of Joseph Goldman

March 6 in honor of Rabbi Herbert A. Friedman on his first anniversary as spiritual leader of our Congregation from the Men's Club.

March 13 in honor of the birth of Marsha Bea Waxman and the birthday of Judith Ann Gerson

Other contributions have been received:

In honor of Dr. and Mrs. Herman Huber on their 25th wedding anniversary.

In memory of Sol J. Weil

Lena Hammel

Fanny Gassman

Bertha Anerhaim Cohn

Joseph Goldman

Eugene Seelig

### THE TEMPLE BEAUTIFUL FUND

The Sisterhood Temple Beautiful Fund acknowledges with thanks the receipt of the following contributions:

#### IN HONOR OF

The recovery of Fred Goodman from Ida and Jack Ozonoff

The birthday of Mrs. A. Moritz from Arthur and Bobette Kovacs

The 20th anniversary of Mr. and Mrs. Clarence Veit from Arthur and Babette Kovacs

New son, Michael, the son of Mr. and Mrs. Leonard Heyman from Aunt Ethel and Uncle Izz Friedman

#### IN MEMORY OF

Joseph Goldman from Marvin and Gerry Fein

Elizabeth Anne Goldman

Mrs. Gettie Berolzheimer

Miss Beulah Berolzheimer

Bill and Marge Anton

Mary Friedman from Mellie Abraham

Bill and Marge Anton

Fannie V. Gassman from Mrs. Louis Pentler

Mrs. Morris Zarne

Sarah and Sam Friedman from Lucille and Maury Ostrow

Bill and Marge Anton

Anna Bornstein from Lucille and Maury Ostrow

Bill and Marge Anton

Ida and Jack Ozonoff

Sarah and Samuel Bornstein

Jay and Becky Franklin

Sarah Zubrensky from Ben and Gladys Sherman

Leo Lerner from Ben and Gladys Sherman

Jean Polachek from Mr. and Mrs. Richard Teweles

Arthur Breslauer from Arthur and Babette Kovacs

#### FOR MEN ONLY!

#### MEN'S CLUB FATHER AND SON NITE

Tuesday, April 7, 1953 at 6 o'clock  
in the Temple Vestry

Delicious Catered dinner at  
\$1.35 per plate

Entertainment that will thrill all

Special favors for children

Party will end at 8 o'clock

Checks for Reservations, at \$1.35  
per plate, may be sent to Mr. Art  
Krass, 4107 N. Bartlett Avenue

Make your reservations today!  
Limited capacity 300

### HALLEL - Psalm 113 - 118

*"Bizes Yisroel Mimitzrayim bes ya-  
kov meam lo-oz boyoso yebuda le kodsbo  
yisroel mamsblosa"*

*"When Israel went forth out of Egypt,  
the house of Jacob, from a people of  
strange language, Judah became his sanc-  
tuary, Israel his dominion." Psalm 114*

A dominant note of praise and thanks-  
giving is characteristic of the Jewish lit-  
urgy. In the Passover service this is made  
clear in the Hallel, which distinguishes  
the supreme occasions of Israel's rejoicing.

"Hallel is the Jewish song of jubilation  
that has accompanied our wanderings of  
thousands of years, keeping awake within  
us the consciousness of our world-histori-  
cal mission, strengthening us in times of  
sorrow and suffering, and filling our  
mouths with song of rejoicing in days of  
deliverance and triumph. To this day it  
revives, on each festival season, the mem-  
ory of Divine redemption, and our con-  
fidence in future greatness." (S. R. Hirsch)

Cantor Sol Altschuller



## UNION OF AMERICAN HEBREW CONGREGATIONS

The 42nd General Assembly of the Union of American Hebrew Congregations, the National Federation of Temple Sisterhoods and the National Association

of Temple Secretaries will convene at the Commodore Hotel, New York City, April 19-23.

Any member of the Congregation or Sisterhood who plans to be in New York at that time and who would like to attend these sessions is urged to contact Miss Lillian Friedman at the Temple Office.

### **Passover Services - 5713-1953**

#### **CONGREGATIONAL SEDER**

**Monday evening, March 30, at 6 o'clock in the Community Hall**

conducted by **RABBI HERBERT A. FRIEDMAN**

and **CANTOR SOL ALTSCHULLER**

#### **FIRST DAY OF PASSOVER**

**Tuesday morning, March 31, at 10:30 o'clock**

**RABBI HERBERT A. FRIEDMAN will speak**

#### **LAST DAY OF PASSOVER - YIZKOR SERVICE**

**Monday morning, April 6, at 10:30 o'clock**

(Please notify the Temple Office of names to be mentioned during the Yizkor Service)

### **THE TEMPLE BULLETIN**

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Milwaukee 11, Wis.**

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TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

Creation of Warsaw Ghetto  
in October 1940

22 July 1942 - deportations began  
until mid-October 1942

50,000 left.

in Spring '43  
Rumms reached Ghetto that Germans  
planned to liquidate remainder.

organized resistance planned.



RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANUEL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

650 Jewish fighters VS. 2100 Germans

each Jew - 1 revolver 10-12 bullets  
each Jew would have to eliminate 3 Germans  
with 12 bullets. This was  
impossible.

also Germans had tanks, mortars, cannon,  
flame-throwers, tear gas, machine guns

Jews had few rifles, grenades, motor cocktails

RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

19 April

43 - fight started  
DATE \_\_\_\_\_

TO:

First two days of fighting

Jews

AMERICAN JEWISH

Germans

17 Killed - 41 wounded

ARCHIVES

33 Killed - 19 wounded

700 To Umschlagplatz

758 - 22

This surpassed Bialystok.

For the Jew, this fighting back was  
the greatest thing that ever  
happened.



RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

By end of first week -  
25,000 Jews departed

Despair set in

Death of baby - P. 593 "THE WALL"  
symbol of fight to the death

FIGHT IN BUNKERS, CELLARS, ETC.

RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

message sent to outside  
world on 9<sup>th</sup> day -  
received in London -

p. 10 - Schwarzbart's pamphlet

---



RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANUEL D'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 31, WISCONSIN

DATE \_\_\_\_\_

TO:

Fight started 19 April - 1943

Seder night  
AMERICAN JEWISH  
ARCHIVES

17 May - burned Great Synagogue  
as symbolic end of battle

EVERY HOUSE

continued in rubble until Sept.

28 days of glory

RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANUEL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

What are lessons to be learned:

2. Don't depend upon help from outside -  
do it yourself.
  1. Fight even defensively, for your own  
moral & world's esteem. This is  
in spirit of Maccabees.
  3. The place of the Warsaw Ghetto  
uprising in Jewish history is fixed  
for all time. It will be an  
eternal source of national pride.
- MASADA, 1948 ver.



RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

4. Mordecai Anilewicz wrote on  
23 April —  
"my life dream is fulfilled. The  
Jewish self-defense inside the ghetto is  
a fact. The Jewish armed resistance is  
established. I have witnessed the heroic  
battles waged by the Jewish fighters."

Kibbutz - near Gaza - bears his  
name + statue.

RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANUEL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

DATE \_\_\_\_\_

TO:

Speech on Peretz - down in  
flickering - light bunker during fighting -  
in "The Wall" p. 548-9  
on essence of Jewishness.



WHAT IS JEWISHNESS?: "Jewishness is that which makes the Jews, in eras of national independence, feel free and enables them to fashion institutions as embodiment of their national creative will. Jewishness is, in such times, joy, ecstasy, zestful living.

"Jewishness is that which creates, in troubled eras, institutions for defense, for prevention of danger, for protecting itself and its members. Jewishness is, in such times, a call to battle and a challenge to heroism.

"Jewishness is that which must, in times of dependence and weakness, retreat into its shell, conserve its resources, endure in silence, and wait for better days. Then Jewishness is hope and pain, messianic dreams and other-worldliness. Then it demands real sacrifice.

-----"Nomadic blood. A wandering clan in the desert.

"Implanted in its blood--honesty and justice. Of these qualities does it fashion its God, a God who accompanies it on all its wanderings and is therefore not formed of wood or stone, a God who moves and lives. A sublime concept of the deity, a free and breathtaking concept of a boundless, limitless universe....

"Now I am not advocating that we shut ourselves up in a spiritual ghetto. On the contrary, we should get out of such a ghetto. But we should get out as Jews, with our own spiritual treasures. We should interchange, give and take, but not beg.

"Ghetto is impotence. Cultural cross-fertilization is the only possibility for human development. Humanity must be the synthesis, the sum, the quintessence of all national cultural forms and philosophies". -----I. L. Peretz

(Quoted by John Hersey in "The Wall")

WHO MAKES THE WALL?: There are two ways of looking at the wall between Jews and gentiles: from the inside and from the outside: there is much to be said on both sides. On the one hand, it can be said that the actual masonry is done by the Jews: the Jews mix the mortar and lay the bricks and complain about the wall, but are sometimes glad to have it. On the other hand, it is the goyim who oblige the Jews to build the wall and who supply most of the materials for it; and they are very smug about its existence; without ever going inside it, they assume it is better to be outside and to keep the Jews inside."

-----Mordecai Apt in "The Wall"



BETHEL 100TH ANNIVERSARY: "In behalf of the 100th Anniversary Committee of Temple Beth El of Detroit, I have the honor to extend to you and the members of your Congregation a warm welcome to attend the Centennial Service which will take place on Friday evening, March 24th, at 8:15 o'clock. This is a noteworthy and historic event in the State of Michigan, and I know has special significance for you and your members.

"I also would like you to represent your Congregation by taking part in the processional that will open the Service, and to be seated on the pulpit during the Service. I know that you and your members will enjoy this experience. Please let me have your acceptance at your earliest convenience."

Rabbi Benedict Glazer

We extend our heartiest congratulations to our sister congregation on this most happy occasion. We know that Temple Beth El will continue to lead and guide the Reform movement of our state and point the way to an ever-increasing appreciation of the role which our congregations can play in the furtherance of Judaism.

WHAT IS DEMOCRACY?: "I think the idea of leadership is greatly over-rated in our present day. In pioneer days it is necessary to have leaders who go out and settle the country and in a sense, lead the way for the others to follow; but when the country becomes populated, it is a much better-integrated society if there are many owners of farms and of businesses, each doing his part to contribute to the society and not just a few large landowners who employ the others. So in our present state of ignorance about human relations it is a good thing for those who know more to conduct research and tell the rest of us what they have learned. But it should not be assumed that only the few can contribute. Even a small child may know some things better than an adult. He may have had experiences which the adult has not had. If he is a European child, he may have seen horrors that most American adults cannot comprehend. Likewise, a person who lives a sheltered provincial life may have a beautiful landscape near his home which the world traveler has never seen. Therefore we should not scorn the contribution of the less intelligent or the less experienced, for all are needed in order to bring understanding in place of ignorance. As Jeremiah said: 'And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord.'"

---From a letter to Rabbi Essrig



# LEST WE FORGET!

## A Ritual of Remembrance

For the Six Million Jews who perished at the hands of  
the Nazis, and for the heroes of the Ghetto uprisings.



To be observed  
at the Passover Seder  
wherever the Seder is celebrated

---

Keep this folder in your Passover Haggadah

Perform this Ritual after the **THIRD** of the Four Ceremonial Cups, just before the door is opened for the symbolic entrance of the Prophet Elijah.

The Ritual consists of **THREE** parts.

**PART ONE:** All rise, and the host, or leader of the Seder, recites the following:

בְּיָדֵי שְׂמוּרִים זֶה נֵעָלֶה בְּדוּוּלָיו וּרְחִימוּ אֶת זֶכֶר שֵׁשֶׁת  
מְלִיוֹנֵי אֲחֵינוּ בְּגוֹלֶת אִירוּפָּה, אֲשֶׁר נִסְפוּ בְּיַדֵי עָרִיץ וּמֹוֹיד  
אֲשֶׁר הִרְעָה לְעַמּוֹ שְׁבַעֲתִים מִפְּרָעָה.

וְזֶה דְּבַר הָעָרִיץ לְשִׁלְחֵי מוֹמְתוֹ: לְכוּ וְנִכְחָדֶם מִנֵּי וְלֹא יִזְכֵּר שֵׁם  
יִשְׂרָאֵל עוֹד. וַיִּהְיֶה תְּמִימִים וְטָהוּרִים, אֲנָשִׁים נָשִׁים וְטָף, בְּאֵדֵי  
רָעַל וּבְאַשְׁרָפוֹת־כַּבָּשָׁן. וְלֹא גִרְזָה לְסַפֵּר בְּרַע מַעֲלָדֵיהֶם פֶּן  
יִחַלֵּל אֶת צַדִּים אֱלֹקִים אֲשֶׁר בּוֹ יִבְרָא הָאָדָם.

וּפְלִיטָה עַמּוֹ בְּנִטְאוֹת וּבְמַחֲנוֹת הַהֶשְׁמַד מִסְרוּ נַפְשָׁם עַל  
קְדוּשַׁת הַשֵּׁם, וְרַבִּים מֵהֶם לָבְשׁוּ רוּחַ גְּבוּרָה וַיִּתְקוּמָמוּ נֶגֶד הָרָשָׁעִים  
וַיַּפִּילוּ בָהֶם חֲלָלִים. וּבְלֵיל הַתְּקֻדָּה חָג הַפֶּסַח קָמוּ שְׂרִידֵי הַנֶּטוּ  
בְּנִרְשָׁה וַיִּלָּחֲמוּ עִם הַטֹּמְאִים כִּי הוֹדָה הַמַּכְבִּי בְשַׁעְתּוֹ. הַנֶּאֱהָבִים  
וְהַנֶּעֱמִים בְּחִיָּהֶם וּבְמוֹתָם לֹא נִפְרְדּוּ. וְאֵת כְּבוֹד יִשְׂרָאֵל עַל גֵּם  
הִרְיָמוּ.

וּמִמַּעַמְמָקִים פָּתְחוּ הַקְדוּשִׁימוֹ אֶת פִּיהֶם בְּשִׁירַת אֲנִי מֵאֲמִין  
בְּבִיאַת הַמָּשִׁיחַ.



**PART TWO: The host, or a guest, reads this rendition of the Hebrew:**

On this night of the Seder we remember with reverence and love the six millions of our people of the European exile who perished at the hands of a tyrant more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembreed no more. And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah the Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world.

And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah, when justice and brotherhood will reign among men.

**PART THREE: All sing *Ani Maqmin* ("I Believe"), the song of the martyrs in the Ghettos and liquidation camps. (Music on last page).**

אֲנִי מַאֲמִין בְּאַמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ :  
וְאִף עַל פִּי שִׁיתְמַהֲמַה, עִם כָּל זֶה אֲנִי מַאֲמִין !

I believe with perfect faith in the coming of  
the Messiah; and though he tarry, none the less  
do I believe!

# ANIMA MIN

(I Believe)

*with fervor*

Adapted by B. CARP

A musical score for the song 'ANIMA MIN (I Believe)'. The score is written on ten staves, each with a treble clef and a key signature of two flats (B-flat and E-flat). The melody is simple and repetitive, with lyrics written below the notes. The lyrics are in Hebrew and English, with some words in English and some in Hebrew. The lyrics are: A' - ni ma - a'min, a' - ni ma - a'min, a' - ni ma - a' - min, De - e' - ru - no shi' - ley - mo, B' - vi - as ha - mo - shi - ach, b' - vi - as ha - mo - shi - ach a' - ni ma - a'min, B' - vi - as ha - mo - shi - ach, b' - vi - as ha - mo - shi - ach a' - ni ma - a'min, A' - ni ma - a'min, a' - ni ma - a'min V' - af al i she - yis - ma - mey - a, im - kol - ze - a' - ni ma - a'min V' - af al pi she - yis - ma - mey - a, im - kol - ze - a' - ni ma - a'min.

This Riatal was prepared by the American Jewish writer, Rufus Lears. Permission to reprint the song was obtained from the National Jewish Welfare Board. For additional copies write, enclosing stamped-addressed envelope, to

**COMMITTEE FOR A RITUAL OF REMEMBRANCE**

**1776 BROADWAY, NEW YORK 19, N. Y.**

Suite 1506



## XENOPHOBIA - U.S. STYLE

March 27, 1953

One hundred and seventy years ago George Washington said "The bosom of America is open to receive not only the opulent and respectable stranger, but the oppressed and persecuted of all nations and religions; whom we shall welcome to a participation in all our rights and privileges, if by decency and propriety of conduct they appear to merit the enjoyment."

Washington was speaking not only for public consumption but also from the conviction of his own heart. We have a record that he asked a former aide to help get him several immigrants for his own plantation, stating, "If they are good workmen, they may be of Asia, Africa or Europe. They may be Mohammedans, Jews, or Christians of any sect."

Of course, even in Washington's time there were those men of little faith and little vision who felt that these great and hospitable shores could no longer absorb new blood. There is a

story told in a pamphlet issued by the CIO, which is very revealing. A certain Congressman once made a speech in the House of Representatives in which he declared that while a liberal immigration policy had been sound enough when the United States was new and unsettled, now that the country had reached maturity and was fully populated, further immigration should be shut off. The Congressman was Harrison Gray Otis of Massachusetts. The year in which he thus advocated the end of immigration was 1797. The CIO paper goes on to comment editorially, "It is unnecessary to comment on what would have happened to this nation had Mr. Otis' suggestion been adopted at that time."

Traditionally we have heard the charge that organized labor in America has been against the influx of new immigrants for fear that the indigenous labor pool would be driven into unemployment by the competition. But the broad and liberal policy of the CIO in regard to the McCarran Act gives the lie to this misconception.

And not only have the forces of labor spoken out against the



restrictive clauses of the McCarran Act, but virtually every important segment of American public life has expressed itself. The Council of Churches of Christ in America went on record opposing the bill.

Similar action was taken by the National Lutheran Council, the Y.W.C.A., and the National Council of Catholic Women. In addition to these church groups, there has been a tremendous newspaper reaction all across the country against the provisions of this bill. The New York Times, in its careful and conservative way, feels that the bill is simply a codification of all previous errors, with very little to recommend it. It was amazing to me that even the New York Journal American, which is the usually rabid Hearst paper, devoted its entire editorial column to the subject and reached the following conclusion: "The evidence is strong that the McCarran Act does contain sections that tend inevitably to racial and religious discrimination and we feel that these sections should be rewritten and amended. The whole matter is of such importance that we think the act should be re-examined, studied, discussed and argued by the new Congress."

We will recall, of course, that President Truman vetoed the bill with a very strong and clear statement in which he said that it did disservice to the concept of a free democracy which we espouse so vigorously both at home and abroad. Congress passed it again over his veto, but history will record his arguments.

Jewish groups were unanimous in their disapproval of the provisions of the bill. The Anti-defamation League issued several carefully documented and analytical brochures describing the weaknesses and pointing out the discriminatory features. Perhaps the words of Rabbi Israel Goldstein, President of the American Jewish Congress, most adequately reflect the enlightened Jewish point of view. He said: "The passage of the McCarran Bill was a victory for the xenophobe, a defeat for American prestige abroad, a subversion of domestic morale and a repudiation of democratic principle. At the present time the immigration law is conceived and administered as though it were an obstacle course designed to trip up those who seek to enter America. We must take the opportunity which now presents itself to reshape our immigration and



naturalization laws so that they better reflect American ideals. We do this not alone for the alien. We do it as much for our own self respect. It is essential that our immigration and naturalization procedures be purged of every taint of racial, religious and ethnic discrimination. Nothing less than this is worthy of a freedom loving people."

And, to cap the climax, President Eisenhower himself, in his State of the Union address to Congress on February 2nd said this: "It is a manifest right of our government to limit the number of immigrants our nation can absorb. It is also a manifest right of our government to set reasonable requirements on the character and the numbers of the people who come to share our land and our freedom. It is well for us, however, to remind ourselves occasionally of an equally manifest fact: we are - one and all - immigrants or sons and daughters of immigrants.

Existing legislation contains injustices. It does, in fact, discriminate. I am informed by members of the Congress that it was realized, at the time of its enactment, that future study of the basis

GILBERT BOND

of determining quotas would be necessary. I am, therefore, requesting the Congress to review this legislation and to enact a statute that will at one and the same time guard our legitimate national interests and be faithful to our basic ideas of freedom and fairness to all."

I think it was a fine act of courageous statesmanship for Eisenhower to have spoken as he did. There are those reactionaries in his party who would accuse him of toadying to the spirit of Truman in condemning the bill as he did. There are also those bigots who would accuse him of succumbing to the pressures of Catholic and Jewish groups who are most interested in changing the provisions of this act. But, resisting all tendencies to cater to such base and sordid approaches, Eisenhower spoke out fearlessly and clearly.

If all of these people, institutions, organizations, have been attacking and criticizing the bill for its weaknesses and shortcomings, one has a legitimate right to ask who its defenders are. Apparently those who defend the basic philosophical approach of the bill are certain veteran's groups and certain individuals



whose myopic approach enables them legitimately to be characterized as isolationists, jingoists, suspicious of foreigners, and thoroughly unrealistic in the concept that America can practice democracy at home and deny it abroad. It is indeed strange that in this company we should find one whose voice was once clearly opposed to the points of view manifest in this list of adjectives. But unfortunate as it may be, it is true that Dorothy Thompson has joined the defenders of the bill and wrote as follows in the Chicago Daily News of January 6: "After a century of large scale immigration the scientific approach would be to study results. What stocks have produced the larger number of loyal and distinguished citizens, and of independent, self-supporting, law abiding families? What stocks have produced the larger number of indigents, cripples, spies, racketeers? Since immigration must be selective should not the selection consider experience in regard to national character and eugenics?

Do we or do we not wish to remain predominantly a Christian country? Do we wish to remain predominantly a white country? These

GILBERT BOND

questions are political dynamite but they are necessary to any fundamental consideration of the immigration problem."

Frankly, I do not any longer understand Dorothy Thompson's mind. This is a kind of Nazi racism at its worst. She is suggesting that we select immigrants on the basis of scientific breeding of high eugenic stock. This is exactly what Hitler's philosophers preached when they spoke about the inferiority and superiority of certain races.

I'm afraid that this crucial matter is at the very heart of the bill itself. I should like to list for you the major provisions of the bill, so that you can see what it is that is considered so outrageous. The first and most important provision is the method by which immigrants are selected for this country, or permitted to come here. The system utilized is called the National Origins Quota. In all fairness, let it be said that this system of establishing quotas on the basis of source of origin was not invented by Senator McCarran or Representative Walter. This system went into effect with the immigration law of 1924, which was passed after World War I, in an



~~P~~

atmosphere of isolationist hatred of all foreigners. In the mood in which America found itself after the first war, it was inevitable that there should be this strong reaction. But while McCarran did not invent this system, there is no excuse whatsoever for his having perpetuated it. The immigration laws have been under study for the past three years. In producing one omnibus bill, which sought to codify all of the scores and scores of regulations which have accumulated on the statute books since 1924, McCarran and his committee had the opportunity to come up with a clean sweep and focus upon an entirely new approach toward the selection of immigrants. But they chose deliberately not to do so. In my judgment this is the worst feature of the bill. Let us see how it works.

High quotas were assigned to Anglo-Saxon countries. Low quotas were assigned to countries of southern and eastern Europe. This delineation between national origins has in it the implied doctrine of racial and ethnic superiority. As a matter of fact, it is not even implied but was made very explicit by the late Senator Henry Cabot Lodge in a speech before Congress in 1896, in which he

advocated a literacy test because it "will bear most heavily upon Italians, Russians, Poles, Hungarians, Greeks and Asiatics, and lightly, or not at all, on English speaking immigrants, or Germans or Scandinavians or French." He further commented that those specified ethnic groups who would find difficulty in passing the literacy test "are elements which no thoughtful or patriotic man can wish to see multiplied among the people of the United States".

This was Nordic superiority doctrine in its most outspoken manner. The grandson of the late Senator, also Henry Cabot Lodge, made a forthright criticism of the McCarran Act and asserted that he was never in favor of it, and was recorded in the Senate to sustain Truman's veto. So far has the grandson come from the position of the grandfather in a new appreciation of the role of the equality of man.

In terms of the way these quotas are set up for various countries, it is shocking to see the discrepancies which exist.

For example, Great Britain has <sup>annual</sup> a quota of 65,000 and Greece an annual quota of 300. This means that we consider a man from Great



Britain to be worth two hundred times what a man from Greece is worth. By what power of logic can this be proved, by what right of the religious sense of the equality of all men can this be maintained?

The large quotas which have been assigned to the Anglo-Saxon countries have been unused by these most favorite countries. For many, many years the quotas given to England, Ireland and Germany have never been fully utilized. But these unused quotas cannot be spread among countries with long waiting lists of people eager to come here but with no possibility for 10 or 20 or 30 years until a number can be made available to them.

II.

The second set of provisions in the bill which represent such an affront to those who truly believe in the concept of equality are the special laws which are provided for the naturalized citizen as against the native born citizen. Under the terms of the McCarran Act it is easier to deprive naturalized citizens of their citizenship and thus to deport them. In effect, this sets up two classes of citizenship in America. The new law makes it easier for the government

to find causes for denaturalization. Whereas it was necessary previously to provide proof of fraud at the time of applying for naturalization, now it is merely necessary to prove that a citizen failed at the time he was naturalized to tell about some incident in his past which might be considered, years later, as a "material fact". And thirdly, there is no time limit to this. There is no statute of limitations. The possibility of denaturalization remains over his head for the rest of his life. A small matter, but one equally indicative of the distinction which is made between two classes of citizens is the fact that naturalized citizens remaining abroad five years or more lose their citizenship automatically. No such restriction is placed on the native born, who may remain abroad for decades without suffering any deprivation.

III. With regard to aliens, the new law is also more stringent

than any of its predecessors. Some of the provisions which make

deportation possible are not even based on any really serious

charges. Deportation may be ordered for previous misdemeanors having

nothing at all to do with crucial things such as subversion of America,



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25% COTTON FIBRE

~~13~~

fraud in entering the country, crime, moral turpitude. An alien can be deported, for example, if he fails to report his address every year to the Attorney General, or if he fails to report a change of address within ten days. This makes deportation a punitive measure in the hands of the officials of the Immigration Service.

Senator Lehman spoke bitterly and often during the debates on the bill against its passage. He complained that the way the bill was being written would involve the threat of deportation proceedings hanging over the heads of three and a half million aliens and eight million naturalized citizens. And he indicated that this threat was not limited in time but hung over them for life. He gave an example, theoretically, which is a clear cut indication of the harshness and the injustice of this bill. His example has been repeated often and I offer it to you now.

Senator Lehman said: "Take an alien who has lived here twenty years, through all his mature life. He has a wife, children, even parents here in this country. He writes a letter to the editor of

the local newspaper criticizing the mayor, the chief of police, or gets some influential politician aroused against him. The Immigration and Naturalization Service is asked to look into the alien's record. It is found that twenty years ago he was convicted of drunken driving, or violating OPA regulations, or local sanitary ordinances. That man can be taken from his family, his home, his friends and deported on the grounds of this long forgotten conviction. The authority for such a deportation is found in Section 241-A-4 of the McCarran Bill."

IV. The law is unfair to negroes. It's most blatant violation involves the British West Indies. Practically the entire population of these islands is negro. If the national origins quota system is to prevail, then any immigrants desiring to come from the British West Indies to America should come under the British quota, which is large and ample, but the British West Indies have been taken off the British quota and have been allotted a quota of 100 to each colony. This is a blatant and vicious anti-negro provision.



V.

Again the law is unfair to Orientals. It is often said that the new law has at least one good point - namely that it offers quotas to Asiatics for the first time. It is true that a quota of 100 is allotted to each country or dependency in Asia and the Pacific. Thus the teeming millions of China, Japan, Korea or the Pacific Islands, find that each of their countries now has the precious number of 100 visas permitted to it. But what the law gives with one hand it takes away with the other. Because it states that any person born in any other country of the world, in South America, where no quotas are applied for instance, or in a European country like Germany where there is a high quota, any person born in any country in the world, if he be of Asiatic parents, is charged against the Asiatic quota, small as it is, not against the quota of his birth, of which he is a citizen. Again, if ~~you are~~ <sup>is to be applied,</sup> ~~going to apply~~ the national origins quota, then a person born in England, of a Chinese parent or parents who have become British citizens, should emigrate to the United States under the British quota. But his number is charged against the Asiatic country of which

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his parents or ancestors are descendants. There is absolutely no justification or logic for this discriminatory feature.

VI.

Lastly, let us not forget one of the greatest mockeries and ironies to be found anywhere in this unfortunate piece of legislation. I refer to the fact that while citizens of Greece, who are our staunch and dignified allies in the present struggle, are considered to be worth only 300 per year, former members of the Nazi and Fascist parties of Germany and Italy and the Falangist party of Spain are considered to be excellent material to be welcomed to the United States. How is this possible?

The law excludes all members, present and past, of organizations "which advocate the establishment in the United States of a totalitarian dictatorship". Mr. Robert Alexander, the Assistant Chief of the State Department Visa Division, was asked to give an interpretation of this sentence. He said that the State Department has interpreted the key words "in the United States" to mean that a ban will not be applied to former Nazi or Fascist party members, because the Fascist, Nazi and Falangist parties will not be considered



as having advocated totalitarianism in the United States, even though they may have advocated totalitarianism in their own countries. Thus a person who spent years denouncing or destroying democracy in his own land would be welcome as a fit candidate for citizenship in America. This is simply ridiculous on the face of it.

An Associated Press dispatch from Frankfort, Germany on the 11th of November said that the United States Consulate there estimated that four thousand former Nazis, previously denied admission to America, are now eligible to be reconsidered - and that probably as many as two thirds of them would ultimately be approved. A few days later the New York Times editorialized on this ironic situation.

The editorial read, in part, as follows: "A new quirk has been found in that misbegotten piece of legislation known as the McCarran Act. This new law contains a provision against Communists and former Communists entering the United States as immigrants.

We certainly do not wish to admit anyone who has the faintest shred

of sympathy with Communism. Our domestic Communists are quite sufficient for our needs. We don't want any more.

"But it now appears that whereas the old law barred not only Communists but also Nazis, Fascists and Falangists, the new law contains no such provision. The consequence is that, while one breed of totalitarians is excluded, other breeds are apparently welcomed. We could acquire an infusion of former Storm Troopers and others who shared in Hitler's guilt. These veterans of an unholy crusade against civilization would perhaps crowd aside some of Hitler's surviving victims who might otherwise have been admitted.

No doubt at the present moment Communism is more dangerous to our safety than Nazism, Fascism or Falangism. But safety is not the only object of our democracy. Integrity is also a necessity, and integrity demands that if the McCarran Act in this respect permits what it seems to permit, the Act should be amended."

The bill was passed last July. In September Truman appointed a seven man commission to study and evaluate it. The commission



consisted of:

Philip B. Perlman . . . . . Former Solicitor General of the  
United States

Earl G. Harrison . . . . . Former United States Commissioner  
of Immigration

Msgr. John O'Grady . . . . . Secretary, National Council of  
Catholic Charities

Rev. Thaddeus Gullixson . . . President, Luther Theological  
Seminary of St. Paul

Clarence E. Picket . . . . . Honorary Secretary, American Friends  
Service Committee (Quakers)

Adrian S. Fischer . . . . . Legal Advisor to the State Department

Thomas C. Finucane . . . . . Department of Justice

This Commission conducted exhaustive hearings all over the nation. It received testimony in writing and listened to testimony orally. It studied the matter for many, many weeks and when it published its conclusions in January of 1953, they were no more than was to be expected from a body as fair-minded and impartial as was the Commission.

The general conclusions of Truman's Commission were as follows:

1. That the Act applies discriminations against human beings on account of national origin, creed and color.
2. That it rests upon an attitude of hostility and distrust

of all aliens.

3. That it ignores the needs of the United States in domestic affairs and foreign policies.
4. That it contains unnecessary and unreasonable restrictions and penalties against individuals.
5. That it is badly drafted, confusing, and in some respects, unworkable.

Then the Commission went ahead to make many, many positive recommendations for changes and a completely different orientation and approach toward the problem of how to handle the question of immigration.

This is the story briefly. I tell it to you because in my judgment the passage of this bill has represented a blot on the American escutcheon. We cannot preach democracy and refuse to practice it. We cannot long endure such an unbearable discrepancy between theory and practice. We can neither maintain face with our own past and ideals nor with the world outside whose friendship we seek to win in these critical days. If we permit this to remain





unaltered and unamended upon the books of our land, then much which is precious is destroyed and the possibilities of future acts of great altruism and idealism in the direction of liberating man from those forces which would enslave him no longer remain within our option but must fall to abler and more honest hands. America will have become subverted from the purpose for which she was founded and her name <sup>will become</sup> ~~becomes~~ tarnished in the minds of her children and in the minds of her allies.

It therefore becomes urgently necessary for those of us who love this democracy and take seriously its dream, to exert every possible effort to support our President in his appeal to Congress to remove the discriminatory features of this bill. The processes of democracy may be slow but <sup>must</sup> ~~if we do not~~ utilize them, ~~we will be~~ ~~tempted, perhaps, to seek the more radical and ruthless methods of~~ ~~violent action.~~ Let us accumulate all the pressure we can in the most democratic fashion upon our Congressmen and Senators who must ultimately either heed or ignore Eisenhower's request for an amended bill. I intend to send a copy of this sermon to all of the

Senators and Congressmen of the State of Wisconsin. I wish you would take it upon yourselves to write personal letters, however short, to our Senators and Congressmen indicating that it is your wish and desire for America to express herself, not in the crochety voice of an old man from Nevada who may no longer be dreaming the dreams, but in a young and vigorous voice of the new generations who are willing to live through the years of anguish and blood and toil if they have the feeling that on the horizon rests the possibility of a shinier and brighter America. Please write. Please do not put this off as being inconsequential. Please flex your muscles and utilize your strength. This is the only weapon, and ultimately the best weapon, democracy affords us.

---

I should like to close by telling you the story of a dream.

It was written some years ago by Ernest L. Meyer, and has been extensively reproduced since. It is entitled "When the Aliens Left".



## WHEN THE ALIENS LEFT

We were talking the other day to a resident of our town, an American citizen who happened to have been born in Italy, a hard-working day laborer in a Bridgeport munitions plant.

He had two sons in the Army and another slated for service. Many of his friends and neighbors, also Italian Americans, are in defense work and have sons in the Army. Some of the fathers, through accident or negligence, have failed to become naturalized. Yet they are giving to our war effort their sons and their sinews.

Despite all this, he said sadly, they are still lumped as aliens, even as "undesirable foreigners", by certain strident Yankee patriots. He was especially bitter about certain Congressmen and certain newspaper columnists who have been fulminating about "America for the American-born"...

That night we had a dream.

We dreamed that a newspaper columnist (whom we shall call

George Spelvin, Sr.) rubbed his magic lamp and the genie appeared and the genie said: "What is thy will, master?"

And Spelvin answered: "It is my will that straightway all the aliens in America be exiled to some distant and inhospitable spot and there do sufferance for their sins."

And the genie said: "Truly I can grant thy wish, master, but there is a law in my land which says that whosoever is sent into exile shall be allowed to take with him whatever he has created by his own efforts. This is, I think, a just law, and if you abide by it, I can grant your desire."

And Spelvin said: "Indeed, your law is quite just. Let the aliens be deported, and let them take with them what they have created, for surely they have fashioned nothing but dissent and plots and labor racketeering and radical heresies and sins and sabotage. And to these they are welcome."

And the genie said: "So be it, master". And he uttered a few words of strange power and a miracle happened.



It followed on that very instant that a vast fleet of barges and boats was fashioned, and into them, millions upon millions, flocked the aliens, and they took with them what they had created in America.

They took the highways hewn out of the wilderness by Sicilians and Slavs, and great rafts of lumber felled in the forests by the Irish, the Swedes, the Norwegians, and many millions of square miles of earth made fertile by the Germans, the Swiss, the Danes and the Dutch, and billions of garments woven by the Jews, and Finns and Poles, and whole cities of skyscrapers and subways and railroads and mills and marts wrought by the sinews of many aliens from the four quarters of the world when the call went out that America needed immigrants to make America great.

And they took with them also their alien culture, their music and their songs, their languages and their literature, their books and Bibles, their cookery, their piety and their passions, their ideals and philosophy and folk dances and fun, which had been woven into the rich and multicolored fabric of America.

44

And a great wait followed, and a great and strange silence.

And in that silence there was naught to be heard save the frightened whimpering of George Spelvin, Sr., who gazed over the barren landscape robbed of highways and railroads and forests and cities and fertile farms. And Spelvin cried "Genie! Genie!"

But there was no answer, for the genie, an alien, was on one of the deportation boats to Bagdad.

And after that there was nothing, and the night.

Ernest L. Meyer

THIS WAY TO UNITY

GILBERT BOND  
334 COTTON ST  
NEW YORK





# The Temple Bulletin

OF

Congregation Emanu-El B'ne  
Jeshurun

Milwaukee 11, Wisconsin

Vol. 20, No. 14

April 8, 1953

Nisan 23, 5713

## Sabbath Services

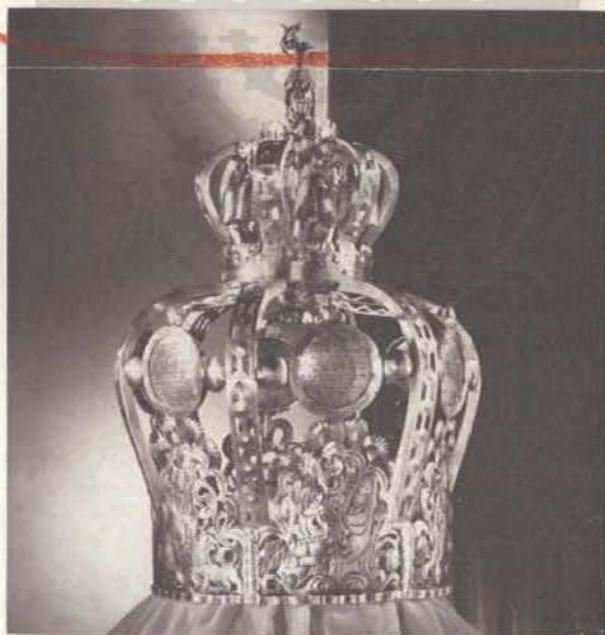
Friday Evening, April 10, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"WHAT ARE THE DIFFERENCES BETWEEN REFORM,  
ORTHODOX, CONSERVATIVE JUDAISM?"

Friday Evening, April 17, at 8 o'clock



DEDICATION SERVICE OF TORAH ORNAMENTS

## Saturday Morning Services

April 11, 1953 at 11:15 o'clock

Bar Mitzvah of NORMAN SCHIFF  
son of Mr. and Mrs. Phillip Schiff

April 18, 1953 at 11:15 o'clock

Bar Mitzvah of HENRY ALBERT  
son of Mrs. Sara Albert

## THE TEMPLE BULLETIN

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Samuel Hirshberg ..... Honorary Rabbi

Joseph L. Baron ..... Rabbi Emeritus

Sol Altschuller ..... Cantor

Herman Weil ..... Director Religious Ed.

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B. F. Saltzstein ..... President

Edward R. Prince ..... Vice-President

Charles L. Goldberg ..... Treasurer

Lillian Friedman ..... Executive Sec.

## Kaddish List

(Taken from Memorial Tablets)

### April 10

Arnold S. Malver

Johanna Nachmann

Paul Sondel

Herman S. Wetzler

Abraham Wirth

### April 17

Joachim Freudenfeld

Jacob Katz

Charles Malver

James Irwin Schulhof

### SCHOOL RESUMES SESSIONS

Saturday and Sunday,

April 11-12, 1953

### SERMON NOTES

#### What are the differences between Reform, Orthodox, Conservative Judaism?

April 10

In a recent sermon on the Jewish Chautauqua Society, I mentioned the list of the ten questions most commonly asked of the rabbi-lecturers. After the sermon, many members of the congregation requested that I give the answers to some of these questions, not at some distant college, but here, from our own pulpit.

Many of the questions have already been discussed during this past year. But there is one which seems to arouse a continuous interest—namely, what are the differences, exactly, between Reform, Conservative and Orthodox Judaism?

There is a great deal of emotion involved in this question—but if it can be explained rationally and objectively to non-Jewish students, Jewish people should also be able to approach it in this same vein. I shall attempt to indicate the various differences implicit in these three wings of our common faith.

H.A.F.

#### Dedication of Torah Ornaments

April 17

On the front cover of the Bulletin is a photograph of the Crown of the Torah to be dedicated this Sabbath evening. The Crown is being presented to the Congregation by Mr. and Mrs. Benjamin Adelman in memory of their son Robert.

The artist was Ilya Schor of New York. He is a magnificent artist whose woodcuts and silver creations are among the most beautiful to be seen.

Mr. Schor has embellished the Crown with six scenes from the Bible: Elijah being fed by the ravens; Isaiah and the angel with the live coal; Jeremiah's vision of the seething pot; Zechariah's vision of the four horns; Daniel and the lions; and the vision of Amos.

The entire workmanship is absolutely exquisite. The Congregation and the Adelman family may take pride in the knowledge that this is a unique piece of synagogue art, unduplicated in the world.

H.A.F.



## **SPECIAL SERVICE OF DEDICATION** *of TORAH ORNAMENTS*

**Friday Evening, April 17, at 8 o'clock**

Several beautiful sacred objects have been presented to the Temple recently. These will be formally accepted and dedicated to their use in adorning the Torahs in the Ark.

**A SILVER CROWN** will be presented  
by Mr. and Mrs. Benjamin Adelman  
in memory of their son, Robert

**ANTIQUE VELVET TORAH MANTLES** will be presented  
by Mrs. Joseph Lieberman  
in memory of her husband

**SILVER TORAH BUCKLES** will be presented  
as the gift of the Junior Congregation, Class of 1952

## **FORTHCOMING EVENTS OF IMPORTANCE**

Men's Club Monthly Luncheon .....	Tuesday, April 28
Men's Club Annual Meeting .....	Wednesday, April 29
Sisterhood Annual Meeting .....	Monday, May 4
Junior Congregation Graduation .....	Friday, May 8
Congregation Annual Meeting .....	Sunday, May 17
Confirmation Service .....	Tuesday, May 19

# Congregation Emanu-El B'ne Jeshurun

## ANNUAL MEETING . . . MAY 17

### ELECTION NOTICE!

The annual meeting of members of Congregation Emanu-El B'ne Jeshurun will be held in the Community Hall of the Temple on Sunday evening, May 17, 1953 at 7:30 o'clock, at which time there will be an election of Officers and Trustees, and the transaction of such other business as may properly come before the meeting.

Pursuant to Section 4 of Article II of the by-laws, which prescribe the procedure for nominating Officers and Trustees, the Board of Trustees elected the following Nominating Committee consisting of three Trustees and four members of the Congregation: Dr. David J. Ansfield, Nathan L. Berkowitz, Bert C. Broude, Lawrence Katz, Dr. Sidney Rice, Charles Rubinstein and Mrs. Emmanuel Scheinfeld. Such Nominating Committee has filed its unanimous nominations for Officers and Trustees as follows:

OFFICERS	TRUSTEES
(Each for a term of 2 years)	(Each for a term of 3 years)
President, EDWARD R. PRINCE	DR. MAURICE J. ANSFIELD
Vice President CHARLES L. GOLDBERG	ALFRED G. GOLDBERG
Treasurer, HERMAN A. MOSHER	OSCAR A. ROZOFF
	MRS. EMMANUEL SCHEINFELD
	HERMAN J. SCHOLL
	JOE SMITH

JR. CONNERS AND CONFIRMANDS  
will present

### "When Melvin Comes Marching Home"

as a feature event at the  
PARENT-TEEN AGE BOX SUPPER PARTY

Sunday evening, April 19, 6:30 o'clock  
in the Temple Vestry

Parents please bring  
"picnic" box supper

Dessert and beverage  
will be served

Program directed by Cantor Sol Altschuller  
Mrs. Ernest Lane and Mrs. Samuel Soref

**THE TEMPLE BULLETIN**  
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Milwaukee 11, Wis.

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April 17, 1953

I should like to say simply that I think this is one of the finest things I have been privileged to witness in congregational life in America, where a group of people gather for purposes and motives each privately known unto themselves and decide to do honor unto their families by doing honor unto the Torah. And in that spirit of genuine Jewish concern for eternal values, this congregation is delighted to adorn its Torahs with the results of the munificence and generosity of its members. The mantles were sewn and decorated by a member of this congregation. The gorgeous silver buckles were designed and fabricated by a member of this congregation. They would be embarrassed if I mentioned their names publicly. We shall be happy to let you know who they are if you care to ask. The silversmith who did the work, carved, in exquisite beauty, four sentences from the Sabbath morning service on the four buckles. Those of you who know the portion of the service when the Torah is being returned on Shabbos morning, know that we recite the words:

"The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure; the precepts of the Lord are right; the judgments of the Lord are true." These four sentences, in Hebrew and in English, are engraven on these four sets of buckles, so that as they stretch across the Ark, this full paragraph from the Prayer Book is permanently embodied within the confines of this sacred

place.

"The Law of the Lord is perfect; the testimony of the Lord is sure; the precepts of the Lord are right; the judgments of the Lord are true." And these buckles shall clasp and bind this Torah and shall be opened and closed for many, many decades and each, who looks upon them in generations to come, will see the name of the class of 1952 and will sense these eternal truths which they have chosen to espouse.

And the Crown itself I should like to describe to you. It was done and executed, both in design and implementation, by Mr. Ilya Schor. Mr. Schor did the woodcuts for Heschel's well-known books, "The Earth is the Lord's", "The Sabbath", "Man is Not Alone". Mr. Schor spent much of his life in Russia and in Paris and has just laterly come to these hospitable shores. He has a wife and two children and he sits in a very cluttered apartment studio in New York in very modest circumstances, and designs these magnificent Jewish creations. This Crown in the greatest he has ever done. This Crown, in my judgment, is the prettiest, the most dramatic, the most esthetically perfect, of any Crown I have ever seen or heard of in the United States. And I have seen many Crowns at the Jewish Museum in New York, at the Jewish Theological Seminary, and in many, many synagogues in the capitals of Europe. This Crown is a museum piece and will last in this congregation for centuries to come; and shall be, if it is preserved by the grace of God, a piece in the future someday, which men shall gloat over and cherish.

Ilya Schor made one big base and a smaller crown on top of that,



surmounted by a tiny dove. Between the large crown and the smaller cap is a very simple legend which says, "Dedicated to Congregation Emanu-El B'ne Jeshurun by Mr. and Mrs. Benjamin Adelman, in memory of their son, Robert". That's all it says. That's enough. Because the whole concept is there of a father and a mother for a son.

Underneath, on the large part, there are six panels, six scenes of six Prophets done in the most exquisite detail in pure silver, carved and etched. And over each one of the scenes of the Prophets, is a medallion with a Hebrew line. Here is the story of the six panels.

The first comes from Daniel and it's a picture of Daniel surrounded by two lions. And the inscription comes from the twelfth chapter of Daniel, in Hebrew - I give it to you in English. "Many shall purify themselves and make themselves white and be refined, but the wicked shall do wickedly and none of the wicked shall understand: they that are wise shall understand." And without giving you the whole background, the context of the sentence, let me say this - and from here on out this is my interpretation. I haven't spoken yet with Mr. Schor - I'd like to know what he had in mind by picking that sentence. This is what I would have in mind in terms of making a midrash - a commentary - on it.

That sentence, it seems to me, expresses faith in God. Faith in God which marked the career of Daniel. Daniel wasn't eaten by the lions in the den because God protected him. And what Daniel



is trying to say in this sentence is that many shall purify themselves and make themselves white and be refined - and refined is a word which refers to suffering martyrdom for faith in God, because it's the word that means to be burned. When you put something in fire you refine it. Daniel was speaking about the Jews' faith in God, which I think is the first panel of this Torah.

And then it goes over to Amos. And the second one shows Amos, the gentle shepherd with some sheep around him. And the sentence which he picked was from Amos 5, the famous one; "Hate the evil and love the good and establish justice in the gate". You remember the context in which that sentence was spoken, against the grasping aristocrats who were exploiting the poor and becoming illegally and unconscionably rich on the basis of the suffering of their fellow-men. And Amos was lashing out at them. He was telling them to establish justice in the gate. This panel, it seems to me, describes the great faith which the Jew has in justice. Faith in God is one thing, but we must have faith that justice will prevail or faith in God can sometimes become quite hollow and quite unsatisfactory.

The third panel shows Elijah being fed by the ravens. You know that wonderful, wonderful story of this great man, this magic man, Elijah, who appears in all places, under all guises at the most unexpected times. In the 19th Chapter of the First Book of Kings, the sentence is, "Yet will I leave seven thousand in Israel. All those whose knees have not bowed unto Baal, all those whose



mouths have not kissed him." And it struck me with a tremendous force that this is the sentence which expresses the faith that the Jewish people has always had in its own faithful remnant which shall never be seduced by any false idols. Its own faithful remnant who shall never go astray, and even though they be only seven thousand in all the nation of Israel and Judah, there will still be seven thousand who will not bow to Baal, and who will not kiss the idol. So it seems to me that this panel expresses our faith in our own faithful ones.

The remnant of Israel who shall always remain true and through whom we shall always be redeemed no matter how sinful or indifferent the rest of us become to our heritage.

We turn from Elijah and the still small voice in that same nineteenth chapter and the ravens who feed him the crumbs, and in the next panel around we come to Jeremiah.

And we see a picture of Jeremiah with the vision of the seething pot. You remember the vision. Jeremiah had a dream in which he saw a great big cauldron, bubbling and boiling and seething. From the north, pouring out its hot liquid to scald and destroy Israel. The vision of the seething, boiling pot was, of course, in anticipation of the attack by the enemy, Babylonia, from the north. And knowing that this was the type of prophecy he was making, you remember what Jeremiah did in the face of the prediction of defeat. You remember that he went over to the village of Anathoth, a small

village, and with the enemy about to occupy the land, he bought a piece of real estate. Do you buy real estate when it's about to be occupied by an enemy? You do if you have faith in the future. And this panel, it seems to me, allegorically indicates the faith of the Jew in the future; that even though the enemy is about to descend upon you, as scalding oil from the north, you buy land in the land of Israel, because this shall someday be redeemed and the enemy will be off your neck. The reason that I have come to this conclusion is because he chose, Ilya Schor did, the sentence from the 32nd chapter of Jeremiah, "And God gave us them this land which thou did'st swear to their fathers to give them, a land flowing with milk and honey." And because this land flowed with milk and honey, it was the perennial land of hope for Israel. Jeremiah bought a piece of it immediately before the invasion. Faith in the future is implicit in that act.

We go around to the fifth, the next to last, Zachariah. The prophet Zechariah. It has a picture of Zechariah with four horns, that look like Shofars. Now Zachariah is a very intriguing person. Zachariah had many visions - he had eight of them. We shall not psychoanalyze him; we shall not say whether he's an epileptic; we shall not know why a man has eight visions - all of them very peculiar. But one of them was the vision of four horns. And the four horns were four destructive countries that were about to pounce on Palestine from four corners of the heavens. Zachariah was saying that the people in the land would prevail against these four horns. And the sentence which the artist chose was from the 7th chapter; "Thus has the Lord of Hosts spoken, saying, execute



true judgment and show mercy and compassion, every man to his brother." What's the meaning? What's the connection? It seems to me he's trying to say this to us: men should have faith in their fellow men because faith in your fellow man is the only way that you shall ultimately make that partnership of heart and spirit which will result in the kind of alliance between men and nations that can stave off the attacking enemy. It seems to me that this is the spirit of Zachariah, who said in the 6th chapter, that famous line, "Not by might nor by power, but by my spirit, saith the Lord". The spirit of man shall conquer over the four horns that come to attack him. But the spirit of man requires that man shall show compassion to his brother, is the sentence of the artist. So it seems to me, here we have the notion of faith in one's fellow-man.

Lastly we come, full circle, to this picture of Isaiah. Isaiah is there with the seraph - the angel who's got a hot, burning coal which he's putting to Isaiah's lips. You remember that was the time when Isaiah was called to the Temple to be entrusted with the mission of prophecy. He said, "Oh, no, God. Woe unto me for I am a man of unclean lips. I cannot speak your word." And the angel came and with a live coal burned him and purified his lips of their uncleanness. And then Isaiah went forth and spoke the great message which is engraven on this Crown. From the first chapter, the immortal words from Isaiah, "Learn to do well, seek justice, relieve the oppressed, be kind to the fatherless, plead for the widow." The eternal verities of civilized conduct. And I think what the artist is trying to say to us here is that man must have faith in himself to accomplish these great ideals. Isaiah had no



faith in himself. Isaiah said he had unclean lips and God had to come and burn his lips to purify him. If you have no faith in yourself, you will never accomplish the objectives toward which you set yourself or toward which you are set.

This, it seems to me, is the total message around the base of the Crown. Above it is the band with the inscription. Above it is the smaller crown capping it, which has six little bells in it. The very tongues of the bells are hand engraved. And as these six bells tinkle, each one has a word comprising the sentence in the Sabbath morning prayer:

"Blessed be he who in his holiness, gave the Torah to his people, Israel". Blessed be God who gave the Torah to his people, Israel, and we say it every Shabbos morning. The bells tinkle. The dove that sits on top is not the false dove of peace. This is the dove that went out over the waters. When there were no waters it found the olive branch and brought it back. This is the dove of Noah; this is the dove that represents the soaring spirit of mankind toward that rainbow that came after the flood. And so, from the bottom and the six panels which talk about the faith in God and faith in justice and faith in one's fellow-man and faith in the future and faith in one's self and faith in the faithful remnant of Israel, with these basic scenes as the rock, the base of this Crown, and above it the blessing, the brocha to God who gave the Torah, the message carried by the tinkling sound, and above it, capped by the



little bird, men's spirit soaring off into all eternity. By this combination has the artist expressed himself to us in this perfectly magnificent work.

This is my sermon on the Crown. Each of you will look at the panels, look at the inscriptions, read into it what you will. Here we have some of the eternal essence of the Jewish religion and we accept it with a prayer of thanks to God and to those who brought it here, knowing that it shall serve far into the future to inspire us and to thrill us in further loyalty to its ideals.



P. 95

Yerkes

## Description of Reform

Three constitutive groups of values in Judaism -

GOD

ISRAEL

TORAH

In traditional Judaism, the belief in God, loyalty to the Torah as the revelation of God's will, and participation in the life of Israel, are treated as of co-ordinate importance. The exceptions to this attitude are so few as to be negligible.

(Sages said that God would not have minded being forsaken by Israel if Israel had only kept the Law. This implies that the study of Torah and observance of its laws were more important than the worship of God.)

Reform breaks with this traditional attitude and deliberately singles out the belief in God as the most significant. This is a conscious recognition of the ethical import of life.

Israel, in Reform, is not to be understood as a nation or a peoplehood, but as a theological instrument to carry out the mission of spreading the God-idea, which is made all-important. For that reason alone group identity is to be <sup>preserved</sup>

The Torah, in Reform, is disfavored with almost completely. In the Pittsburgh Platform, Torah is not even mentioned - but referred to by the colorless term "Mosaic legislation", which is repudiated.



## CRITIQUE of Reform

p. 114

The fundamental fallacy into which Reform is forced by its habit of playing up the God-idea as the essence of Judaism is that of crediting the Jewish people as a whole with conscious self-dedication to a conception of God, which only its foremost thinkers were capable of achieving.

This is nothing more than a fanciful idealization of the Jewish people. There are as many ideas about God, ~~and~~ as much interest & disinterest, as exist among any other religious body.

p. 121

Reform has etherialized Israel, the nation into Israel, the religious community.  
Reform has sublimated Torah, the all-embracing system of concrete guidance into Torah, the vague abstraction known as moral law.

You cannot have a Jewish religion <sup>(that)</sup> without a living & vibrant Jewish people (Israel) and a Jewish moral & spirit <sup>(that)</sup>.



## Conservative (Right wing of Reform)

p 127

Basically the philosophy of Conservative Judaism is identical with that of Reform. It is only in the matter of religious practices that Conservatism refuses to accept the logical consequences of the Reform position.

Abraham Joseph - "Judaism as Creed & Life"  
Conservative spokesman

same as  
Reform

1. Belief in God is based on Reason (not revelation or miracles)
2. Refutation of nationhood in favor of religious mission
3. Torah - not supernatural, but we should obey  
its laws & ceremonies, even though ceremonies rank lowest in importance among the constituent elements of religion" (Abraham Joseph)

Kaplan:

"The main weakness of Conservative Reformism is that, in a situation in which there is no way of telling what the extremes are, it makes a principle of moderation."



## Conservative (left wing of Orthodoxy)

p. 168

C. emphasizes the traditional belief in the supernatural origin of the Torah, but, unlike Orthodoxy, it treats reason with respect. In common with Maimonides, C. assumes that both revelation and reason, or conscience are equally authoritative.

C. Tries to straddle fundamental issues.

Instead of accepting the Torah on the authority of tradition - O. does, that "God dictated to Moses"

C. makes the primacy of the Torah depend upon the supreme significance of its contents.

O. frankly wants the return of biblical laws of animal sacrifice, agrarian laws, ritual purity, etc.

Does C.? Its reply is evasive. "When the Temple will be restored, we shall see."

O. makes our knowledge of God depend upon His self-revelation at Sinai. C. says the knowledge of God is inherent in the soul of every child - i.e.

through human experience, not only through revelation

p. 169

"There is little to choose between the Conservatism which is a timid Reformism and the C. which is a tepid Orthodoxy."



## Neo-Orthodoxy

Neo O. in contrast to old O. of traditional Judaism, is one of the modern adjustments of present-day Judaism - effected by men in Europe of modern scientific training - Samson R. Hirsch etc.

Revelation The main source of our knowledge of God - No alternative to the belief in the supernatural origin of the Torah - The mitzvot are to be observed in a spirit of implicit obedience to the will of God - Allegiance to the Torah is the sole basis of Jewish nationhood - Israel's mission is to exemplify obedience to the laws of God.

S.R. Hirsch -

~~Let us not delude ourselves. The entire matter reduces itself to this question. Is the statement "and the Lord spoke unto Moses saying," which introduces all the laws of the Torah, true or not? Do we or do we not believe that God, the almighty,~~

read Hirsch - p. 171 (Kaplan)



## SUMMATION

~~For whatever brand,~~

A combination of the clear thinking of Reform plus the warm emotional content of Tradition is the clue to the future of Judaism, ~~both~~ in America ~~and Israel~~

"  
MIN HAD AMERICA  
without labels





# The Temple Bulletin

OF

Congregation Emanu-El B'ne  
Jeshurun

Milwaukee 11, Wisconsin

Vol. 20, No. 15

April 22, 1953

Iyar 7, 5713

## Sabbath Services

Friday Evening, April 24, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE SAYINGS OF THE FATHERS"

Friday Evening, May 1, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"WHO IS A TRUE FRIEND?"

## Saturday Morning Services

April 25, at 11:15 o'clock

Bar Mitzvah of MYRON WEISFELDT  
son of Dr. and Mrs. S. C. Weisfeldt

May 2, at 11:15 o'clock

Bar Mitzvah of ALLAN LIBOWITZ  
son of Mr. and Mrs. Lou Libowitz



## THE TEMPLE BULLETIN

Published by  
Congregation Emanu-El B'ne Jeshurun  
2419 E. Kenwood Boulevard  
Telephone - EDgewood 2-6960

Affiliated with Union of  
American Hebrew Congregations

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Samuel Hirshberg ..... Honorary Rabbi  
Joseph L. Baron ..... Rabbi Emeritus  
Sol Altschuller ..... Cantor  
Herman Weil ..... Director Religious Ed.

### OFFICERS

B. F. Saltstein ..... President  
Edward R. Prince ..... Vice-President  
Charles L. Goldberg ..... Treasurer  
Lillian Friedman ..... Executive Sec.

## Kaddish List

(Taken from Memorial Tablets)

### April 24

Fred E. Abeles  
Jenny Freudenfeld  
Ignatz Lewin  
Bertha Spero  
Simon Steindler

### May 1

David Ashley  
Betty Carlsruh  
David Newlander  
Julia Pentler Peck  
Bertha W. Pereles

### In Memoriam

BENJAMIN EISENDRATH  
MAX GOTTLIEB  
STELLA SCHWADE

## SERMON NOTES

### THE SAYINGS of the FATHERS

April 24

The most widely known of all the sixty-three tractates of the Mishna is one called PIRKE ABOTH, variously translated as "Sayings of the Fathers" or "Ethics of the Fathers." It consists for the most part of the favorite maxims, epigrams and witticisms of some sixty rabbis extending over a period of 500 years.

It is a lovely little collection of pearls of wisdom, gems of ethical instruction and folk proverbs. The tractate has been incorporated in its entirety into the Prayer Book, and thus has come to permeate the consciousness of every Jew familiar with the Prayer Book.

The custom has developed of reading the PIRKE ABOTH in the spring, during the seven weeks between Pesach and Shavuoth.

I would like to offer a condensed version of some of its gems.

H.A.F.

### WHO IS A TRUE FRIEND?

May 1

Every man needs friends. There are few human beings capable of living solely within themselves. Particularly today, with the tensions under which all of us live, it is natural to seek the affection and warmth which genuine friendship can provide.

Yet all too often we are disillusioned when someone we counted as a friend disappoints us, and we realize that we have misplaced our confidence.

Solomon ibn Gabirol, the medieval Spanish poet, offered this wisdom:

"There are three classes of friends; some are like food, with which thou canst not dispense; others like medicine which is needed occasionally; and others like an illness, which thou dost never want."

What are the criteria of true friendship? How can we measure friendship? How can we really know? The sermon will attempt to answer these questions.

H.A.F.

## Give To The Milwaukee Jewish Welfare Fund

# CONFIRMATION CLASS — 5713

Tuesday Evening, May 19, 1953

NAME	PARENT	ADDRESS
Ackerman, John M.	Dr. Jack	7231 N. Barnett Lane
Adashek, David	Mrs. David	2544 N. Murray Ave.
Alberts, Eugene Alan	Ben B.	4201 N. Woodburn St.
Ansfield, Donald Joseph	Dr. Maurice J.	4711 N. Lake Drive
Bass, Roberta Diane	Nathan	4685 N. Woodburn St.
Bassman, Thomas Alan	Dr. Leo H.	4120 N. Stowell Ave.
Bensman, Alan Stanley	Dr. Louis	4106 N. Farwell Ave.
Berkoff, Marshall Richard	Louis S.	601 E. Carlisle Ave.
Buchbinder, Sally Ann	James	4634 N. Sheffield Ave.
Buchbinder, Suzy Ann	James	4634 N. Sheffield Ave.
Chapman, Arthur Hersh	David V.	171 E. Fairmount Ave.
Collat, Beverly Ruth	Edgar	4037 N. Stowell Ave.
Dicker, Violet Judith	Theodore	4010 N. Oakland Ave.
Dizon, Sue	Stanley	914 E. Hyde Way
Feldstein, Joyce	William	4930 N. Lake Drive
Forman, Donna	Harry N.	4797 N. Cumberland Blvd.
Geline, Richard	Max	4385 N. Wildwood Ave.
Glass, Carole	Herman	3955 N. Cramer St.
Goldenberg, Gary	Charles	2443 N. Cramer St.
Goldenberg, Norman	Samuel	4524 N. Ardmore Ave.
Goldman, Barbara Joan	Ben L.	6945 N. Barnett Lane
Goodman, Carol Elizabeth	Bertram B.	4860 N. Newhall St.
Green, Michael	Emanuel	3943 N. Maryland Ave.
Haas, Joanne Barbara	Anthony O.	W. Donges Bay Rd., Thiensville, Wis.
Herzberg, Joseph	Herbert	900 E. Wye Lane
Hiller, Marjorie Louise	Dr. Robert I.	3930 N. Ridgefield Circle
Horwitz, Stuart	Harvey	4635 N. Wildwood Ave.
Housfeld, Daniel Robert	Emil	3281 S. Swain Ct.
Kann, Daniel	Joseph	3014 N. Cramer St.
Kay, Eugene Michael, Jr.	Dr. Eugene Michael, Sr.	2733 E. Shorewood Blvd.
Kimmel, Roberta Ann	Maurice	1094 E. Circle Dr.
Klein, Myrna Judith	Michael	4529 W. Townsend Ave.
Laden, Michael	Mrs. Orpha	4647 N. Elkhart Ave.
Larkey, Florence Miriam	Samuel	4218 N. 21st St.
Levin, James Steckler	M. J.	4425 N. Maryland Ave.
Liebermann, Joyce M.	Mrs. Joseph	4830 N. Woodlawn St.
Lurie, Essie	Charles	6075 N. Santa Monica
Marden, Phillip Manuel	Dr. Morris	403 E. Carlisle Ave.
Marks, Nancy Jean	Monroe	2061 W. Atkinson Ave.
Marshall, Bruce	Maurice	4262 N. Ardmore Ave.
Melnik, Roberta Helen	Leo	4481 N. Prospect Ave.
Melvoin, Michael	Sidney	2709 N. Farwell Ave.
Plous, James	Harry	6020 N. Berkeley Blvd.
Rapkin, Carolyn Ruth	Joseph	1419 E. Bywater Lane
Rottman, Elaine	Sam	5016 N. Lake Drive
Saffro, Carol	Samuel	5858 N. Maitland Ct.
Sanderson, Beverly	Irving	4451 N. Wildwood Ave.
Scheinfeld, Sanna Bauer	Mrs. Emmanuel	1003 E. Sylvan Ave.
Shafrin, Sandee Eleene	Eugene M.	4718 N. Woodburn St.
Steiner, Betty Carol	Theodore	3340 N. 4th St.
Strnad, Jean Ellen	Alvin M.	2015 E. Marion St.
Tarnoff, Michael Irving	Sam	5666 N. Consaul Pl.
Warschauer, Jeanne	Dr. Bruno	5061 N. Cumberland Blvd.
Weil, Gunther	Dr. Herman	2027 E. Lake Bluff Blvd.
Weisfeldt, Maxine Marian	Dr. Louis	3952 N. Stowell Ave.
Weiss, David Charles	Isidor	2670 N. Lake Drive
Weiss, Naomi Gail	Dr. Joseph	4343 N. Alpine Ave.
Weyenberg, Sandra M.	Jack	2562 N. Prospect Ave.
Wiener, William Stuart	Ben J.	4633 N. Woodburn St.
Zitron, Benjamin Charles	Mrs. Arthur	1618 E. Newton Ave.
Zenoff, David	Mrs. Thomas Crook	1023 E. Colfax Pl.



# TEMPLE MEN'S CLUB DAY

---

## **PLAN TO ATTEND**

### **MEN'S CLUB MONTHLY LUNCHEON**

Wednesday noon, April 29 at the Jewish Community Center

Reservations \$1.10 per plate

Call Ed. 2-9850 if you plan to attend

Rabbi Herbert A. Friedman will lead the discussion

---

You are cordially invited to attend

### **THE MEN'S CLUB ANNUAL MEETING**

Wednesday evening, April 29 at 8:00 o'clock  
in the Community Hall

Rabbi Friedman will speak

Election of Officers and Board Members

#### **NOMINEES:**

#### **OFFICERS**

##### **PRESIDENT**

George Lowe

##### **1st VICE PRESIDENT**

Norman Abrahams

##### **2nd VICE PRESIDENT**

Robert Mann

##### **TREASURER**

Joe Mandel

##### **SECRETARY**

Jack Berland

#### **BOARD OF DIRECTORS**

(Two Year Term)

Edward Elkon

Le Roy Gordon

Herbert Gronik

Bernard Hankin

Sidney Melvoin

David Meltzer

Eugene Schafrin

Smoker and hearty buffet lunch will follow

---

#### **FORTHCOMING EVENTS OF IMPORTANCE**

Congregation Annual Meeting .....	Sunday evening, May 17
Confirmation Service .....	Tuesday evening, May 19
Junior Congregation Graduation .....	Friday evening, May 29

**ATTENTION SISTERHOOD MEMBERS!**

Plan to attend the

**SISTERHOOD ANNUAL SPRING MEETING**

Monday, May 4, at 1:00 o'clock  
at the Temple

**AUGUST DERLETH**

well-known Wisconsin Poet-Biographer

and novelist

will speak on:

**"AN AUTHOR'S RELATIONSHIP TO HIS CHARACTERS"**

**SALAD LUNCHEON — 50¢ per plate**

For Reservations call: Mrs. Arthur Krass, ED. 2-7062 or  
Mrs. Claire Krom, WO. 2-7573

**SISTERHOOD FLORAL FUND**

The Sisterhood gratefully acknowledges the following contributions for flowers which have enhanced the beauty of the Temple Altar in recent weeks:

**IN HONOR OF THE BAR MITZVAH OF:**

Henry Albert  
John Halper  
Allan Libowitz  
Norman Schiff  
Myron Weisfeldt

**IN TRIBUTE TO THE MEMORY OF:**

Abel Berkoff  
Priscilla Rosner  
Samuel Rosner  
Stella Schwade  
Ethel Weisfeldt

**THE TEMPLE BULLETIN**

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Milwaukee 11, Wis.

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RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

①

DATE \_\_\_\_\_

TO:

I, 5 - Gossip with women

Engage not in much gossip with women. This applies even to one's own wife - how much more, then, to the wife of one's neighbor. Hence the sages say - whose engages in much gossip with women brings evil upon himself, neglects the study of the Torah, and will in the end inherit Gehinnom.

2

DATE \_\_\_\_\_

TO:

Elevating conversation in general

IV, 4

R. Simeon said: If three have eaten at a table and have spoken these no words of Torah, it is as if they had eaten of sacrifices to dead idols, of whom it is said - "For all their tables are full of vomit & filthiness."

Value of silence altogether

I, 17

The son of R. Gamaliel said: All my days I have grown up among the wise, and I have found naught of better sense than silence. Whoso is full of words causes sin. (by tale-bearing, wasting time, not studying, etc.)



3

DATE \_\_\_\_\_

TO:

I, 10

Basis of democracy

Shemayah said: Love work, hate lordship, and seek no intimacy with the ruling power.

Value of work

II, 2 R. Gamaliel said: An excellent thing is the study of the Torah combined with some worldly occupation. All study of the Torah without work must in the end be futile and become the cause of sin.

Hillel - woodcutter  
Shammai - carpenter  
Chanine - shoemaker  
abba - tailor  
Ituna - water carrier

RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2419 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

4

DATE \_\_\_\_\_

TO:

Qualities of a Good man

IV,

- Q. Ben Zoma said: Who is wise?  
A. He who learns from all men.  
Q. Who is mighty?  
A. He who subdues his passions.  
Q. Who is rich?  
A. He who rejoices in his portion.  
Q. Who is worthy of honor?  
A. He who respects his fellow men.



5

DATE \_\_\_\_\_

TO:

True goals in life

IV, 17

R. Simeon said: There are three crowns: The crown of learning, the crown of priesthood, and the crown of royalty - but the crown of a good name excels them all.

False goals in life

II, 16

R. Joshua said: The evil eye, the evil inclination, and hatred of his fellow-creatures drive a man out of the world.

II, 28

R. Elazar said: Envy, desire and ambition drive a man out of the world.

RABBI HERBERT A. FRIEDMAN  
TEMPLE EMANU-EL B'NE JESHURUN  
2415 EAST KENWOOD BOULEVARD  
MILWAUKEE 11, WISCONSIN

6

DATE \_\_\_\_\_

TO:

How to live one's life

I, 14

Hillel said: If I am not for  
myself, who will be for me?  
And if I am only for myself,  
what am I?  
And if not now, when?

- A. Self-reliance, independence, victory over temptation
- B. Selflessness, interdependence, humility
- C. Alertness, no procrastination, no temporizing -  
Duty's hour is now.



## NEWS OF OUR YOUTH SIX O'CLOCK CLUB

HEINZ JAFFE, *President*

Rabbi Ely Pilchik will be the guest speaker at the Six O'Clock Club's monthly program on Sunday, April 19th at 8:30 P.M. Following his address there will be dancing and refreshments.

The Discussion and Study Circle which meets every second and fourth Tuesday under the direction of Fred Hamberger will close its program this month.

Tuesday, April 14th, a representative from the Stock Exchange will discuss HOW TO INVEST. A movie will illustrate the talk.

Tuesday, April 28th, Rabbi Gilbert will meet with a spokesman of Orthodox Judaism to discuss OUR APPROACH TO RELIGION.

Tuesday, May 12th, will witness a reading from and a discussion of the Book of Job.

The Music and Dance group, under the direction of Heinz Jaffe, will also conclude its program this month. The final session will be held on Tuesday, May 5th. An evening of Folk Dancing will be conducted by Miriam Gordon, popular dance instructor who was with us last year.

### COLLEGIATE CLUB

BILL LEFLEIN, *President*

The Collegiate Club has planned a theatre party on Saturday evening, May 2nd. The Collegiates will go to New York to see the "King and I".

Planning has begun for the Closing Formal which will take place Saturday evening, June 6th, at Temple B'nai Jeshurun.

### ALUMNI ASSOCIATION

DAVID CONFORD, *President*

The Alumni Association has planned a theatre party at the Paper Mill Playhouse in Millburn, on Saturday afternoon, April 18th.

Plans are also being made to hold an informal social with members of the Confirmation Class.

### TEENAGERS TO ATTEND CONCLAVE

Members of the Collegiate Club and the Alumni Association will attend a weekend Conclave to be held in the New Irvington Hotel in Lakewood, New Jersey from April 24-26th. This program is sponsored by the Jersey Federation of Temple Youth. Delegates will come from all the Reform Temples in New Jersey.

The theme of the Conclave will be KNOW YOUR J.F.T.Y. Workshops and discussion groups will take place in which the young people will discuss the administrative and programming aspects of their various youth groups. A serious discussion will take place concerning the JEWS BEHIND THE IRON CURTAIN. A full program of religious services and social and athletic events have been prepared. Ann Reider and Robert Weinmann, members of our youth groups are officers of the Jersey Federation of Temple Youth. Rabbi Gilbert is the Rabbinical Advisor and is in charge of the Conclave.

All young people who are members of our youth groups are invited to attend this Conclave. The following elected representatives from the Collegiate and Alumni Association will serve as official delegates: Nancy Albach, Sybil Herschaft, Bill Leflein, Anne Miller, Jack Kirsten, Judy Polansky, Judy Schenkel, David Conford, Linda Mayer, Barbara Felsenheld, Tommy Shepard, Gerald Seid, Stuart Block and Merle Ann Beck.

## OUR FOURTH GRADERS, What They Study.

By BORIS SCHWARTZ

The Curriculum in the fourth grade is a continuation of the Bible course started in the previous year. It aims to continue the presentation of Jewish History in an integrated and organized fashion from the conquest of Canaan to the Age of the Prophets. There is a basic text book for the course and also a bibliography of excellent source material to implement their study. Various very interesting group activity projects are carried on during the various unit phases.

During this year we also introduce the child to the Life of Jewry around the globe. We also extend the recognition of prayer-Hebrew, making ever more meaningful holiday observances and participation in Temple Worship.

The magazine "World Over" is also part of the curriculum and it aims to bring home current happenings to youngsters of this age, also stories of interest to our boys and girls.

The youngsters in our fourth grade are:

#### Newark

Mrs. Nellie Markowitz, Mrs. Abraham Kaplowitz, *Teachers*

#### STUDENTS

Abram, Franee	Hershops, Howard	Osterweil, Leon
Baron, Susan	Hirschman, Paul	Parnes, Michael
Bauman, Margaret	Holtz, Arnold	Rabstein, H. Jordan
Berkley, Richard	Kaplan, Alan	Ross, Alan
Bloom, Sidney	Katz, Arlene	Schimmel, Barbara
Cohen, Elizabeth	Kesselman, Nancy	Seid, Janet
Daitch, Marion	Koretz, Richard	Shider, Helen
Fidel, Mona	Kraemer, Kenneth	Silpe, Susan
Fisher, Robert	Lazar, Phyllis	Simon, Carol
Flamm, Leonard	Lewis, David	Strauss, Hannah
Fuchs, Judith	Lieff, Beryl	Terry, Myra
Franz, Lester	Lowenthal, Florence	Wildman, Jane
Gersten, Joan	Luftman, Michael	Wilson, Kenneth
Green, Donald	Marias, Linda	Wolf, Carl
Greenfield, Jane	Minion, Nicholas	Woller, Barbara
Gruber, Carolyn	Mittler, Stephen	Zients, Jeffrey
Grubin, John F.	Novick, William	Zucker, Stephen
Herbstman, William	Nussbaum, Peter	

#### South Orange

Mrs. Henriette Movshin, Mr. Bernard Levine, *Teachers*

#### STUDENTS

Agruss, Jill	Harris, Katherine	Richardson, Ann
Asher, Jonathan	Howard, Susan	Rose, Janet
Cohen, Bruce	Jasie, Patricia	Ruby, Alice
Davis, John	Jay, Susan	Russell, Jane
Davis, Susan	Kay, Irene	Rutkin, Iris
Dickler, Robert	Keats, Philip	Sachs, Robert
Fisch, Jeffrey	Lefkovich, Judith	Satsky, Barton
Fischer, Phyllis	Lewis, Fred	Schwerin, Barbara
Flaster, Jane	Lowry, John	Seelig, Nancy
Florin, Marilyn	Marks, John	Simon, Richard
Galowitz, Mark	Miller, Craig	Speis, Peter
Goldstein, Bruce	Newman, Charles	Tessler, Francine
Greenfield, Jeffrey	Peller, Marion	Wilson, Edward
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Harris, Barbara	Pilchik, Susan	Zavel, Ellen

### ACKNOWLEDGMENTS

The Congregation acknowledges with deep appreciation contributions received from the following members and friends:

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Arthur Perselay

#### In Memory of

David Paley  
Lillian Bloch  
Lousia Schmerl, Nathan Schmerl and  
Harriet Levy.  
Fannie Nass  
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Frederick G. Freundlich  
Minnie Lehman Straus  
  
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Minnie Lehman Straus  
Meyer Copen and Morris Whitfield  
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Minnie L. Straus



## TEMPLE TIDINGS

Published Monthly by

CONGREGATION B'NAI JESHURUN

Member Union of American Hebrew Congregations

High St. at Waverly Ave., Newark 3, N. J.

Tel. BI 2-4343

Rabbi \_\_\_\_\_ ELY E. PILCHIK

319 Self Place, South Orange

SO 3-3228

Assistant Rabbi \_\_\_\_\_ ARTHUR GILBERT

Rabbi Emeritus \_\_\_\_\_ SOLOMON FOSTER

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Sexton and Funeral Director \_\_\_\_\_ JONAS A. MEYER

263 Clinton Avenue, Newark

## OUR SAGES TAUGHT

About 1100 years ago, it may well have been the year 853, Rabbi Amram Gaon, head of the great Academy at Sura Babylon, published his prayer-book. This marked the first appearance of a complete systematic order of prayer for week-days, the Sabbath, the festivals, and the High Holy Days. Rabbi Amram included in that prayer-book a section of the Talmud known as "Pirke Abot", the "Chapters" or "Teachings of the Sages", and prescribed the reading of a chapter every Sabbath beginning with the Sabbath immediately following Pesach and continuing to the Sabbath preceding Shavuoth. The practice has been continued to our day. Traditional Jews read the chapter on Sabbath afternoon while Reform Jews read it as part of the Friday evening service. An abridged version of this section of the Talmud is incorporated in our Union Prayer-book, pages 165-178.

The inclusion of Pirke Abot in our prayer-book made it the best known portion of the Talmud, indeed even better known than most of the Bible, among our people. Why is it so significant? Why were just these few of the three thousand pages of the Talmud chosen for branding upon the heart of the Jew? Because they are the distillation of the ethical thought of the Rabbis. Pirke Abot illumines the path of life. It is a classic. Its message is timeless. Well, what does it have to say to us in our time?

1. The Torah, Jewish teaching, is continuous. It is handed down from father to son; from Moses to Joshua, to the prophets, to the Rabbis, to the teachers of our own day. There is no break in the tradition. And it is divinely-inspired.

2. The world, society, stands on three things: on law, on the worship of God, and on human loving kindness. Eliminate one leg of the tripod and society tips and falls.

3. Serve God and serve man not for sake of reward. The real reward inheres in the service.

4. Open the doors of your home (and of your hearts) to the wise and to the poor.

5. Judge people not by their bank-roll, not by their family background, but by their merit.

6. Love work. Hate mastery.

7. Love peace. Pursue peace. Love people.

8. Be self-reliant. Help others to self-reliance — now.

9. Receive people, all people, pleasantly.

10. Develop an appreciation for silence. Do — don't talk.

11. Make God's will your will.

12. Be part of the community.

13. Don't judge your fellow-man until you experience precisely what he has experienced.

14. In a place (in a nation, in a world) where there are no men, strive to be a man. (You cannot resign from the human race).

15. Increase justice and you will increase the chances for peace.

16. If you have been a decent honorable person, be not so proud and boastful. For this were you created.

17. Cultivate a good eye, a good friend, a good neighbor, a good mind; above all — a good heart.

18. Let the reputation of your neighbor be as precious to you as your own; and so with your neighbor's property.

19. It is not for you to finish the task. Nor are you free to desist from it. (The task of building the good peaceful society).

20. Be cognizant of your lowly origin and of your destiny of dust, and before Whom you are accountable.

21. Pray for the government. Without it men would swallow one another alive.

22. At your table, in your parlor avoid idle talk. Allow Torah, the spiritual, on the agenda.

23. Give to Him of what is His, for you and all you have are His.

24. Avoidance of sin is greater than wisdom. Good deeds stand higher than wisdom.

25. He who is loved by men is loved by God.

26. The wise learns from every man. Who is strong? He who controls his passions. Who is rich? He who finds joy in his lot. Who is honored? He who honors others.

27. Hate no man. Nothing is impossible.

28. Set not yourself up as the sole judge. Only One judges alone.

29. He who observes God's law when he is poor will live to observe it when he is rich. He who rejects it when he is rich will live to reject it in poverty.

30. Every enterprise premised on heavenly motives will endure. Those based on lesser motive will collapse.

31. There are three crowns: the crown of Torah, the crown of Priesthood, and the crown of Empire; but the crown of a good name excels then all.

32. Rejoice not at the fall of your enemy and do not jump with joy when he stumbles.

33. Look not at the pitcher but at its contents.

34. The sword comes into the world because justice is delayed and perverted.

35. Love which depends on some one thing expires when that one thing disappears. Love which does not depend on some one thing endures.

36. Turn the Torah over and over again. Grow grey and old in it. For there is nothing better.

37. That which you derive is in exact ratio to what you invest.

The Talmud consists of Mishnah (literally, "repetition" or "teaching") and Gemara (literally "supplementary teaching"). The Mishnah, begun about 300 B.C.E. and completed about 230 C.E., is a collection of six orders of Jewish law: Seeds, Seasons, Women, Damages, Holy Things, and the Ritually Pure. Pirke Abot appears toward the end of the Order Damages (Nezikin). It may have been intended as an epilogue, on ethical peroration, to the corpus of Jewish Oral Law. Though much of the material in the Talmud has but historical interest for us in this age (we live by the principle "Dina d'malchusa dina", "the law of the land is the law for the Jews") the ethical and moral essence of the Talmud still guides us. It is our life and the length of our days.

ELY E. PILCHIK.

## ADULT CHORUS

As noted in our last issue a number of members of the Congregation expressed to Mr. Fellner, musical director of our Sunday School, and well known teacher and conductor in New York, the wish to form an adult choral group at the Temple. Mr. Fellner would be happy to work with such a group.

While there has been some response, we shall need at least six more voices, before we can start. We would like to get under way before the end of this season, so all will be ready to start off at full speed when the next season comes around.

It is therefore essential that all persons interested in joining such a singing group contact Frances Convisor — BI 2-4343 — at their very earliest convenience, and not later than April 20th.





# The Temple Bulletin

OF  
Congregation Emanu-El B'ne  
Jeshurun  
Milwaukee 11, Wisconsin

Vol. 20, No. 16

May 6, 1953

Iyar 21, 5713

## Sabbath Services

Friday Evening, May 8, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

**"THE GULF BETWEEN THE GENERATIONS"**

If only parents and children understood each other

Friday Evening, May 15, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

**"WHY WE GIVE YOU A HOLY BOOK"**

Pre-Confirmation Service

Presentation of Bibles and Prayer Books

by Sisterhood and Men's Club

CONFIRMATION SERVICE  
Tuesday Evening, May 19,  
7:30 o'clock

SHABUOTH MORNING SERVICE  
Wednesday Morning, May 20,  
10:30 o'clock

## Saturday Morning Services

May 9, at 11:15 o'clock  
Bar Mitzvah of HENRY ALBERT  
son of Mrs. Sara Albert

## THE TEMPLE BULLETIN

Published by  
Congregation Emanu-El B'ne Jeshurun  
2419 E. Kenwood Boulevard  
Telephone — EDgewood 2-6960

Affiliated with Union of  
American Hebrew Congregations

Herbert A. Friedman ..... Rabbi  
Samuel Hirshberg ..... Honorary Rabbi  
Joseph L. Baron ..... Rabbi Emeritus  
Sol Altschuller ..... Cantor  
Herman Weil ..... Director Religious Ed.

### OFFICERS

B. F. Saltzstein ..... President  
Edward R. Prince ..... Vice-President  
Charles L. Goldberg ..... Treasurer  
Lillian Friedman ..... Executive Sec.

## Kaddish List

(Taken from Memorial Tablets)

May 8

Hannah S. Feld  
Dora Goetz  
Dora S. Isaacson  
Norman G. Leser

May 15

Lehman Aarons  
Sarah A. Auspitz  
Sarah Eigman  
Harry L. Heller  
Pearl Cohen Patek  
Dennis Scholl

### In Memoriam

DR. JOSEPH EISENBERG  
SARAH BERKOWITZ  
WENDY HOPE KRAUSE  
SIDNEY POLLAK

## SERMON NOTES

### "The Gulf Between The Generations"

May 8

Each year, as we approach Confirmation, my thoughts turn toward the children of the congregation. One of the things which constantly amazes me is the chasm which appears to develop between teen-agers and their parents. Apparently there is an unusual stress placed upon the channels of communication between parents and children at this age. The older generation complains that the younger is getting out of hand—and the younger cannot understand why the elders should be so obtuse and difficult. There are elements of tragedy and humor in this battle of the generations. Why do parents and children find it so hard to understand each other? Can anything be done about it?

H.A.F.

### "Why We Give You A Holy Book"

May 15

On the Sabbath evening before Confirmation, it is the custom to have a special service for the members of the Confirmation Class. At this service, the boys are presented with a Union Prayer-Book, and the girls are presented with white Bridal Bibles. These sacred books are the gifts of the Sisterhood and Men's Club.

The books are a tangible symbol of the ideals of Judaism toward which all the years of religious education have been directed. In presenting the books, the adults of the congregation seek to preserve the ideals—and in accepting the books, the children promise to live by the ideals.

This entire ceremony is a beautiful preliminary to Confirmation itself.

H.A.F.

## Confirmation Reception

The Congregation is cordially invited by the parents of the Confirmation Class to attend a reception in the Community Hall and Vestry immediately following the service on **Tuesday evening, May 19th.**



# CONFIRMATION CLASS — 5713

Tuesday Evening, May 19, 1953, at 7:30 o'clock

NAME	PARENT	ADDRESS
Ackerman, John M.	Dr. Jack	7231 N. Barnett Lane
Adashek, David	Mrs. David	2544 N. Murray Ave.
Alberts, Eugene Alan	Ben B.	4201 N. Woodburn St.
Ansfield, Donald Joseph	Dr. Maurice J.	4711 N. Lake Drive
Bass, Roberta Diane	Nathan	4685 N. Woodburn St.
Bassman, Thomas Alan	Dr. Leo H.	4120 N. Stowell Ave.
Bensman, Alan Stanley	Dr. Louis	4106 N. Farwell Ave.
Berkoff, Marshall Richard	Louis S.	601 E. Carlisle Ave.
Buchbinder, Sally Ann	James	4634 N. Sheffield Ave.
Buchbinder, Suzy Ann	James	4634 N. Sheffield Ave.
Chapman, Arthur Hersh	David V.	171 E. Fairmount Ave.
Collat, Beverly Ruth	Edgar	4037 N. Stowell Ave.
Dicker, Violet Judith	Theodore	4010 N. Oakland Ave.
Dizon, Sue	Stanley	914 E. Hyde Way
Feldstein, Joyce	William	4930 N. Lake Drive
Forman, Donna	Harry N.	4797 N. Cumberland Blvd.
Geline, Richard Allen	Max	4385 N. Wildwood Ave.
Glass, Carole Charlotte	Herman H.	3955 N. Cramer St.
Goldenberg, Gary	Charles	2443 N. Cramer St.
Goldenberg, Norman Eliot	Samuel	4524 N. Ardmore Ave.
Goldman, Barbara Joan	Ben L.	6945 N. Barnett Lane
Goodman, Carol Elizabeth	Bertram B.	4860 N. Newhall St.
Green, Michael	Emanuel	3943 N. Maryland Ave.
Haas, Joanne Barbara	Anthony O.	W. Donges Bay Rd., Thiensville, Wis.
Herzberg, Joseph Herbert	Herbert R.	900 E. Wye Lane
Hiller, Marjorie Louise	Dr. Robert L.	3930 N. Ridgely Circle
Horwitz, Stuart Samuel	Harvey H.	4635 N. Wildwood Ave.
Housfeld, Daniel Robert	Emil	3281 S. Swain Ct.
Kann, Daniel William	Joseph	3014 N. Cramer St.
Kay, Eugene Michael, Jr.	Dr. Eugene Michael, Sr.	2733 E. Shorewood Blvd.
Kimmel, Roberta Ann	Maurice	1094 E. Circle Dr.
Klein, Myrna Judith	Michael	4529 W. Townsend Ave.
Laden, Michael John	Mrs. Orpha	4647 N. Elkhart Ave.
Larkey, Florence Miriam	Samuel	4218 N. 21st St.
Levin, James Stecker	M. J.	4425 N. Maryland Ave.
Lieberman, Joyce M.	Mrs. Joseph	4830 N. Woodburn St.
Lurie, Essie	Charles	6075 N. Santa Monica Blvd.
Marden, Phillip Manuel	Dr. Morris	403 E. Carlisle Ave.
Marks, Nancy Jean	Monroe	2061 W. Atkinson Ave.
Marshall, Bruce Lowell	Maurice	4262 N. Ardmore Ave.
Melnik, Roberta Helen	Leo	4481 N. Prospect Ave.
Melvoin, Michael	Sidney	2709 N. Farwell Ave.
Plous, Harry James, Jr.	Harry J.	6020 N. Berkeley Blvd.
Rapkin, Carolyn Ruth	Joseph E.	1419 E. Bywater Lane
Rottman, Elaine Carol	Sam R.	5016 N. Lake Drive
Saffro, Carol Sue	Samuel D.	5858 N. Maitland Ct.
Sanderson, Beverly	Irving	4451 N. Wildwood Ave.
Scheinfeld, Sanna Bauer	Mrs. Emmanuel	1003 E. Sylvan Ave.
Shafrin, Sandee Eleene	Eugene M.	4718 N. Woodburn St.
Steiner, Betty Carol	Theodore	3340 N. 4th St.
Strnad, Jean Ellen	Alvin M.	2015 E. Marion St.
Tarnoff, Michael Irving	Sam	5666 N. Consaul Pl.
Warschauer, Jeanne Marie	Dr. Bruno	5061 N. Cumberland Blvd.
Weil, Gunther Martin	Dr. Herman	2027 E. Lake Bluff Blvd.
Weisfeldt, Maxine Marian	Dr. Louis	3952 N. Stowell Ave.
Weiss, David Charles	Isidor	2670 N. Lake Drive
Weiss, Naomi Gail	Dr. Joseph	4343 N. Alpine Ave.
Weyenberg, Sandra M.	Jack	2562 N. Prospect Ave.
Wiener, William Stuart	Ben J.	4633 N. Woodburn St.
Zitron, Benjamin Charles	Mrs. Arthur	1618 E. Newton Ave.
Zenoff, David Brossell	Mrs. Thomas Crook	1023 E. Colfax Pl.

**ATTENTION MEMBERS!**  
**PLAN TO ATTEND THE**  
**ANNUAL MEETING**  
**of**  
**CONGREGATION EMANU-EL**  
**B'NE JESHURUN**

**Sunday Evening, May 17,**  
**at 7:30 o'clock**

**Election of Officers and Trustees**

**RABBI FRIEDMAN**  
will deliver a report  
on his first year of service  
with the Congregation

**Business Meeting**

**CLOSING SESSION OF**  
**ADULT INSTITUTE**

**Tuesday Evening, May 12,**  
**at 8 o'clock**

We would like all who have attended  
any of the class sessions during the  
year to be present at this final meet-  
ing.

**IT'S UNIONGRAM TIME!**

A UNIONGRAM will convey your  
congratulatory message to those  
whom you wish to remember for  
**CONFIRMATION and GRADUATION**

A telephone call to UNIONGRAM  
chairmen will receive personal  
attention today!

Call: **MRS. EDWIN H. ECKSTEIN**  
**WO. 2-8827**

**MRS. ALFRED GOLDBERG**  
**ED. 2-2256**

**AVOID LAST MINUTE RUSH**  
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**VISIT SISTERHOOD'S GIFT SHOP**

See suggestions for confirmation  
and graduation gifts.

**Jewelry — Books — Stationery**

**Jewish ceremonial objects**

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Milwaukee, Wis.  
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WHY DO WE GIVE YOU THIS HOLY BOOK? <sup>(1)</sup>  
Early morning prayer

First petition in morning n'shl is not  
for material success or even daily bread, but  
for religious knowledge.

"Make pleasant <sup>(1)</sup>, therefore, we beseech Thee, O  
Lord, our God, The words of Thy Torah in  
our mouth, so that we, with our offspring  
and the offspring of Thy people, the house of <sup>(2)</sup>  
Israel, may all <sup>(3)</sup> know Thy name <sup>(4)</sup> and learn  
Thy Torah.

Blessed art Thou, O Lord, who teachest the Torah  
to Thy people Israel.

① The study of the Torah is to be a pleasant duty, and not a burden forced upon us. We must be happy in our Judaism; and we cannot be happy if we do not know it. Only by study will our eyes be opened to its spiritual wonders. Only by knowledge can there be joyful acceptance of Judaism. ②

③ The house of Israel is the constant designation of the united peoplehood of all Jews.

④ All must learn. Knowledge of the Torah is not to be the exclusive prerogative of any caste or class. Israel is thus the pioneer in universal education. H. B. Wells said "The Jewish religion, because it was a literature-sustained religion, led to the first effort to provide elementary instruction for all the children of the community."

⑤ To know God's name is to understand His nature, as defined, for example, in Jeremiah 22:16: "merciful & gracious, slow to anger and abounding in loving kindness & truth" - and to imitate His ways.



Next prayer

list of ten good deeds that bear fruit on earth. That represent noble human conduct. That are the ethical virtues which have become engrained in the Jewish character.

6. Shabbat 29a

- 1) "honoring father and mother,
- 2) \* deeds of loving kindness,
- 3) \*\* timely attendance at the house of study morning & evening,
- 4) \*\*\* hospitality to wayfarers,
- 5) visiting the sick,
- 6) dowering the bride,
- 7) attending the dead to the grave,
- 8) devotion in prayer,
- 9) making peace between man - his fellow men,
- 10) study of the Torah."

\* Practice of charity

(4)

"The Jew has suffered so much hurt, he has endured so many injustices, experienced so completely the misery of life, that pity for the poor and the humiliated has become second nature to him. And in his agonized wanderings, he has seen at close range so many men of all races, and of all countries, different everywhere and everywhere alike. That he has understood, he has felt in the flesh of his flesh, that man is one as God is one. Thus was formed a race which may have the same virtues and the same vices as other races, but which is without doubt the most human of all races."

Edmond Fleg.

\*\* public congregational worship more meaningful than private prayer.

Union with fellow-worshippers intensifies concentration & holiness.

You can pray alone in the woods - but you are much more likely to pray in the Temple.

\*\*\* concern for refugees, which we have always had.



Maimonides' letter to the Yemenites in 1172

(5)

(who were compelled to accept Islam or persecution)

It is your duty, our brethren of Israel, who are scattered over the whole earth, to strengthen one another. The older should encourage the younger, and the prominent men the multitude. The nation should be united in the name of truth, which does not change. Raise your voice in strong faith, proclaiming to all that God is One, that Moses is his prophet, that the Torah is the word of the Creator. Keep ever in mind the event on Mt. Sinai.

My brethren, rear your children to understand that great event, the pivot on which our faith turns, the foundation that leads us to the truth. Understand, my brethren, the meaning of that covenant: the nation as a whole witnessed the word of God & His presence. This event should strengthen our faith and enable us to resist persecutions. Therefore, brethren, hold fast to the covenant and be steadfast in your faith.

6

We give you the ancient holy books to:

- 1) remind you that we come from an ancient stock
- 2) instill in you a pride in the achievements of that people
- 3) provide you with a vision of life which will challenge your every power for <sup>doing</sup> good
- 4) enlist you in loyalty to ideals & conduct so that Judaism's mission may be furthered.



<sup>sometimes</sup>  
Adolescents Think parents are:

- 1) old-fashioned, i.e. medieval -  
e.g. Know nothing about automobiles, how  
to achieve maximum speed.
- 2) frustrated - so full of bitterness that  
they don't want anyone else to have  
any fun in life
- 3) plain & simply ignorant - lacking in  
the IQ to understand the simplest  
things - e.g. That if you come home  
before 4 A.M. your reputation suffers -  
you can't leave the gang.

4.)

Parents sometimes think adolescents are:

---

- 1) ~~like~~ animals - herding together;  
grunting in some indistinguishable  
tongue which is apparently a secret  
language;
- 2) ~~like~~ insane people - acting without  
apparent motivation or orderliness  
or sense of consequence:  
manic-depressives (up in the clouds  
& down in the dumps)
- 3) telephones in human guise - not really  
human but only appearing to be so,  
in reality telephones



The greatest struggle between parents and children is over the amount of freedom the boy or girl is to have in managing his own life.

The rule is that he should have all the freedom he can actually <sup>endure & handle</sup> support. This does not mean he should have all the freedom he wants.

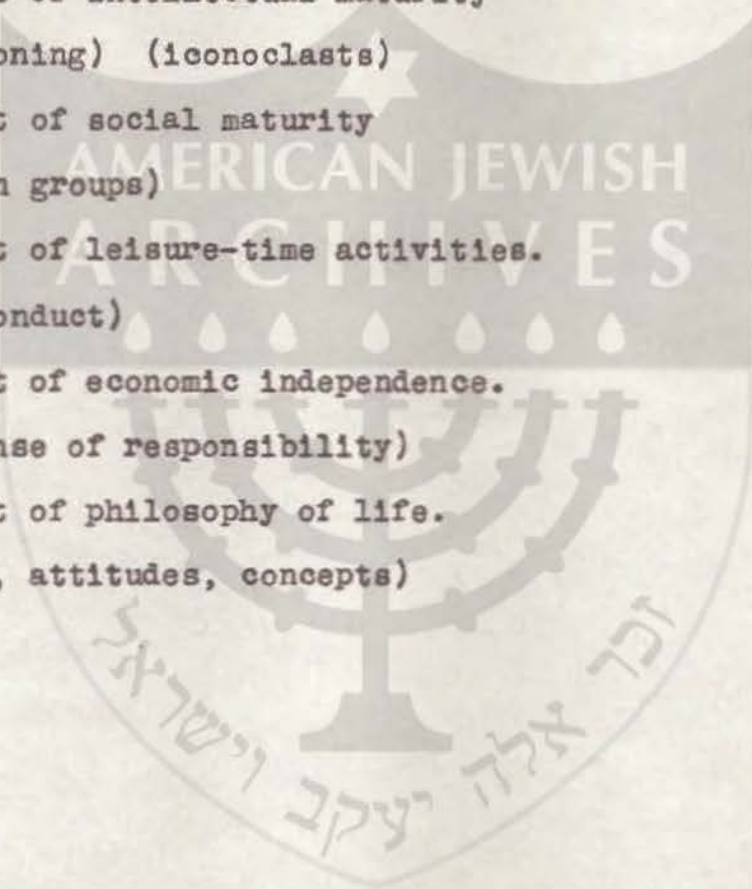
How can the parent judge what freedoms the child is able to manage? That is an individual matter and no hard and fast rule can be given.

The way in which supervision is exercised is perhaps as important as that it be exercised. The adolescent finds it much easier to accept parental decisions when the parents have attempted to discuss the situation with him in a reasonable way. The youngster then feels that he has his day in court and has been treated as a responsible human being.

But what if, even after open discussion, the child stubbornly sticks to his own point of view and refuses to be convinced? If the matter is extremely hazardous or serious and the parents are sincerely and strongly opposed, the final decision must be in their hands.

## 8 AREAS OF ADOLESCENT DEVELOPMENT

1. Development of heterosexual interests.
2. Emancipation from home.
3. Development of emotional maturity.  
(Do away with childish impulses and fears)
4. Development of intellectual maturity  
(questioning) (iconoclasts)
5. Development of social maturity  
(work in groups)
6. Development of leisure-time activities.  
(gang conduct)
7. Development of economic independence.  
(and sense of responsibility)
8. Development of philosophy of life.  
(ideals, attitudes, concepts)





## PROGRAM FOR PARENTS

- I. Parents will have to learn to understand the personalities of their youngsters better.

Parents sometimes suffer from not enough education - and sometimes from too much.

In this age of specialization, parents tend to seek "expert" advice and receive contradictory opinions:

- a) Spanking (vs.) no spanking
- b) Interference with the youngster's wishes (vs.) absolute freedom.
- c) Chores (vs.) no chores
- d) Nights out (vs.) no nights out
- e) What to do about sex education
- f) Proper age for dating
- g) Drive the car or not
- h) Offer cocktails at home or will that lead to excesses.
- i) Small allowances (vs.) large sums for which they must be responsible.
- j) How much freedom between the sexes
- k) Marry early or wait until youngsters can support themselves.

→ Use "expert" advice with a grain of salt; and learn your own child

- II. ~~They~~ <sup>Parents</sup> will have to demand from ~~them~~ <sup>adolescents</sup> greater responsibility.

The difficulty with the present tendency to let youngsters "enjoy their youth" is that they are not then prepared for the inescapable demands and difficulties of adult life. Anyone who gives a young person the idea that he can have or do

anything he wants without consequence is guilty of corrupting the morals of a minor. Money, for example, is a matter about which vast irresponsibility is often permitted. Teen-agers sometimes think they can call upon parents for an inexhaustible supply - without any accounting or limitation. This comes from parents using money as a bribe - paying children for achievements - like paying a kid to take a ride on the merry-go-round.

Adolescents must be taught that there are rules: that they have duties <sup>from which</sup> they cannot be excused ~~from~~, that only responsibility brings privilege.

It is this business of parents asking nothing and giving everything that is having such a vicious effect on young people. Parents must stop it if they want their children to grow up to responsible adult life. Children are grateful (deeply and ultimately) to the parent who can and will say "No".

Some parents are reluctant to impose regulations and discipline because they are afraid of the child's ill will, afraid of courting trouble. It's easier to give in than to fight. But this leaves the child without any guide to reality. He will grow up to be an exploiter, trying to get from his environment anything he can successfully squeeze or wheedle or threaten from it.

Some parents want to "keep up with the Joneses" and won't refuse their children anything that other children have. This



is a most craven kind of toadying to false conventions and materialistic criteria.

- III. <sup>Parents</sup> They will have to be willing to ~~exercise greater authority~~ and supply more strength.

Adolescents need their parents' strength. A sense of values, learned from a parent, gives a child something to lean upon. If parents cannot or will not take a moral position, the youngster is hard put to it to know where he stands and what is right or wrong. He needs his parents to set the standards, to light the way, to give him courage, to take the rap for mistakes.

Courage is important. The youngster may be as greatly in need of parental encouragement (to do, to dare, to try, to accomplish, to risk) as he is in need of parental injunction (not to do). This applies especially with timid youngsters in social situations (not to be pushed, but encouraged).

Thus parents must define their own beliefs and convictions in order to be useful to their children in this regard.

THE ADOLESCENT  
Marynia F. Farnham, M. D.  
A PROGRAM FOR PARENTS

Now our tendency is to regard the adolescent with a mixture of awe and dread. Our awe comes from the undoubted fact that this is a time of life wonderfully endowed with vision and excitement, with the divine afflatus of the poet, with almost unbounded hope and expectation, and with an energy and drive that are apt to make us gasp with envy. Our dread seems to come from not knowing or being able to predict what they will do with all this driving energy and determination; and from a suspicion that it will not be used to their benefit or our own comfort. There is also a feeling of being powerless to cope with them if they should set off on a course that to us spells disaster.

We need to get back on speaking terms with these young folk and to drop a lot of our superstition about them. They are not mysterious gods and goddesses about to pass a miracle or wreak havoc for the sheer sport of the thing. They are not beyond the reach of reason. They are not natural hoodlums bent upon the destruction of persons or property. They are not people who need to be treated with gloves and given everything they demand. They are not in need of more freedom than anyone else in the world can expect to enjoy. They do not necessarily have to be given the center spotlight in the family life. They are not outside of everything, a group apart and separate.

They can be approached as human beings with a little of the wonderful and a lot of the very unwonderful and quite everyday qualities of all other human beings. They can communicate with anyone who wants to communicate with them. They want to be a part of life and close to their elders. They want freedom, to be sure,



but they crave help and strength from their parents in using it well. They can endure the horrid monosyllable "No". They may welcome it and prosper from its judicious use. They are strong and need no special indulgence. They can give as well as take. They have a richness that every family needs and from which it can benefit. It isn't being used to the advantage of the world they live in. They are being made into nonproducers and parasites, which suits them very ill. They really want something quite different from what, in general, they are getting. They want love and understanding above everything else. They want to be able to give it in return. If they fail to get it, they can be very dangerous to themselves and to the society they live in.

They are still special in some ways because they are neither grown up nor entirely children. They are the in-betweens, to themselves as well as to us who watch them. They are inspired with the most intense longing for the life of the grown-up world, but they are afraid of it and cling to the privileges of childhood. They are bewildered as anyone must be in a strange, uncharted land, without guides. They are justified in expecting that those who have been there will give them the benefit of their experience, yet they know that for the most part they must find their way for themselves. They think they know a lot more than they do. That is a good thing, for if they really knew what they had to meet and master, they might show considerably less eagerness to get on with it. Somehow, in all the confusion, they have been let down by the very people to whom they have had to look for guidance. They are reasonably aloof and suspicious, but they are still eager for the help of their elders.



# The Temple Bulletin

OF  
Congregation Emanu-El B'ne  
Jeshurun  
Milwaukee 11, Wisconsin

Vol. 20, No. 17

MAY 20, 1953

Sivan 6, 5713

## Sabbath Services

Friday Evening, May 22, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"SHOULD THE CHURCH RETURN THE STOLEN CHILDREN?"

Friday Evening, May 29, at 8 o'clock

GRADUATION EXERCISES

of the

JUNIOR CONGREGATION

"THE FUTURE OF AMERICAN JUDAISM"

Reception will follow the service

Mothers of Junior Class will be hostesses.

## Saturday Morning Services

11:15 o'clock



## THE TEMPLE BULLETIN

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### OFFICERS

Edward R. Prince ..... President  
Charles L. Goldberg ..... Vice-President  
Herman A. Mosher ..... Treasurer  
Lillian Friedman ..... Executive Secretary

## Kaddish List

(Taken from Memorial Tablets)

### May 22

Samuel Elias Eckstein	Regina Michels
Isidor Israel	Adolph Neuwald
George W. Patek	Florence Bernhardt
Harry LeVine	Joseph Oplatka
Jeanette Polachek	Daniel V. Kesselman

### May 29

Betty H. Goldberg  
Theresa Freudenfeld  
Henry L. Levy  
Samuel H. Pentler

### In Memoriam

Sanford Baum  
Ben H. Bender  
Irma Florsheim  
Rose Magidson  
Gladys Melvoin  
Benjamin Rosenberg

## SERMON NOTES

### "Should The Church Return The Stolen Children?"

May 22

The case of Robert and Gerald Finaly has attracted international attention. The story is one of those amazing episodes in which truth often sounds stranger than fiction.

Two Jewish boys were placed in a municipal home in Southern France in 1944 by their parents, who were shortly thereafter murdered by the Nazis. The children were baptized into the Roman Catholic faith when they were 5 and 6 years old, respectively.

An aunt, living in Israel, petitioned for the return of the children to her and to Judaism. A French court agreed a few months ago that this was proper. The boys, now aged 10 and 11, were spirited out of France, with the aid of several priests and are presently reported to be in Spain. They have not been returned. Is the church to permit the kidnapping of Jewish children?

H.A.F.

### Graduation of Junior Congregation

May 29

Forty-three members of the Senior Class of the Jr. Con. will be graduated from the Temple Religious School this Sabbath evening. These young people have completed two years of work after Confirmation and will be awarded High School Diplomas.

The class selected as its theme "The Future of American Judaism." Several short talks will be given, dealing with various aspects of this important subject. Other members of the class will participate in reading the service and assisting with the Torah.

I am very happy over the fact that so many of the Confirmands of our Temple remain in the Junior Congregation for the additional period of two years. This situation is a good omen for the future, since it provides us with an opportunity to strengthen loyalty to Judaism at the very important teen-age level.

H.A.F.

## *Junior Congregation Class of 1953*

Forty-three boys and girls will receive diplomas at the High School Graduation Service on Friday evening, May 29, at 8 o'clock.

The following is a list of the graduates:

Ellen Louise Abramson	Suzanne Phyllis Lappin
Paul Joseph Ansfield	Nancy Jane Levy
Karen Lee Applebaum	Sandra Jean Malver
James Adam Baum	Peter Melnik
Gordon Mark Derzon	Stanley Jay Mendelsohn
Leo Dicker	James S. Metz
Audrey Feldstein	Richard Howard Morse
Jerry Allen Fine	John Frederick Nickoll
Harry Martin Flagg	Joan Ruth Polacheck
Frances Ann Freedman	Rosemary Pollack
Elizabeth Fried	Richard Alan Rubinstein
Barry Garrison	Marilyn Saltzstein
Leonie Goldberg	Marjorie Anne Scharf
Alan B. Goodman	Norma Schmickler
Margot Freda Gordon	Stanley Richard Selby
Nancy Green	Harlan Mark Smith
William Jacob Grinker	Joan Marsha Soref
Nancy Elizabeth Heller	Annette Gail Stern
Armin Ian Horwitz	Jacquelyn Sue Weil
Nancy Marlene Kawin	Arlyne Sandra Weinberg
Sandra Joy Klein	Barbara Gene Willis

Edith M. Winter

---

## Summer Services

Sabbath services will continue without interruption in the Main Temple throughout the summer. The wonderful response of the Congregation during the past year indicates that our members appreciate the beauty and sanctity of the weekly period of worship.

Rabbi Friedman will conduct the services all summer and Cantor Altschuller will provide the music, except for a brief period of vacation. There will be a short sermonette each week, as well as the reading of the Torah. It is a pleasure to continue the services for an interested congregation.



## Contributions To Sisterhood Funds

The Sisterhood acknowledges with thanks the receipt of the following contributions to its Temple Beautiful Fund:

### IN MEMORY OF:

Anna Bornstein from Dr. and Mrs. Harry Sadoff  
Dr. and Mrs. Morris Moel  
Dr. and Mrs. I. Z. Davidoff  
Emanuel Rosenblatt from Lucille and Morry Moel  
Raymond Scribner from Dr. and Mrs. I. Z. Davidoff  
Hannah Benyas from George and Sylvia Laikin  
Dorothy and Marvin Kohner  
Stella Schwade from Janet and David Lando

### IN HONOR OF:

Baby daughter of Rabbi and Mrs. Herbert Friedman from Mr. and Mrs. Joseph Montwid  
Dorothy and Marvin Kohner  
Mr. and Mrs. Lou Libowitz  
Baby son of Mr. and Mrs. George Lowe from Dorothy and Marvin Kohner  
Mr. and Mrs. E. J. Youngerman  
Gertrude and Lou Libowitz  
Mr. and Mrs. Elkan Voorsanger becoming grandparents, from Ada and Ed Perlson  
Bar Mitzvah of Norman Schiff from Dorothy and Marvin Kohner

The Sisterhood acknowledges with thanks the receipt of the following contributions to its Floral Fund:

### IN MEMORY OF:

Dr. Joseph Eisenberg  
A. B. Cohn

## Uniongrams

High School graduation is drawing near. Send your lists of those graduates you wish to congratulate along with your check to: Mrs. Edwin Eckstein, 4841 N. Oakland Ave. or Mrs. Alfred Goldberg, 2635 E. Capitol Drive now. The cost — just 35c per Uniongram.

## Closing Sessions of Religious School

Sat. Morning, May 23, 9:30 o'clock

Sun. Morning, May 24, 9:30 o'clock

Make Your Reservations Now!

## Men's Club MONTHLY LUNCHEON MEETING

Jewish Community Center

Tuesday, May 26, 12 o'clock (noon)

Rabbi Friedman will speak

\$1.10 per plate — Call ED. 2-9850

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### PARIS GROUPS ASKED TO SEEK RETURN OF ABDUCTED JEWISH BOYS

PARIS, March 12. (JTA) -- The concern of the Israeli public with the removal of two Jewish children from France by Catholic priests who had been ordered to turn the children over to an aunt in Israel, was expressed today in letters sent to two non-governmental, international organizations concerned with child welfare by Moshe Kol, director of the Youth Aliyah movement in Israel.

Mr. Kol's letters, addressed to the Federation Internationale des Communautés d'Enfants and the Union Internationale pour la Protection de l'Enfance, asked the groups to use their influence to help return the Jewish war orphans to their legal guardian.

The children, Robert and Gerald Finaly, were left at an orphanage in France by their parents who were subsequently murdered by the Nazis. Recently, during the court battle to recover the children, the Catholic authorities of the institution baptized the children and, when the court decided against them, took the children to Spain.



## BARON ROTHSCHILD BLAMES FRENCH CATHOLIC CHURCH IN FINALY CASE

PARIS, March 18. (JTA) -- Baron Guy de Rothschild, banker and leader of the French Jewish community, yesterday blamed the Catholic Church in France for the disappearance of the Finaly children from the country and compared it with the Dreyfus case. The children are reported to be in Spain.

Baron de Rothschild insisted that the Jewish community would never accept the "forced conversion" of the children, who were left in a municipal institution in 1944 by their parents just before the parents were murdered by the Nazis. He said the Jewish community backed the negotiations undertaken by Chief Rabbi Jacob Kaplan with Church leaders. He also called conversion of the children, in the midst of a legal battle for their recovery by an aunt living in Israel, "one of the worst abuses of confidence vis-a-vis their unfortunate parents."

VATICAN RULING ON ABDUCTED JEWISH CHILDREN PREDICTED IN ROME

PARIS, April 9. (JTA) -- The Vatican may soon enter the case of the Finaly brothers, two Jewish children forcibly baptized by Catholic authorities and spirited out of France recently, it was reported here today from Rome.

It is believed here that if the Vatican decides that the children were baptized in accordance with Church law, they will never be returned to France and the jurisdiction of French civil courts which have awarded the custody of the war orphans to their aunt in Israel. If the Vatican rules that the baptism was not in accordance with Church law, then it is considered likely that the children will be returned here from Spain and handed over to the courts.

Meanwhile, the French section of the International Conference of Christians and Jews, which is headed by a Catholic, has issued a statement sharply condemning the baptism of the children, whose parents left them in the care of an orphanage in Grenoble in 1944. The parents subsequently were murdered by the Nazis. The Conference's statement urges all authorities, "religious as well as civil," to take all steps necessary to return the children to their family.



# REPORT OF SPIES

5 June 53

Shelach Lecha

Minority Report of Caleb -  
showed courage

If you are as a grasshopper  
in your own right - you certainly  
won't get anywhere.

Inferiority Complex

# THE GREAT MUTINY

12 June 53

KORAH - 1) actuated by malice of foiled ambition  
2) fanned into flame of hatred by wife

1) "Moses has passed me by in the appointment of all the high offices. Therefore I will stir up rebellion against him and overthrow the institutions founded by him."

2) wife inflamed him "Moses hates you and is trying to disgrace you."

Korah tried demagogic tricks to discredit Moses. Spread story of poor widow and her fields, her ewes, her sacrifice.  
"Such men are Aaron & Moses."

ben Bar Channah - Talmud Munchausen - says he heard from neck in earth - "Moses & his Torah are true, and we are liars."

People's notes  
get out of  
joint if they  
are not  
consulted.  
President & Congress.  
Politicians handshake



## Rebellion of Korah

1.) Either as laymen rebelling  
vs. The monopolistic priestly  
prerogatives of the tribe of  
Levi — or

2.) as Levites claiming equal  
ecclesiastical rank with  
Aaron + his sons.



18 Feb 53

THE NEW YORK TIMES, WED

## Church in France Acts in Uproar Over 2 Missing Jewish Orphans

*Pleads for Return of Baptized War Waifs  
Who Disappeared During Court  
Dispute Over Their Custody*

By HENRY GINIGER

Special to THE NEW YORK TIMES.

PARIS, Feb. 17—A police hunt for two little boys in the south of France has stirred up the ever-present religious animosities in this country where the Roman Catholic Church and its influence have long been the subject of impassioned controversy. The uproar caused by the boys' disappearance has caused the Bishop of Grenoble and a spokesman for the Paris archbishopric to appeal to those who are holding the boys to give them up.

The interest in the missing children shown by the newspapers and the public is heightened by the fact that their story has its roots in the wartime occupation of France by the Nazis and in their persecution of Europe's Jews.

The incident became a political issue today with a motion submitted in the National Assembly by Deputy Alix Berthet of the anticlerical Socialist party asking the Government to intervene with church officials, including the Vatican if necessary, in order to recover the children.

The two boys, Robert Finaly, 11, and his brother, Gerald, 10, were part of a family of Austrian Jews who came to France before the war to escape Nazi persecution. The family fled to the town of La Tronche, in the southern Alpine region, where the Germans entered France in 1940. In 1944, the parents, Dr. and Mrs. Fritz Finaly, felt themselves in danger and put the boys into a municipal home in Grenoble run by Antoinette Brun. Shortly afterward the parents were arrested by the Gestapo, deported to Germany and killed.

### Kept 9 Jewish Children

Mlle. Brun, who is of the Roman Catholic faith, kept the two Finaly boys as well as seven other Jewish children during the rest of the war although it was dangerous to do so.

Robert and Gerald were claimed after the war by their father's sister, Mrs. Hedwig Rosner, living in Gedera, Israel. The boys' aunt asked a friend living in Grenoble, a M. Keller, to represent her and obtain possession of the children so that they could be taken to Israel.

Mlle. Brun refused to give up the children on the grounds that she had become their legal protector. A protracted legal battle ensued which finally ended last year with a court decision ordering the return of the children to their relatives.

Mlle. Brun refused to obey the court order. On Jan. 29 she was arrested for illegally retaining possession of the children. However, the whole object of the judicial proceedings came to naught with the disappearance from Grenoble of the two boys.

### Baptized as Catholics

Court testimony brought out the fact that the boys had been baptized into the Roman Catholic faith. Maurice Garcon, one of France's leading lawyers, who was engaged by M. Keller, declared before the Court of Appeals in Grenoble that the refusal to give up the children was motivated by the reluctance of those who had baptized them to see their work of conversion undone.

The police traced the boys to a religious boarding school in Grenoble run by Our Lady of Zion, a Roman Catholic order established in the nineteenth century by a converted Russian Jew. According to the police, the order, which had given the children Catholic instruction, apparently sent them to Marseilles and from Marseilles to Bayonne on the Atlantic coast near the Spanish border, where the children were placed in another Roman Catholic school under a false name.

The boys again disappeared on Feb. 3 when M. Keller came to fetch them, and the police are now scouring the Basque country for them. On Feb. 4 the Mother Superior of the Grenoble school and her sister were arrested on charges of complicity in the children's "kidnapping."

After appeals from police officials as well as from dignitaries of the Jewish community in France, the Church broke its official silence with a statement by the Bishop of Grenoble who, speaking in the name of the Archbishop of Lyon, Pierre Cardinal Gerlier, appealed to those holding the boys to give them up. More official disapproval came today from Father Riquet, considered a spokesman for the Paris archbishopric, who declared that canon law had been violated in baptizing the children since there had been no authorization from the parents.

François Mauriac, noted Roman Catholic layman and Nobel prize novelist, declared yesterday in an editorial in the newspaper *Le Figaro* that all criminal proceedings should be halted, the children should be given up and then asked to make their choice between Catholicism in France or Judaism in Israel. M. Mauriac said they were old enough to choose wisely.



WEDNESDAY, FEBRUARY 24,

## FRANCE SEIZES 10 FOR HIDING 2 BOYS

4 Catholic Priests and a Nun  
Held—Jewish Brothers  
Being Sought in Spain

Special to THE NEW YORK TIMES.

PARIS, Feb. 23—Ten persons, including four Roman Catholic priests and a nun, are in prison on charges of having aided in the "kidnapping" of two Jewish war orphans, Robert and Gerald Finaly, whom the police were still searching for today in northern Spain.

The police and border guards along the French-Spanish frontier were reported to be on the alert for the return of the children, who were taken across the Pyrenees by a smugglers' route in mid-February and then moved from one Catholic establishment to another.

A representative of Pierre Cardinal Gerlier of Lyons was reported to have crossed into Spain tonight to see Spanish churchmen in an effort to recover the boys.

### Baptized as Catholics

The children were baptized into the Roman Catholic faith in 1948, while sheltered in the Children's Municipal Home in Grenoble. They had been placed there four years previously when their parents, Dr. and Frau Fritz Finaly, Jewish refugees from Nazi persecution in Austria, were seized by the Gestapo, deported to Germany and killed. Robert is now 11 and Gerald is 10.

The struggle for the children, which has aroused a storm in France, began when surviving relatives living in Israel claimed them. The head of the Grenoble home, Antoinette Brun, a Catholic and one of those now in prison, refused to give them up, for motives that she said were based on the love she had developed for them but that her opponents insisted came from reluctance to see the two baptized children reclaimed by Jews.

The children disappeared when the relatives' claim to them was upheld in court. The story of their wanderings is being pieced together bit by bit by the police from the testimony of those in custody.

### Mother Superior in Jail

The mother superior of a Catholic school in Grenoble belonging to the Order of Our Lady of Zion is in jail with one of her assistants on charges of having sent the children first to Marseilles and then to Bayonne on the Atlantic coast. In Bayonne and other parts of the Basque country, seven persons, including four priests, have been accused of moving the boys to the border town of Bariatou, where they received warm clothing to cross the Pyrenees.

The police said a guide experienced in smugglers' routes took the boys into Spain Feb. 13 in bitterly cold weather.

Debate in France has tended to line up Catholic against anti-Catholic and Catholic against Jew. The noted Catholic layman, Francois Mauriac, Nobel Prize novelist, said in an editorial in the newspaper Figaro that it would be a crime to hand the children back to their Jewish relatives without asking the boys what their religious preference was.

## MAYER ACTS IN CASE OF JEWISH ORPHANS

PARIS, Feb. 26—The French Government took a hand today in a controversy raging over the disappearance of two Jewish war orphans, Robert and Gerald Finaly, whom the police are seeking in Spain.

Four ministers, representing independent deputies in the National Assembly, asked Premier René Mayer to take steps to avoid religious quarrelling and demonstrations in the Basque country, where the arrest and continued imprisonment of four Roman Catholic priests have aroused deep resentment in the strongly Catholic population. M. Mayer was said to have agreed, and the release on bail of the priests, who are accused of aiding in the children's disappearance, is expected.

Minister of Justice Leon Martinat Deplat met today with a representative of the Jewish consistory of France, a representative of Pierre Cardinal Gerlier of Lyon and a delegate of the Jewish relatives of the two children who have been seeking their return.

Although no official announcement was made, the measures discussed were thought to include an appeal to the Spanish church for aid in finding the boys. Once found and returned to France, they would be placed in "neutral" hands—that is, neither Catholic nor Jewish—until a high court of appeals had rendered a decision on what was to be done with them.



# PARIS BARS DEBATE ON 2 MISSING WAIFS

Assembly Defeats Socialists'  
Move—5 More Arrested in  
Case of Baptized Orphans

Special to THE NEW YORK TIMES.

PARIS, March 3—A Socialist motion to stage a formal debate soon on the case of the two missing Jewish war orphans, Robert and Gerald Finaly, was defeated, 300 to 227, by the National Assembly today after the Minister of Justice, Leon Martinaud-Déplat, had declared that the Government was doing its duty by prosecuting those responsible for the children's disappearance.

Giving point to the Minister's words was the announcement that five more persons were arrested today, including two Roman Catholic priests and a nun in Marseilles. This brings the number arrested since the beginning of the case to fifteen, including six priests and two nuns. Meanwhile, the police acknowledged that the search for the two boys had bogged down.

The disappearance of the two boys who were baptized into the Roman Catholic faith in 1948 dates from January, immediately after a Grenoble court had ordered them turned over to Jewish relatives living in Israel. Their own parents had been deported to Germany and killed in 1944.

Mr. Martinaud-Déplat told the Assembly all Frenchmen must bow to the court order and all those whom the investigation had shown to have participated in the disappearance of the boys had been arrested. He said he feared that the Socialists sought to turn the case into a political debate and for this reason he asked that the Assembly put off discussion indefinitely while justice followed its course.

The arrests today were the first in Marseilles where, according to the police, the boys had stayed a short while after having left Grenoble and before having been taken to Bayonne. The imprisoned nun was the mother superior of the Order of Our Lady of Zion in Marseilles. The other nun, arrested some weeks ago, is the mother superior of the same order in Grenoble.

The police is believed to have complete picture of the boys' wanderings until they were taken across across the frontier into Spain, where their trace has become more and more obscure. The examining magistrate in Bayonne said today he had requested the police in Portugal "without great conviction" to investigate there.

The magistrate was said to have received a letter from a diviner, of whom there are thousands in France, saying that his calculations showed the boys had been sent from Spain to Portugal. Diviners, who are particularly active in French provinces, are among the most industrious tipsters in criminal cases.



# The Case of the Finaly Orphans

M. KELLER

EVERYONE IN FRANCE IS TALKING ABOUT THE Finaly case. The entire French press discusses it while Paris papers are devoting whole pages to it. In Grenoble, capital of the Alps, cradle of this lamentable affair, numerous posters cover the walls, inviting passers-by to learn for themselves the truth about the Finaly case:

French families are divided, and I understand that in certain Catholic circles the opposition against the ambiguous attitude of the Church is increasing. And even within the Church itself opinion is divided.

What is the Finaly case about? What is its origin?

The tragedy of the Finaly children began in the last war, during which six millions of our brothers and sisters were massacred. Robert and Gerald Finaly's parents were among them.

Dr. Finaly and his wife, nee Annie Schwarz, left Vienna a few months before the outbreak of World War II. Although still young—he was at that time only 33 years old—Dr. Finaly had rapidly acquired a reputation as an excellent physician. He had written several important papers on the treatment of cerebral palsy and had dedicated himself to medicine with genuine passion.

Dreading the onset of Nazi barbarism, the Finalys, after spending some time in Czechoslovakia and Switzerland, finally arrived in France, believing it would prove a safe refuge. When war was declared they were interned—being Austrians—in camp Gurs, in the Pyrenees. Dr. Finaly was drafted into the labor battalions recruited of aliens in the vicinity of Grenoble. There he had the good fortune to be used as physician in the infirmary.

During the lull of the so-called "phony war," Dr. Finaly, like hundreds and thousands of other Jews who had found refuge in the Grenoble region, indulged in certain illusions. Grenoble was in the southern zone of France, as yet unoccupied by the Germans. In order to sustain their courage, the Jews repeated to themselves: "There is no danger here, France will protect us." Of course, there had been a census, and every Jew had had to notify the municipality of his identity. But such habitual annoyances were found bearable—everything is relative—in comparison with the treatment of Jews in the German-occupied northern zone.

Installed with his wife in La Tronche, eastern suburb of Grenoble, Dr. Finaly eked out a living by secretly practicing medicine. A non-Jewish doctor signed his prescriptions and a non-Jewish chemist delivered drugs to his patients. The courage of such honest Frenchmen, who were motivated solely by feelings of human solidarity, saved the lives of many of our fellow-Jews.

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*During the war, two Jewish children in France, orphaned by the death of their parents in a Nazi concentration camp, were saved by being hidden in a Catholic institution. Since the end of the war, the children's family has been trying to get possession of the children, but without success. Despite the order of the French courts for the surrender of the children, various Catholic officials have taken them from one place to another and finally smuggled them across the border into Spain.*

*The whole dramatic story of the Finaly children is told here for the first time in a detailed report by Mr. Keller, who has himself taken a leading part in the case for the last five years. Mr. Keller is vice-chairman of the Grenoble (France) committee of the World Jewish Congress.*

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Dr. Finaly and his wife, Anne, four years younger than he, had two children: Robert Michael, born on April 14, 1941, and Gerald Pierre, born on July 3, 1942.

Although the Finalys were not observing Jews, and did not practice all religious rites, they had their two boys circumcised at a time when it was already dangerous to be identified as a Jew. There were Jews who lacked this courage and who thought they could save themselves by denying their origin. Some, indeed, bought false baptism certificates which they found provided no greater security than the genuine identity card. As far as Dr. Finaly is concerned, the fact is that in the face of very real dangers, he chose openly to affirm that, being a Jew himself, he wished his children to continue as Jews.

Events moved quickly and the illusions of Jews in the Grenoble area were rapidly dispelled as the occupation of the southern zone became a fact. The Nazis were soon entrenched in Grenoble, which was to become the center of the Resistance. Many Jewish combatants joined the Resistance and some died for the cause. The German soldiers became nervous and multiplied their raids, whose victims were inevitably Jews.

Thus, on February 14, 1944, Dr. Finaly, who had gone to visit a patient, was arrested by the Gestapo in a street in Grenoble and immediately put in a deportation camp. On the same evening, Mrs. Finaly was arrested and deported. Since then there has been no news of the Finalys. We were able to learn after the war that both had been sent to camp Drancy, near Paris, and from there in cattle wagons to an extermination camp in the East.

THE FINALYS left behind them their two boys, one a year old and the other two years old. Torn from their parents, the children were to be shuttled from one Catholic nursery to another, from one con-



vent to another. And yet one's sadness is tempered by the thought that their lives were spared. How had this come about?

Some days before their deportation, Dr. and Mrs. Finaly were suddenly possessed by the anguished presentiment of the misfortune that awaited them. Their first thought was to find a refuge for their children, Robert and Gerald. They thereupon placed them in a Catholic nursery several miles from La Tronche, in Meylan. There, among Christian children of their own age, they would be protected from the Nazis. Dr. Finaly then went to the town hall of La Tronche, where he was known and esteemed. He told the mayor that in the event of some misfortune he wanted his children to be sent to one of his sisters. He expressed the same wish to his friends and gave them the addresses of his sisters, one a refugee living in New Zealand, and the other living in Palestine.

As soon as their friends learned of the deportation of Dr. and Mrs. Finaly, one of them withdrew Robert and Gerald from the nursery of Meylan, fearing that the Gestapo would discover them. After a short stay at the Institution of Notre Dame de Sion at Grenoble, Mlle. Brun, director of the Municipal Nursery at Grenoble, took them in.

When the war ended, Jewish families scattered throughout the world began a desperate search for their dispersed members. Thus, the mayor of La Tronche received a letter dated February 9, 1945 from Lower Hutt (New Zealand) from Marguerite Fischel, elder sister of Dr. Finaly. She implored the mayor to let her know the whereabouts of her brother, sister-in-law and their two children. The mayor of La Tronche replied on March 12, 1945:

"... It is my sad duty to inform you that your brother, Dr. Finaly, and his wife were deported. This is a great disaster. But his children, Robert and Gerald, were saved. ... Giving the location of the children, he added: "... the dearest wish of your brother was that you should take care of the children in case anything happened to them. ..." Mrs. Fischel, overwhelmed by the terrible news, had only one aim in mind: to bring her two nephews home and raise them with her own children.

Several letters followed. First, she wrote Mlle. Brun, to whom her two nephews owed their lives. "We shall never forget what you did for my brother's two children," she wrote Mlle. Brun. Then she sent many parcels to Robert and Gerald. But no reply or acknowledgment that the parcels had been received were forthcoming.

The children had been entrusted to Mlle. Brun at the end of February 1944. A year later, almost to the day, the first letter asking for the return of the children was sent to the mayor of La Tronche. If Mlle. Brun had not at that time opposed the desire of the family, a terrible tragedy for the children could

have been avoided, and the Finaly case would never have come to pass.

What induced Miss Brun to resist so obstinately the demands of the family, at first passively, and then openly?

On May 22, 1945, Mrs. Fischel, obtaining the intervention of the French Legation in Wellington, wrote the Foreign Ministry in Paris, asking that her two nephews be authorized to come to New Zealand. On the same day, Mrs. Fischel obtained an entry permit for Robert and Gerald from the government of New Zealand. She did not doubt for a moment that the voices of her nephews would very soon be heard in the family garden. But as months passed, Mrs. Fischel became uneasy. In October she again wrote the Ministry for Foreign Affairs reminding them of her previous request. She also wrote Dr. Finaly's friends in Grenoble, confiding to them her anxiety over the persistent silence of the guardian of the children.

Finally, in November, Mrs. Fischel received a long letter from Mlle. Brun, a letter filled with malicious allusions to Dr. Finaly's friends and to Jews in general. Pretending not to be opposed to the return of the children to their family, she wrote: "... in the interest of your nephews, you will have to wait until it is easier to make the journey. ..." and she concluded her long and tortuous letter with this reassuring phrase: "... your nephews are Jews, that is to say, they remained within their religion." Yes, that was still true at that time. The children were still Jews, but witnesses have informed me that already in 1945 she had intended to make them "two good little Catholics."

Mrs. Fischel was keen enough not to be misled. She understood that Mlle. Brun was merely obstructing the fulfilment of her wishes and putting obstacles in her path. She appealed to the British Red Cross, the French Red Cross, the OSE. She even wrote two letters to the District Attorney of Grenoble. Neither the District Attorney, nor the British or French Red Cross responded.

Later on, Mlle. Brun was to declare before tribunals that Robert and Gerald's family had never come forward or expressed any interest in their nephews. But when crushing proofs refuted these assertions, Mlle. Brun's lawyers declared that none of these letters had reached the attention of this "brave young woman." Unfortunately for her, an assistant of the Red Cross, produced an official report dated October 5, 1946, which stated in clear, unequivocal language: "... Mlle. Brun, whom I contacted, refused categorically to give up these children. ... because, she said, 'if I had not taken charge of them, they would have been sent to Germany and would now be dead. ...'" What Mlle. Brun plainly meant was this: "I shall not give you the children, consider them as dead."



**B**UT TO RETURN to Mrs. Fischel. The silence did not discourage her and she continued her efforts. Telegrams were sent to London and Paris. Again silence. Finally, the French Legation in New Zealand wrote Mrs. Fischel that "... all this seems to stem from the delay on the part of the person taking care of your brother's children in replying to letters which are addressed to her. . . ."

This situation continued until July 1948, when I received a letter from a childhood friend, Mosche Rosner, of Gederah, Israel, who had married a sister of Dr. Finaly. After advising me of all the steps already taken by Mrs. Fischel and describing her lack of success, he begged me to take an interest in his nephews. I eagerly accepted this mission. I immediately visited Mlle. Brun. My appearance caused a veritable storm. I was faced with a fury: she insulted me and at the same time all Jews. She refused to show me Robert and Gerald and snapped: "The only thing I shall tell you and which will certainly give you pleasure is that I have had them baptized and that I have made Catholics of them." I replied: "In acting like this, you have certainly overstepped your rights." I left, realizing that discussion was impossible with this woman, and that the struggle ahead would be a hard one. But I resolved not to abandon the fight until the two orphans were restored to the Finaly family.

From then on, the case became enmeshed in red tape. In August 1948, I wrote the District Attorney in Grenoble requesting his help. His reply reached me at the end of February 1949 and informed me that there was nothing he could do, but that a family council existed which was handling the case.

I did, indeed, learn that a family council had been established at the request of Mlle. Brun on November 15, 1945. The council, consisting with the exception of Mlle. Brun, entirely of Jews, mostly friends of Dr. Finaly, had been kept completely in the dark about steps undertaken by the family, and had nominated Mlle. Brun as temporary guardian. Imagine my surprise when I learned that a second family council had been constituted on January 27, 1949, again at the request of Mlle. Brun, under a justice of the peace, on the false ground that the members of the original family council had left Grenoble and that their addresses were unknown. This new family council was purely "Aryan," *judenrein*.

My appearance caused panic among this council's members. They knew that if I had presented my demand for the return of the children to the original family council, it would have received the approval of all the Jewish members. Moreover, according to French law, the guardian—temporary or permanent—is forbidden to change the religion of the children under his care without the approval of the family

council. Consequently, it had been necessary to alter the council's composition and this was done with the complicity of the deputy district attorney of Grenoble!

After learning of Mlle. Brun's fraudulent move, the members of the first family council protested to the district attorney's office. And again silence ensued. But, after new demarches to the attorney general, I finally received authorization to form a new family council. This was on July 26, 1949. It was our first victory, but alas, a meaningless one.

"Mlle. Brun has many connections," declared our lawyer, Mr. Garcon, one of the masters of the French Bar. And it soon became plain that she had powerful connections on the Bench and in the Church. She dragged us into court and obtained an annulment of our family council. In their pleadings, Mlle. Brun's lawyers did not hesitate to introduce anti-Semitic insinuations.

But on December 5, 1950, a new family council was established. Mrs. Rosner of Gederah, Dr. Finaly's sister, was named permanent guardian of her nephews, Robert and Gerald. Mlle. Brun was ordered to present the children to me. She refused. And once more this family council was annulled by the civil court of Grenoble on the flimsiest grounds. We appealed, and finally, on June 11, 1952, the court of appeal at Grenoble recognized the validity of the family council of December 5, 1950, and ordered Mlle. Brun to present the children to me no later than July 15, 1952. She fruitlessly appealed for a revision of the verdict.

The court of appeal made a point of hearing the children. In court, they ingenuously declared that they were not living with Mlle. Brun, that since infancy they had been living in religious institutions, or convents, and that once a year, during the summer holidays, "mama" Brun put in a brief appearance. These statements made a deep impression on the judges. In short, all Mlle. Brun's professions of attachment to the children appeared in their true light.

On July 15, 1952, accompanied by a police officer and a bailiff, I presented myself at Mlle. Brun's. But she had departed with the children. I immediately lodged a complaint but the magistrate charged with the case appeared in no hurry and left on his vacation. Mlle. Brun meanwhile returned to Grenoble, and used her freedom to hatch new schemes, one of which was directed against Otto Schwarz, a brother of Mrs. Finaly.

Mr. Schwarz, who had fled to Shanghai after the *Anschluss*, returned to Gmund (Austria) at the end of the war. Through the intervention of Eugene Berthold, father superior of the Franciscan Convent at Vienna, Mlle. Brun got in touch with Mr. Schwarz. Believing he was unaware of events at Grenoble, Mlle. Brun invited him to meet her at the Franciscan



Convent in Strasbourg, where he would receive free board and lodging. She also proposed to pay his travel expenses. Mr. Schwarz accepted the invitation, but fully cognizant of all that was going on, was determined not to be trapped by Mlle. Brun's schemes. He informed me of his visit and kept me posted.

He met her on October 3 at the convent and she unfolded her scheme. Hoping to divide the family, Mlle. Brun asked, "in the best interest" of Robert and Gerald, that she be entrusted, by a legal statement, with the guardianship of the two nephews. She cajoled, flattered and attempted to bribe, but failed. Mr. Schwarz, who had come in the hope of seeing his nephews, left the convent disheartened. I accompanied him to a nearby bailiff, and under oath he gave an account of his visit to the Franciscan Convent.

AT THE SUGGESTION of the Grenoble committee of the World Jewish Congress, the Paris office of the WJC invited me in October 1952 to report to them on this case. In the presence of delegates from the most representative French Jewish organizations, and under the auspices of the French Section of the WJC, a committee was formed to follow the development of the Finaly case and alert, whenever necessary, public authority and public opinion. Any hesitation in bringing this case before the public vanished. Thanks to the action of the WJC, French Jewry had become concerned. Through the initiative of the Finaly committee, public opinion was soon aroused throughout France.

In the meantime, the examining judge had been compelled to bring Mlle. Brun before the magistrate's court of Grenoble for failing to produce the children. The trial took place on November 18, 1952. Mlle. Brun found a real defender in the president of the court, who was a devout and fervent Catholic. The trial proved little less than a sinister comedy. Once again, Mlle. Brun was acquitted and the Finaly family made to pay the costs. It was obvious that a flagrant irregularity had been indulged in by the court.

The Parisian press vented its indignation at this scandalous proceeding. Popular feeling against the court also ran high. The attorney general himself appealed this iniquitous verdict, and the family brought additional civil action against Mlle. Brun.

On January 8, 1953, in a packed hall, before an impassioned crowd, and in the presence of the entire French press, the gravest accusations were again brought against Mlle. Brun. Mrs. Rosner, aunt and guardian of Robert and Gerald, had hurried from Israel, and Mr. Otto Schwarz, uncle on the maternal side, had come from Austria in order to register their indignation.

The *Dauphine-Libre*, Grenoble daily, reported in its issue of January 9: "Called to the bar, Mrs.

Rosner, through an interpreter, declared: 'I have expressed the most solemn wish, as soon as I learned of the death of my brother, to get the children in order to bring them up. I cannot understand why I have so much difficulty in getting these boys, who are the only legacy of my brother.'"

And the paper added: "Total silence reigns. The court and all those present seem, like this woman, to wonder, to the point of tears: Yes, Why?"

Our chief counsel, Mr. Garcon, delivered an eloquent and convincing address. He exposed Mlle. Brun's machinations and demanded a severe sentence. After this forceful indictment, the solicitor-general joined Mr. Garcon in his demand.

On January 29, the court rendered its verdict. It declared itself incompetent to pass on the question of the non-presentation of the children, but found Mlle. Brun guilty of kidnapping and sentenced her to jail. But Mlle. Brun had not been imprisoned for two days when an event occurred that caused all France to hold its breath.

After a two-months search, the Finaly children were found at the Catholic college of St. Louis de Gonzague in Bayonne. Mlle. Bleuze, sister of the Mother Superior of Notre-Dame de Sion in Grenoble, using false identity cards, had spirited them off to a Catholic school, Bayonne College, in Marseilles. Abbe Silhouette, director of the school, recognizing the children, communicated this information to the public prosecutor of nearby Bayonne. The prosecutor informed Abbe Silhouette that the children must remain under his care until the arrival of the legal guardian or his deputy. This was on February 1.

As soon as I learned this happy news, I hurried to Bayonne, together with Mr. Kaufmann, Gerald's godfather. The French radio broadcast this information over all its stations and it made front-page news in the French papers. Journalists and photographers streamed into Bayonne to record the happy ending to this heart-breaking drama. But we arrived only to be given the shocking news that Robert and Gerald had just been abducted.

Police and frontier-guards were alerted (Bayonne is 30 kilometres away from the Spanish border) and descriptions of the children were sent out over radio and telephone. Roads were blocked and trains searched. But all in vain.

Later, we reconstructed the events leading to the abduction. A secret meeting had been held which included the Bishop of Bayonne, as ringleader, the Vicar-General Narbaitz, right-hand man of the bishop, Abbe Silhouette, director of the college of St. Louis de Gonzague, the Mother Superior of Notre Dame de Sion de Biarritz and the Mother Superior of Notre Dame de Sion de Grenoble. Sister Antoine, Mother Superior of Notre Dame de Sion at Grenoble, and Mlle. Setoan, Spanish professor at the same in-



stitution, sister of Abbe Setoan of the Catholic college at Bayonne, on their arrest, confessed that they had helped to transfer the children from Grenoble to Bayonne. There was not a shadow of doubt that the Finaly children had been abducted from the college with the complicity of that institution's personnel and that numerous congregations and Catholic institutions had abetted the plot.

IN THE LIGHT OF THESE NEW FACTS, the family brought a new charge of kidnapping against Mlle. Brun and her accomplices. Public feeling ran high against the Catholic organizations and personalities who so insolently defied French justice. The public was aroused even more when the press reported an interview I had with the Bishop in the presence of the district attorney at Bayonne. The Bishop declared with incredible cynicism: "If Mlle. Brun had not saved the children from the Germans, they would be dead now." I replied that these words from a high dignitary of the Church were utterly shocking. Is this how he justified the abduction? If someone saved a child from drowning, would this give him the right to appropriate it?

The Bishop was not fazed. He replied curtly, "But they have been baptized." He granted that the baptism proceedings had been irregular, but reiterated, "The fact remains that the children are baptized. This is serious, very serious."

How serious he considered it to be I only realized when the following appeared in *La Croix*, French Catholic paper, on February 10: "By the valid ceremony of baptism the Church has spiritually begot

a Christian: this spiritual maternity imposes certain duties on her; the Church is a perfect society with authority over those who, through baptism, have become its members."

The appeal of the Bishop of Grenoble and of Cardinal Gerlier of Lyon requesting all "religious and lay groups" to return the Finaly children to the authorities, although no lay groups were implicated in the kidnapping, is equally revealing. The appeal did not contain a single word of reproach of the authors of the crime and their accomplices. It reflected the confusion of Church leaders in the face of almost universal condemnation.

The question for Jews is: Is the case of the Finaly children in 1953 to become another Mortara case? (This refers to a similar case that took place in Italy about a hundred years ago.—Ed.) We in France are fighting hard to prevent it. We have confidence in French justice, and we have the support of all French republicans who believe in justice and liberty, among them innumerable Christians of good will.

Robert and Gerald Finlay must be returned to their family and to the Jewish fold.

*[Editor's Note: Mr. Keller's report was written in February. The latest development appears to be that both sides have reached an agreement whereby the children are to be placed in the hands of a neutral body until an appeal court will rule on the magistrate's order establishing Mrs. Rosner, the children's aunt in Israel, as the legal guardian. Meanwhile, efforts are being made to secure the return of the children from Spain to France.]*



April 17, 53

## **French Christians-Jews Council Denounces Finaly Kidnappers**

PARIS—The French Council of Christians and Jews last week published a blunt denunciation, signed by Catholic chairman Jacques Madaule and Jewish vice-chairman Edmond Fleg, of the kidnappers of the Finaly children.

At the same time, the Catholic monthly, *Esprit*, declared itself in favor of the immediate restitution of the children.

### **'HEART-SEARCHINGS'**

In its statement, coming, as *The Jewish Chronicle* of London described it, "after two months of uneasy heart-searchings," the Council declared:

"Baptism administered to children against the will of their parents constitutes an essentially disgraceful violation of the rights of the family and of the human personality, and such baptism provides no justification for the seizure of these children. The widespread conspiracy which caused the thus baptised children to be withheld from their family and taken across the French border should have aroused universal condemnation.

### **'UNTHINKABLE'**

"All necessary measures should be taken by all the competent authorities, both ecclesiastical and civil, to restore the children to their family unconditionally and to ensure that in the future such practices shall be impossible and, indeed, unthinkable."

Nothing definite is known yet



# FINALYS STILL IN SPAIN; NEW 'ASSURANCES' GIVEN

LONDON—The Finaly children were still in Spain last weekend, despite repeated assurances by Church officials that their return was imminent.

Meanwhile, there were conflicting reports as to whether and when the children would be returned.

The Jewish Chronicle of London reported from Paris that the Spanish Consul in San Sebastian, during a visit to Madrid last week, told French newsmen that there was little likelihood of the boys' early return to France. The Consul refused to elaborate on his statement, said The Chronicle.

## WILLINGNESS TOLD

In another report from Paris, The Chronicle said Monsignor Testa, charge d'affaires to the Papal Nuncio in Paris, told Rabbi A. Kalmanowitz of New York last Tuesday that the Church was willing to return the children.

Rabbi Kalmanowitz, representing one of the American Orthodox rabbinical groups, had previously approached the Papal Nuncio in Washington on the matter.

The Chronicle said Monsignor Testa, without stating any reasons for the delay in the return of the children, expressed the hope that they would soon be back in France, and said that Cardinal Gerlier, Archbishop of Lyons, had issued orders for the return of the children.

## FAILS IN MISSION

The Chronicle further reported that last Wednesday the newspaper Le Monde published a dispatch from Madrid saying that Cardinal Gerlier's emissary, Miss Germaine Ribiere, had failed in her mission to bring the children back to France.

The dispatch, which, according to The Chronicle, "appeared to be based on official 'inside' information," said that no agreement could be reached at a meeting between Miss Ribiere, the Papal Nuncio to Spain, Spanish prelates, and the French Ambassador to Spain.

"It appears," The Chronicle quoted Le Monde as saying, "that the settlement of this affair depends on the stand which the Vatican may take. So far the Vatican has not deemed it necessary to issue formal instructions to the Spanish clergy. The solution must, therefore, be sought in Rome, not Madrid."





#### **"THREAT OF DEPARTURE"**

Le Monde reportedly said that Miss Ribiere had failed to trace the children because the Spanish hierarchy "may not want to move

before the French Supreme Court has decided the final case," feeling that the agreement reached between the French Rabbinate and the French Catholic authorities do not provide "adequate safeguards against the threat of the departure of the children for Israel."

The ruling awaited is that on a lower court's decision to hand over the children to Mrs. Hedwig Rosner, their late father's Israeli sister. The children disappeared shortly after Mrs. Rosner arrived

in France to get them.

The Chronicle meanwhile reported from Paris that the French Supreme Court is to announce by next week its ruling on a review of the case of Miss Marie-Antoinette Brun, the children's former foster mother who baptized them, who is under a suspended prison sentence for complicity in their kidnapping.

#### **'GOOD SAMARITAN'**

According to The Chronicle, the public prosecutor, while insisting that Miss Brun had acted illegally, "showed compliments on her as 'a Good Samaritan with a most generous heart.'" Her defense counsel urged her acquittal on the ground, among others, that she was perfectly justified in taking measures to save the Jewish war orphans, who were born in France, from being "exiled" to Israel.

In an interview with Agence France-Presse, the French official news agency, Miss Brun said she would not object to the children staying away from France so long as they did not join their family in Israel.

She said also. The Chronicle reported, that she has appealed to Church authorities to keep the children in Spain at least until the French Supreme Court rules on her appeal from the lower court's decision on the custody of the children.

#### **'I SHALL JOIN THEM'**

The Chronicle quoted her as telling the French news agency that "if my children do not return to France at all, then I shall join them wherever they may be. The country that accepts them will become my country."

Miss Brun disclosed that, through the "intermediary of certain charitable people," she was in correspondence with the children, on which The Chronicle noted that, in Jewish quarters in Paris, "it has been noted with some bitterness that the same 'charitable people' have refused to forward letters addressed to the orphans by their relatives."





# The Finaly Mystery

## 2 JEWISH BOYS, CONVERTED FRENCH CATHOLICS, ARE STILL MISSING

By Harry N. Sperber

**T**WO Jewish altar boys in a French Catholic church, who vanished into thin air, have become a "cause celebre" in three countries—Israel, France, and Germany. The youngsters, sons of a Jewish couple murdered in one of Adolf Hitler's death mills, are the objects of a frantic international search.

Two women are fighting over them. One, their father's sister, is desperately trying to locate them. The other, a Catholic, who mothered them through France's darkest years, is doing all she can to keep them hidden. To all inquiries about their whereabouts this woman only replies: "That will remain my secret."

It all began in 1938, when Hitler's army rumbled into Austria, executing the notorious Anschluss prior to the outbreak of World War II. In Vienna, a Jewish doctor, Karl Finaly, took stock of the immediate future. He knew what had happened to Jews in Germany's concentration camps since 1933. Hastily packing a few belongings, he and his wife fled from Vienna during the first night of Nazi occupation. In Grenoble, a small, pleasant town in the south of France,

Dr. Finaly found a haven. He hung out his shingle and resumed the practice of medicine. In 1941 a son was born to his wife. They named him Robert. A year later another child blessed their union. His name was Gerald.

The Finalys felt fairly safe in Grenoble. The Germans had overrun northern France and held it in bondage, but Hitler had agreed to leave the rest of France alone. In 1943 the dictator, as usual, broke his word. His troops swept south, bringing tragedy and slavery in their wake. Thousands of Jews were dragged from their homes and thrown into concentration camps. The doctor and his wife fell into their hands.

But sensing the approaching danger, they had placed their boys in a village nursery operated by Catholic charities, as a safe place. After the arrest of the Finalys, some friends entrusted the children to a Catholic order, which in turn placed them with Mlle. Antoinette Brun, director of the municipal nursery in Grenoble, with specific instructions that she should insure their survival. This was in February, 1944.

A year later, Mrs. Fischel of New Zealand, a sister of Dr. Finaly, wrote to the Mayor of La Tronche, asking for information concerning her brother and his family. This was the first step in a long and complicated effort (still going on) to recover the two boys. These efforts in-



Mlle. Antoniette Brun, head nurse of the kindergarten in Grenoble, France, who knows where the two boys are, but won't tell.

involved many people, including Dr. Finaly's friends in France, national and local French officials, the French and British Red Cross, two other sisters of Dr. Finaly, a brother of Mrs. Finaly, and others. The relatives undertook to reimburse Mlle. Brun for all her expenses in caring for the children, and at first Mlle. Brun seemed cooperative and even hinted that she would yield up the children "later." She even wrote to one of the aunts: "Your nephews are Jews, that means that they belong to their original religion."

The French Ministry of Foreign Affairs went so far as to obtain exit visas for the boys, so that they might go to live with their aunt, Frau Hedwig Rossner, in Israel (which was then still Palestine).

But by late 1946 Mlle. Brun's whole attitude changed, and she categorically refused to release the children. Many pleas were of no avail, and by 1948 legal action was instituted. In that year, when the youngsters were 7 and 6 years of age, Mlle. Brun had them baptized in her church, where for a time they served as choir boys.

After years of legal action, Mlle. Brun was convicted, early this year, of evasion  
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At left, Gerald and Robert Finaly in their robes as Catholic altar boys in Grenoble. Below, a more recent picture of the boys, and their aunt from Israel, Frau Hedwig Rossner, who is frantically trying to locate them.







BBYO boys and girls prepare for future Jewish responsibility in many ways: through their chapter meetings (left); through B'Nai B'rith-sponsored Sabbath services (center); through Passover observances (right) and other Jewish traditions.



... through discussion groups (left) where Jewish problems are debated; through community work, such as helping recruit Israel Bond salesmen by telephone (center); through their own "BBYO University" courses in leadership training.

the other half are scattered through the small coal and steel towns of this great industrial section. My little two-room office thus serves as the hub of activities in an area encompassing some 40,000 square miles.

This means that much of the contact with the groups outside Pittsburgh is by mail—and the mail that finds its way to my desk is staggering. Requests from a youth group for program material, reports from advisors on what is happening in the group, requests for speaking engagements, registrations for members (our secretary has to process paid registrations for more than 1,000 youngsters each fall). Then, of course, mail from B'nai B'rith lodges, BBYO chairmen, our District and National offices, and mail from countless organizations which comprise the local and national Jewish community. Our "typical day" begins by spending some time reducing the pile of answerable mail. Or, perhaps that long overdue financial or narrative report that national keeps asking for. Or, perhaps even a quiet few moments to prepare a report for the BBYO Committee, the board of our agency, which is meeting that very evening.

The noon hour is a time for eating—and meeting. We usually find it a convenient time to meet with the representatives of other agencies with whom we work. Perhaps representatives of ADL and the JCRC on the problem of recent attacks with anti-Semitic overtones in a Jewish neighborhood. Perhaps the direc-

tor of the Jewish centers and rabbis of the synagogues to discuss joint program plans and calendar problems. Our own B'nai B'rith leaders meet regularly to share ideas. Our youngsters, too, are involved in such activities as a United Jewish Fund drive or a BIG day for Israel, a March of Dimes or CARE program, a series of combined Oneg Shabbatim with the Zionist Youth Commission and the Hebrew Institute, and many others. Then there are the meetings with representatives of the centers and synagogues, to try to schedule meeting rooms and other facilities for our young people. We too often meet with refusals and rejections from certain sources. (But we are grateful for the increasing number of far visioned persons, like the rabbi of one of our largest Pittsburgh conservative synagogues who, in speaking at a BBYO sponsored Sabbath service several months ago, gave "thanks to the B'nai B'rith for doing the vital job with young people that the synagogue has thus far just begun to do.")

If our schedule includes a field trip or visit with one of our outlying communities, our "day" is spent somewhat differently. A typical visit to a small community begins with a supper meeting with key B'nai B'rith and BBYO people in which we take stock of what is happening in the local group. Then a meeting with the advisor and president of the local youth group to discuss programming,

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They also get experience—and fun—out of acting in plays (above) and publishing their newspapers (below).



## The Finaly Mystery

*(Continued from page 318)*

and kidnaping. But the Finaly boys had disappeared. It is obvious that many people, including religious personalities, have been guilty of complicity in her actions.

Many of her countrymen took her part. She became a heroine of the town. Baskets of food were delivered to her cell. Without touching the delicacies Antoinette distributed them to her jail mates. When a reporter asked her why she behaved as she did, the deeply religious woman replied: "God has given me a task to perform." Mlle. Brun feels that she must save two souls for her church. To be in jail is no punishment to her. She feels that her incarceration makes her a martyr for her religion. When someone accused her of obliterating the memory of the dead parents from the minds of their sons, she angrily pointed to the photographs of Dr. and Mrs. Finaly hanging over the children's beds.

Mlle. Brun has become the talk of three countries. Some claim she is acting from a frustrated mother complex. Others see in her a religious fanatic. In Grenoble church circles she is venerated as a woman whose deeds show a true spirit of Christianity.

In Israel she has been dubbed a kidnapper.

Meantime the tireless search for the two Jewish boys goes on.



## Finaly Case Solution Seen up to Vatican

NEW YORK—Responsibility for the solution of the Finaly affair now rests squarely on the Vatican, Dr. Maurice L. Perlzweig, international affairs director of the World Jewish Congress, declared this week.

"The French civil authorities have made known to the Spanish Government their desire that the children, who were illegally taken from France in an effort to nullify the decision of a French court, should be returned as speedily as possible," Dr. Perlzweig said in an article published in the May 18 issue of Congress Weekly.

### 'OTHER IDEAS'

"But it would appear," he continued, "that there are Catholic churchmen in Spain who have other ideas. The only authority

## Return of Finalys Seen Immiment

NEW YORK—Henri Bonnet, French Ambassador to the U. S., told Hapoel Hamizrachi this week he "had received some indication that the Finaly children were about to be returned to France."

In a letter to Rabbi Issachar Levin, president of the labor Zionist organization who had queried him on the case, Bonnet added that "this would have brought to an end a most unhappy episode."

According to the Ambassador, the French Government was "sparing no effort" to have the children returned.

Earlier, a Hapoel Hamizrachi delegation had been informed in Washington by the Spanish Ambassador that his Government did not know the whereabouts of the children.

### Report Gerald Gravely Ill

LONDON (JP)—In a dispatch from its Paris correspondent, the Jewish Chronicle here reports that Gerald, the younger of the two Finaly brothers, has been seriously ill for several weeks. The paper reported that Mme. Rosner, the children's aunt, addressed an appeal to the Catholic Church to let her know the truth about their health.

which these medievalists are likely to acknowledge is the Vatican, and it is upon the Vatican that the final responsibility for the solution of this unhappy affair must now rest."

Pointing out that the baptism of the children was irregular under canon law, Dr. Perlzweig, who has intervened with French civil authorities seeking restoration of the boys to their family, pursuant to the reportedly-stated wish of their father before he was deported by the Nazis, declared that "not a single high Catholic authority has thought it proper to utter a word of condemnation," although leading French Catholic laymen have condemned both the baptism and the abduction and have sought to have the children returned.

### SEES TWO PRINCIPLES

Declaring that "the matter cannot be allowed to rest" with the children held in Spanish Catholic hands, Dr. Perlzweig asserted that, apart from the children themselves, two vital principles are involved in the affair:

"It is impossible to accept the view that the civil courts of an independent democracy are subject to a higher ecclesiastical sovereignty; and secondly, it is impossible to accept the view that Catholic baptism, regular or irregular, performed on minors without the consent of their parents or family, automatically hands them over body and soul to the Catholic Church and thus deprives the family of its rights."



# Where Are the Finaly Children?

**A wartime act of humanity to two Jewish orphans has developed into a religious and political controversy in France • By MORTON PUNER**

THE chronology is important in *l'affaire Finaly*, a case that began with two Jewish war orphans, and now involves the passions of France where, according to one reporter, "people in the provinces are more excited about *l'affaire Finaly* than about Indo-China, Germany, or even the death of Stalin." The predicament of the two Finaly boys—Robert, age 12, and Gerald, not quite 11—has stirred up religious animosities in France. It has become a political issue of great consequence.

The story starts in 1938 when Dr. Fritz Finaly and his wife, Annie, fled to France after Hitler's invasion of Austria. They settled in a suburb of Grenoble, where their sons were born, Robert on April 14, 1941, Gerald on July 3, 1942. By that time, Hitler had occupied much of France. The Finalys lived in the Free Zone. But even there racial laws had been promulgated and it was with some risk that they insisted on circumcision for their children.

In 1944, Hitler finally caught up with the Finalys. They were deported to Germany and never heard of again.

JUST BEFORE HIS arrest, Dr. Finaly—fearing the worst—placed his children under the protection of a nursery operated by the Catholic Charities in a nearby village. Immediately after the arrest, friends of the Finalys, concerned about the children's safety, put them in the care of the "Dames de Sion" in Grenoble, a Catholic order which had already given shelter to other Jewish children. But the "Dames de Sion" was equipped to handle children of school age only, so the Finaly children—the oldest was then three—were transferred into the hands of Mlle. Antoinette Brun, director of Grenoble's municipal nursery.

Mlle. Brun is an efficient civil servant, a devout Catholic, a spinster with great love for children. She is a woman of great courage who saved many young Jews from the Nazis. She is also a central figure in the controversy.

Mlle. Brun did not adopt the children

personally; she farmed them out to one institution or another but always kept a close personal interest in their safety and welfare.

In February, 1945, the eldest sister of Dr. Finaly, a Mrs. Fischel of New Zealand, began a search by mail for the whereabouts of the Finaly family. From the mayor of the Grenoble suburb she learned of the deportation of her brother and his wife. The mayor wrote her: "The greatest desire of your brother was that in case of an accident you take the children."

Mrs. Fischel tried to find out where the children were. By the summer of 1945—the end of the war—she located Mlle. Brun's address.

After several months, Mlle. Brun finally replied to Mrs. Fischel's letters. "In the interest of your nephews," she wrote, "it would be better to wait a little longer, when traveling will be much easier, so that a member of the family might come here and recover all that belong to the children." The note ended reassuringly. "Your nephews are Jews, that means they belong to their original children."

But it soon became clear that Mlle. Brun was not anxious at all to restore the children to their family. There was no reply to further letters from the Fischels. When Mlle. Brun's silence became ominous, the Fischels contacted the French Red Cross, the District Attorney in Grenoble and several Jewish organizations, seeking their help.

IN AUGUST, 1946, the French minister in charge of war victims was ordered to investigate. The Grenoble Red Cross reported to Paris that Mlle. Brun had, somehow, been elected temporary guardian of the children at a meeting of a "family council"—a French legal unit which determines the guardianship of orphans. She had been elected on the grounds that there were no close relatives of the children alive.

The Red Cross had more information about Mlle. Brun: She had no intention of returning the children. Her grounds were that she had saved them "at the risk of my own life," that

she loved them very much, and was, therefore, entitled to keep them.

The decision of the "family court" was considered irregular by the family but it hardly knew how to proceed. Two years later, Mrs. Hedwig Rossner, a sister of Dr. Finaly's who lives in Israel, asked a M. Keller of Grenoble to help. M. Keller called on Mlle. Brun. She refused to tell where the children were. But she did make the announcement that threw the case into the courts and gave it all its overtones. "I had them christened," she said. "They are now Catholics."

M. Keller, acting for the family, went to the courts. After endless litigation, on July 11, 1952, the Court of Appeal of Grenoble appointed Mrs. Rossner the children's legal guardian.

BUT Mlle. BRUN was adamant. "I refuse to indicate where the children are," she said. "I refuse to submit to the decision of the Court of Appeal." She promptly appealed to a higher court.

Meanwhile, ignoring the Court of Appeal's decision, Mlle. Brun, encouraged and aided by several priests, sent the children to Bayonne, near the Spanish border. M. Keller found out, but arrived at Bayonne too late. In mid-February 1953, in a fierce snowstorm, the children were taken across the Pyrenees by a smugglers' route and hidden in Spain.

With that the affair turned into a criminal case. Mlle. Brun was arrested for illegally retaining possession of the children. And 10 persons—including four priests and a nun—were taken into custody on charges of having kidnapped the two orphans.

Appeals were made by police officials and dignitaries of the Jewish community in France for the return of the children. The Church broke its official silence with a statement by the Bishop of Grenoble, speaking for the Archbishop of Lyon, asking that those holding the boys in Spain give them up. Father Michael Riquet, a spokesman for the Paris archbishopric, declared that canon law had been vio-

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guage. With deep sincerity he told Levi and the group how much he appreciated "the opportunity which had been offered him to express his views on the Kishinev outrage without being guilty of any impropriety in doing so." A few days later the President informed Levi that an attempt would be made to transmit the petition to the Russian government. Within 10 days B'nai B'rith obtained the 13,000 signatures representative of all the American people. Almost 300 pages were filled with the names of government officials, diplomats, clergymen, lawyers, doctors, scientists, editors and publishers, businessmen and other prominent citizens.

When the Russian government learned of the petition, it indicated unofficially that it would not receive the document. Nevertheless, on July 14, Secretary Hay, acting on instructions from President Roosevelt, cabled the text to the American charge d'affaires at St. Petersburg with orders to inform the Russian Minister of Foreign Affairs about the petition received by President Roosevelt.

THIS AND SIMILAR pleas from all parts of the world fell on deaf Czarist ears. The government, more concerned with the growing boldness of the revolutionary movement, was committed to a program of anti-Semitism. In the next two years Russian Jewry felt the lash and steel of more than 600 pogroms! Even the survivors of Kishinev were not spared. A second massacre in 1905 killed 29 of them and injured 56.

The government did not hide its part in the conspiracy to murder Jews. Mark Vishniak, in a definite study of Russian anti-Semitism, quotes this statement by a province governor on the need for pogroms:

"The Jews have now become the leaders and instigators in all movements directed against the government. This entire Bund and the Social-Democrats—they are all Jews. You are yourselves to blame for all that happened. You do not educate your children properly. You have no influence over them. But at least you can surrender them, pointing them out to the government, whereas you conceal them."

Thus, writes Vishniak, "only at the price of surrender by Jewish parents of their ill-educated and revolutionary children was the government willing to give up the pogrom as a new method of ruling and controlling the stubborn Jews."

Inevitably—as it has been since the dawn of history—anti-Semitism neither cured nor conquered. The Czar could not protect his autocracy with it. Nor Hitler in a later era his dictatorship.

A present-day question is: How well does the Kremlin remember its Russian history?

## NOW NASHVILLE HAS THE BOOK-BURNERS

*But a rabbi answers the vigilantes*

MOST Nashville citizens were indifferent to the news last January that the Tennessee legislature had picked a committee to investigate text-books in the public schools. It took them a month to discover what was happening: that the school attackers and book burners were at it again. Nashville was finally prodded by two of its townfolk, a newspaper reporter and a rabbi.

The committee chairman, State Senator Sterling Roberts, expected to limit his investigation to the area set out for him: text-books. He was astonished, two weeks after his committee was formed, by the pressures on him to overstep his task. The superpatriots wanted him to eliminate "subversive" books from the public library too. They charged that many professors on faculties of local and state colleges were "pinkos," "reds" or "fellow-travelers" and wanted them investigated.

The charges were made in letter-writing campaigns to the local press, from speakers platforms, and through wanton gossip. Some of the accusers represented the local Daughters of the American Revolution and the Tennessee States Rights Democratic Committee.

TO THE YOUNG rabbi, William B. Silverman of Vine Street Temple, the charges had a common background: they were without proof or documentation. And they were hurled at people who couldn't or didn't know how to answer back. He repeated this fact to reporter Creed Black of the Nashville Tennessean, challenging Black to dig up the whole story. Black did.

His story, headlined BOOK PROBE FOUND SPURRED BY SMEAR in the January 30th Nashville Tennessean, reported that "the inflammatory pamphlets which have been circulated in Tennessee were written by Allen A. Zoll." Black disclosed how Zoll once headed American Patriots, listed in 1940 by the U. S. attorney general as fascistic. When he asked the Daughters of the American Revolution for documentation of their charges, they produced a copy of Zoll's propaganda pamphlet, *They Want Your Child*.

Black's story didn't quiet the vigilantes. One veterans leader came forward to protest high school use of *Discovering Ten-*

nessee, written by the Knox County librarian. He charged that the book had tendencies toward "pacifism." Another disliked many of the textbooks and more—"they can be considered only in relation to the teachers and lecturers who interpret them." Therefore, he demanded, let's start investigating teachers. He felt that "that man teaching right here in Nashville who was run out of California," needed watching. The obvious reference was to Dr. Willard Goslin, formerly superintendent of Schools in Pasadena, now on the faculty of Peabody College in Nashville. The background and patriotism of another Peabody professor, Harold Benjamin, formerly head of the National Education Association's Defense Commission, was also under suspicion—until someone discovered he had served as a lieutenant colonel on the staff of General MacArthur.

NASHVILLE needed a rallying point to offset the slanders. The issue apparently was considered too controversial, too dangerous to handle—even for liberal-minded persons terribly aware of the implications of the smears.

Rabbi Silverman stepped in again. His weekly radio program on WMAK sounded the alarm. He pleaded for understanding and organization to resist the witchhunts, lashed out at those "bearing false witness against their neighbors." The rabbi reminded listeners that "despite all the sound and fury, not one single book has yet been labeled as subversive by the committee. Not a single textbook has been condemned as communistic."

Immediately after his first broadcast on the issue the rabbi himself came under

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## Where Are the Finaly Children?

Continued from page 6

lated in baptizing the children since there had been no authorization from the parents.

The case created a national furore. The four imprisoned priests from the Basque country were charged specifically with aiding in the flight across the border. Basque officials demanded their release. Otherwise, they warned, there would be widespread disorder throughout the heavily Catholic area. The priests were freed.

Last February 17, the affair turned into a political issue. Deputy Alix Berthet of the anti-clerical Socialist party moved in the National Assembly that the French government intervene with church officials, including the Vatican if necessary, to recover the children.

Meanwhile, the minister of justice was assigned to meet with representatives of Cardinal Gerlier of Lyon, the Jewish community and the Finaly

family. Eventually, there was agreement between Catholic officials and the family that the boys should be returned from Spain and placed in the hands of a neutral organization—neither Catholic nor Jewish—until a higher court reviewed the Court of Appeal decision.

LAST MONTH, to forestall demonstrations or violence, all the persons arrested were released provisionally. But the case has provoked so much violent feeling and passionate debate that, says Baron de Rothschild, "one is tempted to give it the importance of the Dreyfus or Petain cases." The Baron argues that French Jews would never accept forced conversion or violation of family rights. "After having destroyed the fable of ritual murder we take a dim view of the reality of ritual kidnapping."

The controversy continues. Meanwhile, the Finaly boys are still missing.



June 23, 1858

child Edgar Mortara violently removed from parents' home in Bologna by Papal Guards

Anna Morisi, servant-girl in Mortara home, had confessed to her priest that some 4 years earlier when the baby (2 yrs old) was very ill, she had him baptized secretly, in order to save his soul, if he should die.

The priest to whom she confessed reported the matter to Rome, and the Congregation of the Inquisition gave orders that the child be taken forcibly from his parents and educated as a Christian.

While the Pope said that the church deprecated forcible baptism, it held that the sacrament character of the sacrament, if duly performed, made the recipient ipso facto a member of the Christian communion.

First number of German allies sent a petition to the Pope - it was never answered.

Sir Moses Montefiore went personally to Rome from London to have an audience with the Pope - he was not received.

Catholic sovereigns, such as Francis Joseph of Austria and Napoleon III of France, wrote personal letters to Pope, advising him not to defy the outraged public opinion of Europe. All to no avail.

Edgar Mortara at 18 declared his intention of remaining a Catholic. He was educated in a convent and later entered the Augustine order, adopting name of Pius. He preached in many countries, including U.S. Died in Belgium in 1940.

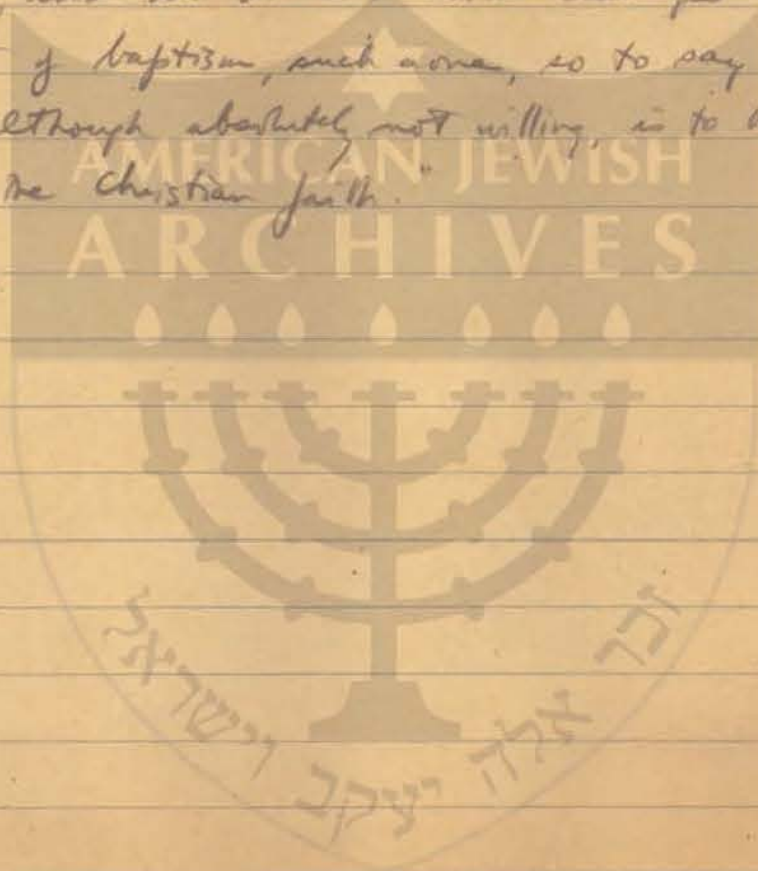


## Mortara Affair

Pius IX justified the action by an appeal to canon law which claimed that the effect of baptism cannot be erased.

Main medieval canon code states that the sacrament of baptism, if performed without physical violence, has an indelible character.

"He who is violently drawn, through threats or entreaties, and in order to avoid damages accepts the sacrament of baptism, such a one, so to say conditionally willing, although absolutely not willing, is to be compelled to observe the Christian faith."





French section of Intl Conference Christians  
+ Jews - headed by Catholics - sharply  
condemned the baptism of children.

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Baron Guy de Rotschild blamed the Catholic  
Church very strongly

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Bishop of Grenoble asked that those  
holding the boys in Spain give them up.  
one of boys seriously ill

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Henri Bonnet - French Ambassador to U.S. told  
delegation that he believed boys would soon  
be returned to France.

Spanish Ambassador told delegation that his  
Government doesn't know whereabouts of boys.

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Perlberg, World Jewish Congress, said matter now  
up to Vatican.

Two principles involved:

- 1) That civil courts of independent democracy (France)  
be subject to higher ecclesiastical authority
- 2) That forced baptism on minors automatically  
delivers children to Church and deprives family of rights.