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"Should the Clergyman Stay Out of Politics?" 1954.

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The Temple Bulletin

OF

Congregation Emanu-El B'ne
Jeshurun

Milwaukee 11, Wisconsin

Vol. 22, No. 3

October 20, 1954

Tishri 23, 5715

Sabbath Services

Friday Evening, October 22, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"WHY WAS SPINOZA EXCOMMUNICATED?"

Friday Evening, October 29, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"SHOULD THE CLERGYMAN STAY OUT OF POLITICS?"

A Pre-Election Sermon

Sabbath Morning Services

11:15 a.m.

Saturday Morning, October 23, 11:15 o'clock

DAVID APFELBERG

son of Dr. and Mrs. Herbert Apfelberg

will be Bar Mitzvah

THE TEMPLE BULLETIN

Published by

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Kaddish List

(Taken from Memorial Tablets)

October 22

Ruth Baruch Baum

Louis Feld

Isaac Gottschalk

Henry Heller

Gusta Sondel

Ellen Weisskopf

October 29

Alvin Goetz Baum

A. Edward Housmann

Gabriel Pauntz

Max Spero

SERMON NOTES

WHY WAS SPINOZA EXCOMMUNICATED?

October 22

In 1656 Baruch de Spinoza was excommunicated by the elders of the community of Amsterdam. The ban, or cherem, was serious in those days, for it meant that no man was even to speak to him.

Recently Mr. David Ben Gurion wrote an article suggesting that the ban be rescinded and that the proper act of atonement would be for the Hebrew University to publish the philosopher's complete works two years hence on the 300th anniversary of the famous curse.

The Rabbi and Board of the Congregation in Amsterdam have announced their intention of doing nothing about Ben Gurion's proposal. Much argument has raged. What are the pros and cons? Why was the terrible sentence passed three centuries ago? What did Spinoza do or say to warrant the ban? Was he a dangerous heretic? Should he be forgiven today?

H.A.F.

SHOULD THE CLERGYMAN STAY OUT OF POLITICS?

A PRE-ELECTION SERMON

October 29

It has been my custom for many years to preach a sermon on the Friday evening before the first Tuesday of November. This might be called a "political" sermon, for it deals with the issues at stake in the impending election. I have tried to avoid speaking about individual candidates and partisan issues searching instead for the moral issues. But this often involves a rather careful look at men and parties, in order to point up the moral issues. The naming of names sometimes cannot be helped.

The whole process has been questioned by those who contend that politics and economics and allied social problems should not be discussed in the pulpit. Religion should not mix into politics, we are told. Each shoemaker should stick to his own last. Clergymen should not express political opinions. What do you think of this point of view?

H.A.F.

NOTICE

Rabbi Friedman has loaned a book of pictures of Nazi atrocities to some member of the Congregation. He failed to mark down the name. The book is valuable in the sense that it was published in Poland in 1946 and is not obtainable in this country. The rabbi would appreciate its return, and promises not to be so absent minded in the future.



WELCOME NEW MEMBERS



The following list includes members of the Congregation who have joined since November 1953, the last time a list of new members appeared in our Bulletin.

Louis B. Aderman	Howard Kaplan	Harry Schlar
Frederick Alexander	Harold E. Katz	David N. Schemnitz
Sol E. Arkin	Gordon S. Kaufer	William H. Schield, Jr.
Fred Bamberger	Leo Kissel	Art Schmidman
Abraham H. Berkovits	Mrs. Sarah Koltin	Sol Schmidman
Fred Berman	Louis Kraft	Mrs. Genevieve Schneider
Gene A. Berman	Robert Kritzik	Adolph Schwartz
Ross Browender	Stanley Kritzik	Joseph Schwartz
Louis Chapman	Lester Langer	Ralph A. Schwartz
Harold Cohan	Maxwell A. Lerner	Robert Shamaskin
Meyer Cole	Dr. Jules D. Levin	Vernon Sherkow
Myron Caplan	Willard Le Vine	Bernard Sherman
Julius Dann	Jack A. Levings	Daniel Shrago
Frank I. Dichter	Jack Lewin	Sandor Sigmund
Samuel Ettinger	Merton H. Lewis	Miss Burnette Silbar
Arno Frankton	J. Harvey Loeb	Herbert A. Silver
Nathan Friedman	Herbert Maier	Ben Sklar
Zalman Friedman	Bernard B. Marcus	Mrs. Henry Solomon
Lawrence Fuhr	Jack L. Meyer	George Spector
E. B. Garrison	Miss Anne Miller	Martin R. Spera
Abe Gillman	Edward P. Milner	Charles F. Stein
C. Ellis Goldstein	Dr. Benjamin G. Naradick	Oliver Steiner
Charles M. Gordon	Ben Jack Pierson	Sigmund C. Stern
Stanley Gordon	Miss Janet Pollak	Sheldon Stone
Fred Gordy	Miss Marjorie Pollak	Royal Taxman
Dr. Leonard Gorenstein	Lou Poller	Philip Tolkon
Eugene Gorski	Mrs. Ida Pordes	Mrs. Dorothy Weil
Louis J. Greenbaum, Jr.	Jean J. Pruss	Albert A. Weiner
Alvin Greenberg	Dr. Hans Reich	Theresa Weinstock
Lester Gunsburg	Irving Ross	Lawrence A. Willenson
Paul Guten	Ira Safer	Elliot Winterfield
Sidney Hack	Adolph Samuel	Mrs. Ben Wishner
Alfred Hirsch	Arthur Santley	Arnold Zellin
Mrs. Adolf Kann	Milton Sax	Robert Zucker
	Harry Scher	

GREAT LAKES REGIONAL MEETING

November 20-21

Members of our Congregation are cordially invited to attend the Great Lakes Regional Meeting of the Union of American Hebrew Congregations at St. Paul, Minnesota during the weekend of November 20-21.

If you plan on being in the vicinity of St. Paul during that time, please call Miss Friedman at the Temple Office and arrangements will be made for your attendance.

Mr. Herman Mosher is President of the Great Lakes Council.

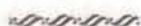
GEORGE LOWE LEAVES BEQUESTS

In an act of love, Mr. George Lowe, late president of the Men's Club, included in his bequests the sum of \$500.00 each to the Temple and the Men's Club. This was a fine deed and is accepted with appreciation by both groups.

The Men's Club is now in the process of planning a George Lowe Memorial. If you wish to contribute to this Fund, please contact Mr. Joseph Mandel, 4766 N. Hollywood Avenue.

TEMPLE BOND DINNER

Sunday Evening, November 7, at 6 o'clock
at the Astor Hotel



Honorable ABBA EBAN

Ambassador of Israel to the United States

will be the guest speaker

in the interest of

Israel Government Bonds

AMERICAN JEWISH

Mr. Lawrence S. Katz, Chairman of the dinner, is accepting reservations
now at \$4.00 per plate, at 2419 E. Kenwood Boulevard.

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I. Role of the prophet in the Bible

Amos

What ^{means} is time prophet?

The passion of social sympathy and keen resentment against social injustice and the passion of faith in Jehovah as a God demanding the right relation of man to man.

Amos spoke out clearly against the public evils of his day: luxury, injustice, immorality of religion

1. against luxury-loving women (4:1-3)
who drive their husbands to produce more for them, by oppressing further the poor.
2. against the rulers who live in luxury (6:1-6)
and don't care about the people.
3. against the greedy merchants who (8:4-7)
cheat, give small measure, use heavier weights, use untrue scales
4. against the priests who observe ritual law (5:21-25)
but disregard the purpose of religion
(i.e. to make man moral)

II. Role of Modern Clergymen

- A. Rev. Joseph Huntley - Broadway Congregational Church
- B. Dr. Robert McCracken - Riverside Church
- C. Bishop Bernard Steil - article in *Catholic*
from which I took the title of this ^{sermon}
- D. Statement by Henry Reuss about
religion setting the moral goals
for politics to execute.

Autumn 1954

Politics and Economics Held Topics for Religion

The religion of Americans "can and must be a strong force for God," the Rev. Joseph D. Huntley declared yesterday morning in a sermon in the Broadway Tabernacle Congregational Church, at Fifty-sixth Street.

Mr. Huntley contended that religion should be "a force that considers our political, economic, industrial and international life and every area of our existence and places all under the judgment of God." He added:

"If we were to judge the political life of the nation, as it ought to be, and discuss its economic life; if we were to probe its international relations, many of the so-called faithful would walk out and leave the preacher talking to empty pews and they would be convinced that he was wrong and they were right.

"Our Christianity is not very significant if it is simply a matter of prayer and praise of God with the world passing by on the other side."

McCracken Returns to Riverside Pulpit; Emphasizes Need for Weekday Religion

The line distinguishing between the sacred and the secular has been too sharply drawn, said the Rev. Dr. Robert J. McCracken in his sermon yesterday morning at Riverside Church.

In keeping with a custom followed each summer, Dr. McCracken interrupted his vacation to return to his pulpit for the duration of summer sessions in colleges and universities in the metropolitan area. An attendance of 2,500 was reported at the single service that was held yesterday morning. Services will be at 9 and 11 A. M. the next three Sundays, it was announced.

Preaching on "Getting Religion Into Everyday Life," Dr. McCracken said:

"In too many minds religion is identified exclusively with religious exercises, prayer, Bible reading, church attendance.

"Overlooked is the fact that religion is, first and foremost, the glorifying of God amid the everyday activities of life. The world is the place where religion needs to be seen in action.

"The dignity of labor does not depend on the kind of labor performed but upon the reason for which it is performed. Manual work is as spiritual as mental or religious work, if it is undertaken as a service to our fellows. It is not necessarily more religious to be a preacher than to be an honest lawyer, a business man of integrity, an engineer whose work is well and soundly done.

"For too many, religion is a spare-time interest. It is something to be attended to on Sundays and odd evenings. It has little to do with the way they run their business, or pick their life partner, or vote, or reach decisions about political issues.

"Their aim in life is the conventional one—to improve their position, to get on in life, to make enough money to retire in comfort at sixty-five or earlier. They have no difficulty in reconciling their aims with church membership. They would have difficulty in reconciling them with the principles and demands of Christ."

Summer 1954

By BISHOP BERNARD J. SHEIL

SHOULD A CLERGYMAN STAY OUT OF POLITICS?

Out of partisan politics, yes; but on moral issues in public life, he sometimes "must speak out"

AMERICANS have a well-founded reluctance to seeing clergymen get too immersed in secular affairs. Everyone is agreed that the authority and prestige of religious institutions should not be employed for partisan or political gain or be used to enhance the political fortunes of even eminently worthy individuals. I know, too, that Americans are generally perturbed when their clergy bring partisan politics into the pulpit. Most people rightly sense a misuse of sacred trust; many are quick to say so.

But does that mean that clergymen should not speak out on public controversial issues?

The answer lies in whether religion and life mix or whether they are hopelessly sealed off from one another.

I take it that most of us are agreed that religion (and the spokesmen for religion) are legitimately concerned with public as well as private morality. An evil act remains evil whether carried out by a single person or by the people as a whole.

To forbid clergymen to point out the moral issues in matters of public controversy would, in effect, mean silencing the churches and synagogues as spiritual influences in American life.

Through the years, I have not hesitated to avail myself of my rights and privileges as an American in order to do my duty as a clergyman, as I saw that duty. I have often spoken out on public issues as clearly and unequivocally as I could. In many cases, these issues were hotly "controversial." And in taking a position on some of them, I have become somewhat "controversial" myself.

My feeling has never been that the Church was supposed to pick up its skirts and tiptoe through the world of men, like a dowager fearfully walking through the slums.

I cannot walk through a slum or inspect an overcrowded tenement as if it were no concern of mine.

Long ago I learned, as a great Saint once put it, that "you can't preach the Gospel to a man with an empty stomach." When people have to live in constant fear of losing their jobs, are underpaid, lack medical attention and find it next to impossible to raise their children in decency, their problem becomes my problem.

Through the years, I have fought for the living wage, for decent working conditions, for adequate housing; I have tried to arouse people to do something about the blight we have allowed to grow like a cancer in our big cities; I have denounced racial and religious bigotry; both as an American and as a Christian, I have demanded justice for

the Negro—that one American (out of every ten) whom we have consigned to a racist ghetto.

When I believed that organized labor needed moral encouragement and support (this at a time when the balance between labor and management was clearly tipped in management's favor), I went out and spoke my mind—and, I think, the mind of my Church as expressed in papal encyclicals—on this "controversial" issue. To some people, it may seem that I was merely taking sides. But I did not encourage labor because of any antimanagement bias or prolabor predilection. My interest was—and remains—interest in people, and my main interest in people is in getting them closer to God.

Ministers Can't Be Indifferent

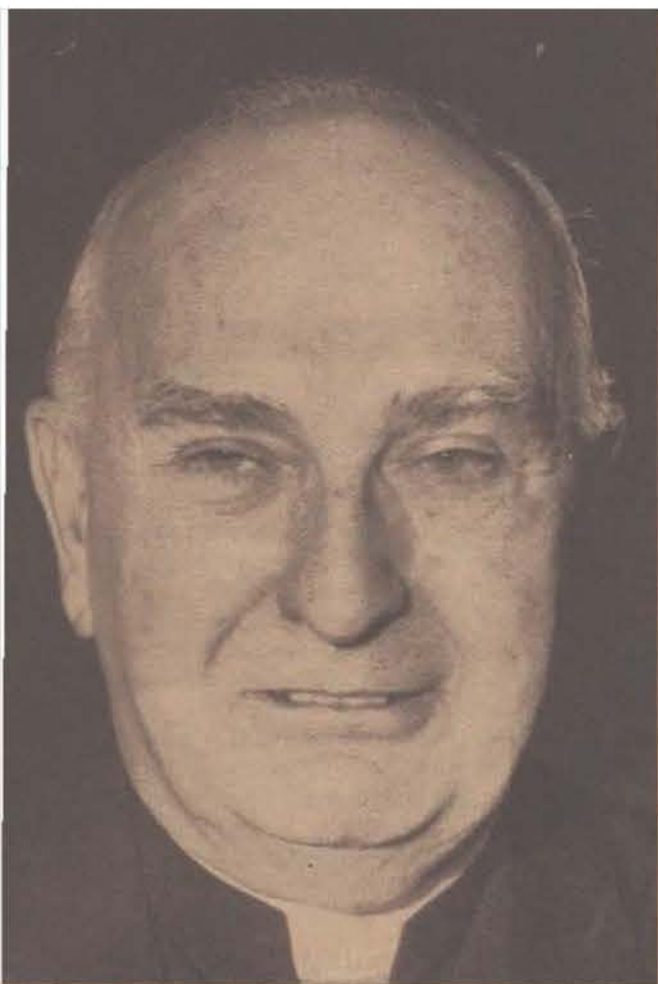
You cannot fight for such causes without getting mixed up in public controversies unless your words are so general and platitudinous as to be practically meaningless. But how could one who preaches the Gospel of Christ be indifferent to the sufferings and needs of His "little ones"?

If any defense for this activity is necessary, I would like to make it in the words of Pope Pius XII, who said at Christmastide five years ago: "A convinced Christian cannot confine himself within an easy and egoistical 'isolationism' when he witnesses the needs and misery of his brothers, when pleas for help come to him from those in economic distress, when he is aware of the aspirations of the working class for more normal and just conditions of life, when he is aware of the abuses of an economic system which places money above social obligations, when he is not unaware of the intransigent nationalism which denies or spurns the common bonds which link the separate nations together, and impose on each of them many and varied duties toward the great family of nations."

Spokesmen for religion would not be true to themselves or to the faiths they represent were they to keep silent when they honestly felt moral principles were being publicly flouted. Neither the Prophets of the Old Testament nor the Saints of the New hesitated to cry out against public wickedness.

Throughout history, every dictator has known instinctively that he could get away with murder if only he could silence the voices crying out, in the name of God, that murder—or exploitation of the poor, the destruction of human dignity or the usurpation of human rights—is against a higher law than any decreed by man.

There may be times when silence is a shameful thing.



Auxiliary Bishop of Chicago's Catholic Archdiocese, the author (left) is also founder of the CYO, which helps make kids like these (right) good citizens.

In their fury against the representatives of religion, some modern dictatorships have banished churchmen by the thousands to concentration camps; others have merely tried to banish us to the sacristy. "Your business is religion," clergymen are told. "You have no right to meddle in the affairs of the world." But, as Pope Pius XII said some seven years ago, "to draw a line of separation between religion and life, between the supernatural and the natural, between the Church and the world, as though they had no relation to each other, as though the rights of God were not valid within the whole realm of human and social life, is manifestly un-Christian."

It is especially imperative here in the United States for religious spokesmen to define the moral issues lurking in so many public controversies. It is of the very essence of our form of government that the State should frankly recognize that its word is not absolutely final. Americans look to a higher law than any measure drafted in Washington, and our elected representatives know they are expected to respect the moral law in their own legislative function. As spokesmen for religion in public life, clergymen are not only permitted but encouraged to exercise their personal civil rights as Americans and the religious freedom their churches enjoy, to speak out boldly and freely on the moral issues of the day. In doing so, the clergyman from time to time will find himself inevitably in "controversial" areas.

Where Church and State are separated, as in the United States, religious spokesmen have no legal authority whatsoever; they must rely wholly on the persuasion of those ready to listen and free to accept or reject. The ultimate decisions on public questions, of course, rest with the people as a whole. But in order to rule wisely, the people must rule morally.

It is the duty, as well as the right, of those who speak in the name of religion to enlighten the people and plead for their constant fidelity to the law of God in public life.

In a nation of many churches and a bewildering variety of religions, churchmen, of course, do not always speak with one voice, even on basic moral questions. A Biblical pacifist preacher and a Roman Catholic priest will not see eye to eye on the use of military force, for instance; nor, indeed, will Protestant and Catholic usually agree on, say, birth control or divorce. But in the eyes of the State, which favors neither one nor the other, both clergymen are free to speak out as boldly and persuasively as they can. As a citizen, no one is forced to accept either one. By the same token, there can be no restriction on

either one, provided he is not disturbing the peace, threatening the common good or subverting the rules of law and order in the nation.

Moral issues in public life do not arise in social and political vacuums, but in the concrete situations of daily life. In identifying myself with the poor, the underprivileged and the underdog in general, I have never felt that I was in any way unfaithful to my calling. I was still a young prison chaplain when Pope Benedict XV advised the priests of the Catholic Church: "Let no member of the clergy imagine that . . . social activity is outside the scope of his priestly ministry on the grounds that it lies in the economic sphere. It is precisely in this sphere that the salvation of souls is in peril."

In my work at the prison, where I had ample opportunity to see what insecurity and a slum environment could do to youngsters, these words were particularly impressive. I resolved then to do something about the social evils whose bitter fruits were so clearly evident on all sides of me. I went on to establish the first Catholic Youth Organization. The CYO from that time has been my life. Hand in hand with the work of the CYO, I have tried my level best to attack the root causes of the misery the CYO seeks to alleviate and to make a better world for the generations of underprivileged youngsters who have passed through our hands at the CYO.

Some of the causes I fought for years ago—when they were still highly "controversial"—have since become eminently acceptable and downright respectable.

Anticommunism Was "Controversial"

All my life I have fought communism. As far back as the years from 1929 to 1933, with a small group of kindred spirits, I spent three months of each year giving talks in industrial centers to arouse people as to what they would ultimately be up against if communism were not generally recognized for the vicious thing it is. Very few paid attention at that time. Anticommunism was not yet popular and many deemed such warnings unnecessarily "controversial."

By identifying myself with the legitimate aspirations of the labor movement, at a time when the Communists were trying desperately to capture the trade unions, I hoped to counteract communism's undeniable influence—and many people close to the labor movement, as well as the Communists themselves, have since given me reason to believe that my efforts were not in vain.

In my fight against communism during the past quarter century,
continued

Some people take
whatever they're offered



and some people ask
for what they want



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CLERGY & POLITICS continued

"There was no basis for believing that a Catholic was obliged to



Methodist Bishop G. Bromley Oxnam is another cleric who upholds the right of clergymen to speak out on public issues.



Ceremonial vestments of Bishop Sheil (worn here for a papal audience) cloak a fighter whose voice has not been stilled.

I have used every means at my disposal. As anyone in the front line of American life knows, denouncing communism is just the beginning. The splendid people associated with me over the years in the CYO have been ever conscious of the need for effective anticommunism. Our work has brought us into the industrial areas of Chicago, into the slums (where we organized social centers and study clubs)—wherever the struggle for a better world had to be carried on. At the Sheil School of Social Studies in Chicago, thousands of people have learned why communism is wrong and democracy is right. We have fought the evil of communism in many other ways: by issuing publications for students and young workers, sponsoring lectures, running a lending library and bookstore, operating a radio station and by challenging the Communists themselves wherever they were, especially during the years when they seemed to be everywhere.

It is almost ironic, against this background, that I recently should find myself involved in a public controversy because I spoke out against a certain kind of anticommunism, personified in the present junior senator from Wisconsin.

I mention the speech only to point up some of the distinctions that must be made in any discussion of clergymen—especially Catholic priests—and what they may say on current issues.

Catholics May Form Own Opinions

I made it clear in the speech, which I addressed to the United Automobile Workers educational conference, that I was speaking only as an American citizen who was disturbed by an ineffective "anticommunism" that I felt would lead to the slow destruction of our way of life if it were not checked. I emphasized that this was my personal judgment. In expressing it, I could not—and would not desire to—give it the authority of the Church. On an issue of this kind, the Church has no position and Catholics are free, as the Archbishop of Boston said recently, to go their own way.

The point is important because—through a series of misunderstandings, it seemed to me—the impression was abroad that a Catholic, just because he was a Catholic (and hence an anti-Communist), was obliged to support the junior senator from Wisconsin. There was certainly no basis in Catholic teaching for this belief. Millions of Catholics, I knew, felt as I did. My mail since then has assured me that many of them were relieved to learn that at least one bishop felt as they did. We did not, and we do not, claim that ours is the "Catholic" position on the matter. We are quite content if it is clearly understood that there is no "Catholic" position.

This does not mean that the Church remains aloof from all "secular" matters. The Church does lay down certain moral principles with complete authority. Besides these principles, there is a fairly well-defined body of Catholic social teachings in the Popes' encyclicals. In some cases, the application of these principles is fairly obvious; in others, good Catholics will disagree about how they apply to specific situations. It is one thing, for instance, to say that strikes may be justified. It is another to say that one particular strike is justified.

Moral Principles Are the Guide

Here, men who agree firmly on principles may disagree violently on the application of them. In the language of theology, such decisions require the exercise of *prudence*—and not only prudence, but *perception* and firsthand knowledge of often quite complex situations. Individual Catholics will have either more or less of these necessary qualifications. But, in the words of the present Pope, the principles of morality "rise above storm-tossed seas of social controversies like beacons whose piercing light should guide every attempt made to heal social ills."

Soon after World War II, I gave a rather widely publicized speech to a veterans' group. It was a time, remember, when men returning from overseas could not find homes for themselves and their young families; millions were forced to live under outrageously crowded conditions. In speaking to these veterans, I called for an effective national housing program. As I recall, I also denounced racial and religious bigotry and pleaded for trust and tolerance among all Americans. I spoke, too, of the ever-constant need to work

support the junior senator from Wisconsin"

toward turning American ideals into American realities. And I added a word for international co-operation and urged my countrymen to join forces with other free nations to keep the peace and to help bind the wounds of the world by succor to the millions of innocent victims of the war.

A radio commentator, at that time more influential than he is today, saw fit to denounce me bitterly on a nationwide hookup for having spoken publicly on such "controversial" issues.

The network was good enough to offer me an opportunity to reply, and what I said on that occasion still holds.

"As a Bishop of the Roman Catholic Church, Mr. X," I said, "I have constantly tried to hasten the coming of that social reconstruction of the world for which the Popes, particularly from Leo XIII to Pius XII, have labored so hard and so long. In answer to the pleas of the Pontiffs that 'every Minister of Holy Religion must throw into the conflict all the energies of his mind, and all the strength of his endurance...' I have taken my stand uncompromisingly on the side of the poor, the disinherited and the dispossessed...."

"...A man's work, a man's home and a man's family have a very intimate bearing on the salvation of his immortal soul. When I plead for economic and social betterment, Mr. X, it is because it will make it a little easier for men... to save their immortal souls...."

"I have fought, and I shall always fight, for the rights of the weak... for the helpless... against evil...."

"I have fought, and I shall always fight, for a better America and a better world: a world where poverty and destitution will be only a melancholy memory; a world where laughter and innocent joy will replace suspicion and hate; a world where nations will live in harmony and prosperity; a world peopled by men clothed in... freedom; a world that can be truly a steppingstone to Heaven. God willing, Mr. X, I shall never stop fighting for that kind of world."

And I never have, because moral issues in public life simply cannot be ignored. In conscience and from a religious sense of duty, the clergyman at times must speak out and throw all his energy into the struggle for a God-centered world.

There may also be times when, as an American, the clergyman may feel—as I have felt—that silence would be a shameful thing.

END



"What I hate is the uncertainty, I'm doing 20 to 40 years."

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III. What are Moral Issues in This Election?

A. Truth in Campaigning is Greatest Issue I can see

1. Article in Reporter, by a professor at Smith
"Should we Fight Dirty Too?" - a Democrat gives
His answer. — author urges morality
2. Democratic line is wrong, which suggests or
implies that Republicans are calloused about the
workingman, want a depression, etc. I am sure
they don't. A big business party wants business.
3. Republicans are wrong in using the smear
technique - of which Nixon is most guilty.
 - a.) Journal editorial last night excellent.
 - b.) James Reston of N.Y. Times writes of details.
This is McCARTHYSM.

IV. My Judgment

The Republicans are more guilty. But whichever
political philosophy you prefer, exercise your influence on your
party to keep it clean. Voter apathy may have more
to do with public disgust than we realize. And
voter apathy will kill a democracy.

Paradox of Campaign

Eisenhower Appears Unaware of Tack Being Taken by His Political Adherents

By JAMES RESTON
Special to The New York Times

WASHINGTON, Oct. 27.—The paradox of the election campaign is that the central figure in the drama, President Eisenhower, still seems remote and vaguely annoyed by all the fuss.

He does his best to help his side. He recites his lines, and tries to be helpful. But even though he is now working on the campaign night and day, he still clearly regards it as a somewhat unpleasant duty intruding on more important things.

It was clear at his news conference today that he was not directing election strategy, as Presidents Truman and Roosevelt did before him, and what was even more surprising, that he was not even paying attention to the tactics of those who were directing the campaign.

Almost a year ago, President Eisenhower said he did not think Republicans and Democrats could live in fear of one another forever, and added that he hoped the wrangle between the parties over Communists-in-Government would be a thing of the past by the time the election rolled around.

A reporter reminded him of this today and asked whether he had approved the recent Republican strategy of charging Democrats with being "soft on communism."

The President looked puzzled, as if he had never heard of any such charges. He remarked that the question was based on the assumption that there actually was such a Republican attitude. He added that he had listened to two or three Republican speeches here in Washington, and hadn't heard the word "Communist" mentioned.

With an air of astonishment, he told the reporters that he hadn't read the recent Republican speeches; that nobody had come to him about the details of their talks; that his colleagues knew what he believed, and that he supposed they were merely answering questions or presenting the case as they saw it.

The one question that really inspired his enthusiasm today was a philosophical inquiry by Joseph C. Harsch of The Christian Science Monitor on foreign policy, and after half an hour of somewhat pained response to political questions General Eisenhower appeared almost pleased enough to shake Mr. Harsch's hand.

Through the rest of the news conference, he was patient and responsive but ill-at-ease and sometimes unsure. For example, when he was asked about a White House memorandum instructing department heads to clear appointees through the Republican National Committee, his first response was to the effect that the purpose of the White House memorandum was merely to get the best people possible into the Government and to get the White House out of the patronage channel.

Unawareness Is Surprising

Similarly, though his aides have been urging him to make a last-minute swing through the decisive areas of the election this week-end and show himself to as many people as possible, he was quite emphatic in saying that even if he did manage to fit such a trip into his schedule, he didn't think he could go to more than four cities or find time to leave the airfields even then.

It was later decided that the trip would be Friday, with General Eisenhower talking to airport crowds at Detroit, Cleveland, Louisville, and Wilmington, Del.

The surprising thing about the President's lack of knowledge of the recent Republican "soft-on-communism" charges is that it is one of the most widely publicized political facts of the last fortnight, and it is being led by his favorite political campaigner, Vice President Richard M. Nixon.

Mr. Nixon announced in Philadelphia on Oct. 19 that, as a result of the "distortions" and "shocking" innuendoes of the Democratic campaigners, it was "time to take the gloves off and come out with the hard facts that people understand."

Actually, he had been hitting the Communists-in-Government

issue for days before that, but since that time he has been concentrating on it all over the West.

He was the first to emphasize the "security risk" ousters from the Government. He announced that he had personally intervened to have the Navy Department revoke the security clearance of Dr. Edward U. Condon, former Director of the National Bureau of Standards, who is now employed by the Corning (N. Y.) Glass Company. And he has recently been characterizing the Communist party as an ally of the Democrats in the election.

Here is one of his favorite themes developed in Butte, Mont., Oct. 22:

"The Communist party . . . has determined to conduct its program within the Democratic party. . . . As far as the Republican party is concerned, it never has had the support of the Communist party, it does not have its support now, and it will never accept it or have it in the future. We welcome the opposition of the Communist party in this campaign."

The previous Administration's lack of understanding of the Communist danger and its failure to deal with it firmly abroad and effectively at home has led to our major difficulties today. The previous Administration unfortunately adopted policies which were soft, vacillating, and inconsistent in dealing with the Communist threat.

"Abroad, this type of policy contributed to the loss of 600,000,000 people to the Communists in seven years. It contributed to the loss of China, and if China had not gone Communist, there

would have been no war in Korea."

On October 25, newspapers reported Mr. Nixon as saying in Las Vegas, Nev., that Adlai E. Stevenson of Illinois "has not changed since he testified for Alger Hiss." The Vice President added, according to these accounts, that if a Democratic Congress were elected, "the security risks which have been fired by the Eisenhower Administration will all be hired back."

Influence on State Campaigns

This same type of attack has spread into many of the state campaigns against the Democratic candidates, though not always at the instigation of the official G. O. P. organizations.

In Ohio, the Republican Senatorial candidate, Representative George H. Bender, has been saying: "The Communists know that they can count on a far more favorable atmosphere to achieve their purposes under Democrats than under Republicans."

In Wyoming, supporters of the Republican candidate for the Senate, Representative William H. Harrison, published display ads in the Cheyenne papers characterizing the Democratic candidate, former Senator Joseph O. Mahoney as "Foreign Agent 783." After his defeat in 1952, Mr. Mahoney served as legal consultant for the United States Cuban Sugar Council. As such he registered with the Justice Department—like many other attorneys so retained—and was given the registration number 783.

The same sort of treatment has been applied to the Democratic incumbents in Montana and Illinois, James E. Murray and Paul Douglas, respectively, and to the Democratic Senatorial candidate in Colorado, John Carroll. A Pueblo, Colo., newspaper recently displayed an advertisement headed: "How Red Is John Carroll?"

The Democrats, of course, have trotted out all the old bogey-men of the "Hoover Depression" and some of the radio blurbs put out by Franklin D. Roosevelt's backers against Governor Dewey's

Administration that are masterpieces of vilification.

There are degrees of political slander, however. The Democrats are accusing the Republicans of bungling and of indifference to unemployment, which is hard enough, but the Republicans are still implying that the Democrats are winking at treason, which is the worst crime of all.

This, President Eisenhower has never done, and would not knowingly condone, but things are done in his name that he knows not of.



26 Oct 54 Nixon Scoops From the Gutter

The failure of President Eisenhower and the Republican leadership to remain true to the president's first fine impulses about the 1954 campaign is the sorriest development of the campaign's dying days.

Remember what those impulses were? Mr. Eisenhower was not going to participate actively in the campaign or endorse individual candidates. As president of all the people, he was to be above that. Communism was not to be an issue. The Republican campaign was to be a constructive one, based on the administration's legislative program.

Well, it is now the last week of the campaign. Hysterical at the possibility (or probability) of losing control of congress next Tuesday, the Republicans have tossed the president's good intentions in the garbage can and hauled out the slogans and epithets of their 1952 "Communist" scare. They have practically forgotten the Eisenhower program and its constructive aspects.

The president himself has come down from his pedestal and is campaigning energetically, as other presidents sometimes have. But, unfortunately, he is endorsing Republicans, good, bad and indifferent,

'Lights—Cameras—Washbasin—Towel—'



whether or not they supported or will support his program. A good example is his plea for Congressman Kersten, whose "support" was somewhat hampered by the fact that he missed 32 out of 76 roll calls in the last session of congress.

The president has brought the whole cabinet into the fray. Even the secretary of defense, who, under Presidents Roosevelt and Truman, was barred from campaign participation, is now an active campaigner.

As Louis Bean, economist and election forecaster, told a Washington meeting last week: "It is most unusual, I think unprecedented, to have the president, the vice-president and the whole cabinet out campaigning. There has never been such an effort before."

While Mr. Eisenhower has smilingly traveled the high road, Vice-President Nixon has chosen the low road, appealing everywhere to emotion, fear, hate and latent prejudice. In his frantic effort to drum up Republican votes, he has scooped deeper and deeper into the gutter. He is arousing suspicion anew about the loyalties of many of our national leaders, fomenting division among the people, whichever side may win the elections next Tuesday.

In Wyoming, Nixon charged that Democratic congressional candidates in key states were members of the party's "left wing clique" who would "hamstring and sabotage" the nation's security program if elected. In Montana, he threw out hints of a "secret memorandum" to California Communists to infiltrate the Democratic party. Also, without any elaboration or reason for his statement, he dramatically tried to frighten and soften up a Montana audience by hinting of development of an atom bomb small enough to carry in a suitcase.

As Nixon has rattled bones of the Red skeleton anew, he has been copied by Republican candidates across the country. In Montana, Wyoming and Colorado, Democratic senatorial candidates, all Catholics, members of a church that has been viciously persecuted by the Communists, are the targets of campaigns aimed at their loyalty.

There is no excuse for the smear tactics of Vice-President Nixon, and of lesser lights who have taken their cue from him. It is a sobering thought to remember that the vice-presidency is the second highest office in our government.

'Should We Fight Dirty Too?'

A Democrat Gives His Answer

WILLIAM LEE MILLER

DEMOCRATIC National Committee Chairman Stephen A. Mitchell's thoughts about campaign ethics, as quoted in the New York *Herald Tribune*, have a worthy, if familiar, ring to them: Let's talk sense, let's not promise easy and painless solutions, let's be honest about our opponents, and let's put America ahead of party. But the same week these sterling recommendations were published, Mr. Mitchell dropped hints about President Eisenhower and Bobby Jones: their friendship, their golf, the propinquity of their Georgia cabins, and their respective relationships to the Dixon-Yates "deal."

A certain contradiction between Mr. Mitchell's code and some of his acts may be explained by a revealing paragraph he added to his statement about campaign morality. He said the Democratic Party "... cannot adopt a code of ethics unilaterally. If the Republican Party continues to use charges of treason as its campaign stock-in-trade, then the Democratic Party may be obliged to employ harsher words than we would otherwise select. It is not possible for one side to follow the Marquis of Queensberry Rules if the other side uses brass knuckles and an occasional kick to the groin."

THIS APPROACH has the immense advantage, for Democrats like Mr. Mitchell and me, of blaming our opponents beforehand for any dubious practices of which our own party may subsequently be guilty. Whatever we may do, it's their fault, because they started it. Here is our Democratic contribution to that political ethic, currently popular in many quarters, which holds that the present company is by definition righteous and therefore all its sins should be visited upon its opponents.

A classic recent example of this "our-sins-are-your-fault" doctrine is the embarrassed explanation of McCarthyism by Henry Luce and other

conservatives that it is really the fault of the liberals—or, as they would probably say, the "liberals." The Communists of course explain that their inhuman measures are made necessary by the vicious resistance of bourgeois and fascist



Mitchell

elements. McCarthyites, in turn, excuse their "vigorous" tactics by citing the unqualified evil of their opponents, the Communists and "Communist thinkers." And the Eisenhower Republicans complete the circle by blaming McCarthyism on Democratic laxity. Vice-President Nixon earnestly explains that Republican failures in Indo-China are the result of what Democrats had done in previous Administrations. And now Chairman Mitchell says that we Democrats can hit below the belt because the G.O.P. did it first.

MEANWHILE, back at the ranch-house, an organization called the Fair Campaign Practices Committee, Inc., has drawn up a code of fair play for the Congressional campaign, renouncing all sorts of nastiness. Stephen Mitchell has signed it, and his Republican opposite number, Leonard Hall, has signed it too. But the remarks of the party chairmen as they signed, and their earlier articles in the *Herald Tribune*, make plain the deficiencies of such a commitment to virtue in general: Each party treats such a code chiefly as an enunciation of the deathless ideals which it has always exemplified, to which its opponents must now conform.

Mr. Mitchell's article cites Adlai Stevenson as the high standard by which politicians should be judged, and makes it plain in his examples that it is the Republicans who have fallen short. He did have the grace to say, when he took the pledge, that there were sinners on both sides, but he does not indicate of what specific sins on his own side he is now repenting. Mr. Hall would not even go that far; he simply called it a reaffirmation of a position that the Republican Party had already taken.

It would be interesting to us Democrats to know just when the Republican took the position he said he was reaffirming. Was it, for example, before last Lincoln Day, when speeches officially sponsored by Mr. Hall's committee accused a whole political party of twenty years of treason? Was it before a two-time Republican Presidential standard bearer advised his hearers to think of treason and the blood of our boys in Korea "Whenever anybody mentions the words Truman and Democrat"? Was it before the Republican Attorney General at a private luncheon used the secret files of his office to impugn the patriotism of a former President? Was it before the incumbent of the nation's second highest office, a Republican, went out of his way to sling a gratuitous insult at a former Secretary of State? ("... isn't it wonderful," he asked, "that finally we have a Secretary of State who isn't taken in by the Communists, who stands up to them?") The code puts the signers on record against "unfounded accusations"

"which aim at creating or exploiting doubts . . ." as to an opponent's "loyalty and patriotism."

BUT WHAT seems "unfounded" and "without justification" to us Democrats is apparently somehow justifiable to Republican consciences, and that's the catch. Different interests and different political positions appear with—and help to make—different definitions of words, different indices of importance, and different tests of truth. The rules for campaigns are not laid down by a Marquis of Queensberry and enforced by a referee; they are conceived and interpreted by the participating fighters out of the respective social philosophies which differ enough to make them antagonists. To each party it regularly appears that its opponent is not only taking wrong positions on the real issues but is also talking about the wrong issues. The area in which we agree about the morality of specific cases in our own campaigns is relatively small compared to the larger area in which what seems to be serious, right, true, and necessary to us appears dastardly to them, and vice versa. Therefore Mr. Mitchell's doctrine, that when our opponents do not abide by our understanding of rules we can break them, gives us a very handy latitude.

Take "corruption," for example. Mr. Mitchell and the rest of us Democrats have vivid and unpleasant memories of the sweeping and partisan Republican attack in the 1952 campaign, which seemed to us to involve several kicks to the groin. The Republicans used some kind of special vision to discern a Great Pattern of Democratic Corruption which went far beyond the proven cases; it was blamed solely on Mr. Truman and the Democratic Party, not at all on general conditions of government and society. They linked President Truman not only with the dishonesties and indiscretions of every civil servant in his vast Administration but also with the peculations of a county sheriff in Florida, with the susceptibility of college basketball players to bribery, and even, it seemed, with the rise in the nation's divorce rate.

The same special vision that made it possible for Republicans to discern this vast web of Democratic

corruption now enables them, when they visit Washington, to see something they call a "higher moral tone" in that city, evoking images of a well-scrubbed, buttoned-up citizenry, in bed by nine each night, and up to read the New Testament lesson for the day before breakfast. But the discernment of these "tones" and "patterns," higher and lower, seems to depend in striking measure upon the prior conviction of the person discerning them.

Mr. Mitchell seems now to propose that we Democrats look for, or invent, some "patterns" of our own. When the public is given thereby still further encouragement in the easy belief that politics is a web of evil, we can always say the Republicans started it. When our cry of "corruption" ironically helps to make more corruption by the contempt for government it creates, we can always say they used the brass knuckles first. But even so, there are difficulties. For what if we should be returned to office? Then we would have to deal with the demons raised by our own campaign, as the Republicans are still learning after the campaign of 1952.



Let's consider the Dixon-Yates proposition. The reasons we oppose it have really nothing to do with golf, Georgia cabins, or Bobby Jones; they have to do with atomic energy, public power, and the TVA, and possibly with the way contracts are awarded. Our attack is important, and needs to be pressed vigorously and directed straight at the President, who is responsible. But if we win not on our own ground but through some unproved speculation about "corruption," what should we do the next time a public-power and atomic-energy issue comes up? Find another Presidential golfing partner?

THESE DOUBTS are easier, I know, for an ordinary Democrat like me to entertain than for hard-pressed party leaders. They remember that when Democratic Senators tried hard to get public attention for the substance of this crucial issue, they were just accused of filibustering. Mr. Mitchell's charge, some say, gave the issue the "lift" it needed. But that "lift" seems suspiciously like the "lift" Mr. Eisenhower's "I shall go to Korea" speech gave to another com-

plex issue, an imaginative statement that catches the public fancy but falsifies the real choices to be made.

Sowing the Wind

Perhaps Mr. Mitchell's advice explains another recent move of the Democrats—the action in the Senate on August 12 to outlaw the Communist Party, or something. This move provoked great editorial indignation and the widespread and inevitable use of those well-worn quotation marks around the word “liberal,” sometimes coupled with “so-called.”

On the face of it it is hard to escape the conclusion of those editorials that the move did not help and may have hurt the causes of both anti-Communism and civil liberties. Some serious defenders of civil liberties and responsible opponents of Communism are said to have argued that outlawing the party would help on both counts. But if the Democratic Senators had these arguments in mind, why did they not present them in debate? If the Senators were genuinely convinced that this was a needed law, why did they not explain in detail why it was needed, and why it was needed now? Presenting the bill suddenly, without hearings, at the end of the session, in an election year, in a form that had been drawn up, we are told, between midnight and one o'clock the night before, suggests that there was a good deal of cynicism in it.

Reading the presentation by the Democrats of their bill does not dispel this impression. Instead of offering careful arguments to explain why this bill was needed to attack Communism and to preserve civil liberties, the Democrats and the lone Independent in the Senate did these things:

First, they gave a series of routine denunciations of Communism.

Second, they used about every known cliché for going to the center of the problem. Hubert Humphrey, the leader, condemned “piecemeal attempts” and “working on the fringes and on the flanks of the problem” and “the rash of little resolutions”; he wanted to “get at the root of the evil” and at “the heart of it” and at “the center of the problem.” “Meet the Communist issue in this country head on,” said Senator Morse. “Join issue,” said Senator

Humphrey. “Come to grips” with it, said Senator Humphrey. “In no uncertain terms,” said Senator Morse. Engage in “an honest and undisguised frontal attack,” said Senator Lehman. “A frank approach,” said Senator Humphrey; “Come clean,” he said. Stop “fanning of the breeze,” said Senator Morse. “Quit horsing around,” said Senator Humphrey.

But in all this they neglected one rather important point: They did not explain just *how* their frank, honest, undisguised, frontal, head-on, issue-joining bill really would get at the core, heart, center, and root of the problem. Nor how it really departed from the “fanning of the breeze” and “horsing around” to which it was a response.

Third, they gave what Senator John Sherman Cooper of Kentucky, who seemed to be one of the coolest heads challenging the Democratic move, called the “stand up and be counted” argument. “The issue is drawn,” said Senator Humphrey. “Fish or cut bait,” said Senator Morse. “They cannot duck this one,” said Senator Humphrey.

As Senator Cooper observed, this argument shouldn't really count for much in a Senate of which each member could be presumed already to be registered against Communism. But Senator Humphrey and his col-

warm,” he said. “I do not intend to be a half patriot.”

Senator Humphrey and his colleagues chose to demonstrate their full patriotism to the headline writers by proposing a bill in which it is doubtful that many of them themselves really believed. Their excuse is plain. It is Mr. Mitchell's: The Republicans used brass knuckles and yelled “treason,” so we have to fight back as we can.

BUT, Mr. Mitchell and Senator Humphrey, if we meet the arguments of our opponents not on grounds of our own responsible conviction but on grounds they have selected to suit the mood of the times, then whose is the victory? From here it seems that we should meet the challenge of being “corrupt” or “soft toward Communism” directly, with such admissions of failure as are justified and with sharp replies to false charges. If instead we charge what we know is not so and propose what we do not really want, then we will feed the furies we should combat, and create sinister images that some day will be turned against us.

Perhaps in place of the devious attempt to blame opponents, a simpler tactic might serve: Just as McCarthyism is chiefly the responsibility of McCarthy and his defend-



leagues seem to have their eyes on a different reality than Senator Cooper—not on the substance of our anti-Communist program but on the clamor of Republican charges.

“I am tired of reading headlines about being ‘soft’ toward communism,” said Senator Humphrey. “I am tired of reading headlines about being a leftist, and about others being leftist.” “I will not be luke-

ers, and Communist tyranny is primarily the fault not of the Czars or fascists or capitalism but the Communists, and Republican policy is mostly to be blamed on Republicans, so we Democrats must bear the responsibility for our own acts.

If we stick by what we believe, we may not win as often, but when we do, we shall know what the victory means.

Rabbi Blasts Both Parties

'Campaign Falsehoods

A Jewish rabbi Friday night castigated both Republicans and Democrats for "complete untruthfulness" and singled out Vice-President Nixon for special criticism as the one "most guilty" of "McCarthy type smearing" in the current political campaign. Both sides have been guilty of lying about their opponents, Rabbi Herbert A. Friedman



Rabbi Friedman

charged in his biennial pre-election sermon at Temple Emanu-El B'ne Jeshurun, 2419 E. Kenwood blvd.

"Of the two types of untruthfulness in the campaigning, the Republican charge against the Democrats implying that the Democrats are treasonous is the worst evil," he said.

Quotes From Speech

Democratic leaders have been untruthful in implying that the Republicans don't care about the working man, and that they want a depression, Rabbi Friedman said. The Republican party is the party of big business, and big business wants business, he declared.

The Republican campaign has been "even more immoral," he contended. Rabbi Friedman quoted from a speech by Nixon at Butte, Mont., on Oct. 22 in which Nixon said that the "Communist party has determined to conduct its program within the Democratic party."

Links Apathy, Disgust

"I think that's an utter falsehood," Rabbi Friedman said. "I think it is immoral to suggest that Democrats are less loyal than Republicans."

Rabbi Friedman suggested that the apathy of the voters toward the election next Tuesday was due largely to disgust. He warned that this created a threat to democracy "because under conditions of apathy, demagogues can come in and take over government."

Speaking on the subject "Should the Clergyman Stay Out of Politics?" Rabbi Friedman mentioned the example of Bishop Bernard J. Sheil, auxiliary bishop of Chicago, who made a speech last April criticizing Senator McCarthy as a headline hunting "noisy anti-Communist." He called Bishop Sheil "one of the most courageous clergymen of the modern world."

Politics in the Pulpit

To The Journal: Did Rabbi Friedman of Temple Emanu-El B'ne Jeshurun want the re-election of Democrats because they (in his opinion) waged a cleaner campaign or is he unconcerned about clean and competent government?

The local newspapers published his opinion as uttered from the pulpit on Friday, Oct. 29, stressing the importance of electing Democrats on Nov. 2 because they adhered to cleaner politics than the Republicans, although neither party was above reproach.

Let us ignore whether a clergyman of any sect has the right to express such opinions to his congregation when they are assembled for religious worship. But can we ignore that he puts greater importance on clean politics than clean, competent and honest government?

The unearthing of dishonesty reaching to the highest offices in the government and the infiltration of incompetent and treasonable persons in government cannot be overlooked.

Any religious leader, as a citizen, should not be denied the right to express himself, but not from the pulpit under the guise of religion. Let us not be misled by his comparison of himself and Bishop Sheil. Bishop Sheil did not issue his statement from the pulpit, nor did he state a preference for one party.

Could it be that the basic reason for the preference is his belief that Israel would receive preferential treatment under a Democratic administration rather than for any American patriotic motive?

Consideration of important facts should not be smoke screened by any side issues. Let's hope Eisenhower and his party continue for an honest, competent and unsullied administration.

BERNHARD F. SELIGMANN.

840 E. Birch av., Whitefish Bay, Wis.

NW 15, '54
ONDAY, NOVEMBER 1

M'CRACKEN DEFINES MISSION OF RELIGION

Too many persons are "individualists" in religion and have "no feeling for its social implications," the Rev. Dr. Robert J. McCracken said yesterday in his sermon at the Riverside Church.

"They fail to realize," he declared, "that God is as much concerned with the countinghouse as with the cathedral. Financiers, merchants, politicians must bow before Him.

"The church is more than a Noah's Ark or ambulance cart. The religion it represents does not consist simply or mainly in getting one's own soul saved, in bringing individuals to such a degree of individual piety that they will be ready for the world to come.

"Its mission is to enter boldly into the worlds of commerce, industry, education, art, politics, and declare that there, as everywhere else, God's will must be done and He must be acknowledged as King. It enters not to dominate or legislate but to witness.

"There is a difference of emphasis between the Roman Catholic and Protestant positions in this connection. The Pope recently made a pronouncement in which he stated that the authority of the church extends beyond the religious sphere and concerns those of politics, economics, and science.

"The Protestant emphasis is that the church enters these areas of life not to legislate, but to make a witness, to state the Christian principles in each province."

HEAT WITHOUT LIGHT

Once upon a time, way back in September, there was hope that the developing state and national campaigns might be conducted along lines that would stick to the issues, deal candidly with the voters and avoid personal vilification and abuse.

There was even organized a non-partisan Fair Campaign Practices Committee, which did succeed in getting pledges from many Congressional candidates to adhere to a code of proper conduct in their bid for election. The reminder that those seeking public office in a democracy have a moral obligation to observe the principles of "decency, honesty and fair play" may have raised the standards of the campaign higher than would otherwise have been the case. In some areas there has been no cause for complaint. But in others there has.

The violations have been confined neither to Democrats nor to Republicans. Both parties have been guilty, and lofty figures in both parties have been guilty. The shoddy tactics to which much of the American electorate has been subjected involve the raising of false and frightening issues calculated to scare as well as to divide the people; they involve irrelevant personal attacks; they involve extraneous matters that have little or no bearing on the real questions.

Item: Vice President Nixon's contribution to the general level of the campaign by his increasingly strident suggestions that the Democrats are somehow tied up with communism, and that the country won't really be safe from agents of the Kremlin unless every officeholder is a Republican. Mr. Nixon has complained with some justice that the Democrats attempt to pit "class against class, one segment of the American people against the other"; but are not his glib efforts to link the controlling elements of the Democratic party with the dangerously far left wing even more divisive than the tactics he condemns?

Item: The attempt of Representative Franklin D. Roosevelt Jr., Democratic candidate for Attorney General in this state, to convince voters over the radio that "you and I have been betrayed by the Dewey team * * * the same Dewey team that ran errands for the racketeers and got paid off—the Dewey team that brought corruption and murder to our state and our state government * * *," and so forth. Not even a political campaign justifies that kind of absurd and extreme language.

Item: The theatrical effort of Governor Dewey and Senator Ives to damage Mr. Harriman personally by reaching back a quarter of a century to bring up matters far removed from the issues and problems that confront the State of New York today—matters which, in Mr. Ives' elegant words, prove that Mr. Harriman "was either dishonest or dumb or stupid and a dupe." If it is necessary to go back that far, then it would have been far better—and much fairer—not to have made the attempt.

Item: Mr. Harriman's reminder to the voters early last month of John Foster Dulles' unfortunate remarks in the Senatorial campaign of 1949 concerning "the kind of people in New York City" who were supporting Mr. Dulles' opponent. This ref-

erence could only have had the effect of stirring up old racial, class and religious animosities. Neither Mr. Harriman nor Mr. Ives—nor Mr. Dulles, for that matter—has a trace of such prejudice, and it was an unhappy moment when this question was allowed to creep into the campaign to any degree at all.

American democracy can survive the slings and arrows of outraged candidates; but all of us, including the candidates, would be a lot better off if more restraint and more wisdom, less theatrics and less irresponsibility, were exercised by both parties—especially in the heat of election.

POPE DENIES LIMIT ON CHURCH'S ROLE

Says Its Authority Extends
to Social-Political Problems
as Well as Religion

Special to The New York Times.

ROME, Nov. 3.—According to Pope Pius XII, the belief that "the Church's authority is limited to purely religious matters" is an error, and Roman Catholics "must take an open and firm stand" against it.

Social problems, whether merely social or socio-political, were singled out by the Pope as being "of concern to the conscience and salvation of man" and thus as not "outside the authority and care of the Church."

In one of the most solemn statements of his pontificate, Pope Pius said emphatically at a meeting of cardinals, archbishops and bishops that those who sought to limit the Church's authority to purely religious matters were in error.

Far from being thus limited, the Church's power extends to the whole matter of natural law and to the moral aspects of its foundation, its interpretation and its application, the Pope said.

By natural law is meant the law implanted by God in the minds of his reasoning creatures, distinguishing for them the good from the evil and bidding them follow the good and shun the evil, the Pope declared.

Bishops' Rights Defended

Instructions and propositions published on matters within the moral law by the Pope for the whole Church and by bishops for those in their dioceses cannot be rejected on the ground that "the strength of the authority is no more than the strength of the arguments," the Pontiff added.

On the contrary, "even though to someone certain declarations of the Church may not seem proved by the arguments put forward, his obligation to obey still remains," the Pope continued.

The Pope's statements were made in an address he delivered yesterday in Latin to twenty-five cardinals and 150 archbishops and bishops who had gathered in Rome for Monday's Marian Year celebration.

The Latin text was published today by L'Osservatore Romano, the Vatican newspaper. Translations in six languages were made available by the Vatican press service.

"The keeping of the natural

Continued on Page 8, Column 4

POPE DENIES LIMIT ON CHURCH'S ROLE

Continued From Page 1

law by God's appointment has reference to the road whereby man has to approach his supernatural end," the Pope declared.

In addition to social questions there are problems not strictly religious—even some political problems—that rightly fall within the authority of the Church because they belong to the moral order, weigh on the conscience and can and very often do hinder the attainment of man's last end, the Pope said.

Among these he enumerated the following:

1. The purpose and limits of temporal authority.
2. Relations between the individual and society—the so-called totalitarian state whatever be the principle on which it is based.
3. The "complete laicization [putting under the control of laymen] of the state" and of public life.
4. The complete laicization of schools.
5. The morality of war as waged today and whether a conscientious person might give or withhold his cooperation in it.
6. Moral relationships binding and ruling the various nations.

Contradiction Is Noted

"Common sense and truth as well are contradicted by whoever asserts that this and like problems are outside field of morals and hence are, or at least can be beyond, the influence of that authority established by God to see to a just order and to direct the conscience and actions of men along the path to their true and final destiny," the Pope continued.

He then spoke about ecclesiastical discipline and condemned in strong terms the tendency among present-day Catholics, both men and women, who "think that the leadership and vigilance of the Church are not to be suffered by one who is grown up."

He said such persons "are unwilling in their final personal decisions to have any intermediary placed between themselves and God, no matter what his rank or title."

It is right and just that adults should not be treated like children the Pope said. "But to be an adult and to have put off the things of childhood is one thing and quite another to be an adult and not to be subject to the guidance and government of legitimate authority," he added.

"Government is not a kind of nursery for children, but the effective direction of adults toward the end proposed to the state," he continued.

Speaking about the tasks of bishops, the Pope urged them to coordinate their activities by holding frequent meetings among themselves and to bind themselves closely to the Holy See.

"Union and harmonious communication with the Holy See arises not from a kind of desire to centralize and unify everything but by divine right and by reason of an essential element of the constitution of the Church of Christ," he concluded.

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BERNHARD F. SELIGMANN.

840 E. Birch av., Whitefish Bay, Wis.

2 Nov 54

Rabbi Blasts Both Parties

'Campaign Falsehoods'

A Jewish rabbi Friday night castigated both Republicans and Democrats for "complete untruthfulness" and singled out Vice-President Nixon for special criticism as the one "most guilty" of "McCarthy type smearing" in the current political campaign. Both sides have been guilty of lying about their opponents, Rabbi Herbert A. Friedman



Rabbi Friedman

charged in his biennial pre-election sermon at Temple Emanu-El B'ne Jeshurun, 2419 E. Kenwood blvd.

"Of the two types of untruthfulness in the campaigning, the Republican charge against the Democrats implying that the Democrats are treasonous is the worst evil," he said.

Quotes From Speech

Democratic leaders have been untruthful in implying that the Republicans don't care about the working man, and that they want a depression, Rabbi Friedman said. The Republican party is the party of big business, and big business wants business, he declared.

The Republican campaign has been "even more immoral," he contended. Rabbi Friedman quoted from a speech by Nixon at Butte, Mont., on Oct. 22 in which Nixon said that the "Communist party has determined to conduct its program within the Democratic party."

Links Apathy, Disgust

"I think that's an utter falsehood," Rabbi Friedman said. "I think it is immoral to suggest that Democrats are less loyal than Republicans."

Rabbi Friedman suggested that the apathy of the voters toward the election next Tuesday was due largely to disgust. He warned that this created a threat to democracy "because under conditions of apathy demagogues can come in and take over government."

Speaking on the subject "Should the Clergyman Stay Out of Politics?" Rabbi Friedman mentioned the example of Bishop Bernard J. Sheil, auxiliary bishop of Chicago, who made a speech last April criticizing Senator McCarthy as a headline hunting, "noisy anti-Communist." He called Bishop Sheil "one of the most courageous clergymen of the modern world."

Rabbi Friedman Raps 'Campaign Immorality'

Both political parties—Republican and Democratic—are conducting immoral campaigns based on untruths in preparation for the Nov. 2 election, Rabbi Herbert A. Friedman declared Friday night.

The pastor of Temple Emanu-El B'ne Jeshurun told his congregation that "the falsehoods are enough to cause citizens to revolt in abject disgust, and public apathy today is a symptom of that disgust."

In his pre-election sermon, Rabbi Friedman said the argument seems to be "we can hit below the belt because the other party did it first. The moral issue today is this untruth in the campaigns. And one party is more to blame for untruths in this campaign than the other."

"I don't think President Eisen-

hower is guilty of immorality. I think ethics means something to him. He is as high minded as a man in political office can be. His integrity is impeccable. But the tactics of his party are uncontrollable."

Rabbi Friedman said, "... We are forced to choose between the lesser of two evils and that is the campaign conducted by the Democratic Party. That party is by no means clean—it, too, deserves scorching condemnation. But we are reduced to the lesser of two evils and that is the saddest commentary of all."

What Now, Mr. Bassett?

(Editor's Note: Mr. Robert C. Bassett is the present publisher of the Milwaukee Sentinel. Bassett recently succeeded former publisher Frank Taylor and shortly after taking over announced in a front page editorial that the Sentinel's new policy could be summed up in the challenge "Forward!")

Now that the elections are history and your personal hand-picked congressional candidate Charles Kersten has been rejected by Milwaukee voters, how do you propose to continue your junior version of "The Great Crusade".

Will it be through the dirtiest kind of headline writing in Milwaukee newspaper history as exemplified by your screaming banners trying to tie the Democratic party and Wisconsin unions into a dastardly plot of making perfectly legal campaign contributions?

Will it be through almost completely ignoring the story of the other side and the playing down of anything — no matter how newsworthy — with which you do not agree.

Will it be a continuance of being a house organ and personal political propaganda sheet for ex-Congressman Kersten?

Will you put hate-monger Westbrook Pegler's column and others of his ilk on page one instead of the editorial page? You remember, Pegler, don't you! He once said legitimate union pickets ought to be shot.

Will it be through continuing your policy of deliberately ignoring everything constructive labor does while playing up the occasional strike or stoppage?

Will it be through such smear campaigns as you launched against ADA?

Will it be through such grotesque reporting distortions as when you tried to tie Zablocki in with a repudiation of his party?

And oh yes, will you still continue to talk before such groups as the Sigma Delta Chi national journalism fraternity and tell them as you did in Madison last week that "You must be decent, honest and truthful, for the press can continue to have these virtues only if those who make the press encompass them"

Perhaps, we've been too hard on you. Perhaps, you are powerless to change the "must" copy sent you by the Hearst Barons in New York and Los Angeles. If this is the case, please tell them for the great bulk of Milwaukee citizenry that the feudal days of the Hearst dynasty are as dead as the dinosaur and that here in Milwaukee we want a clean, fair and objective newspaper, run by and for local consumption. There is definite need for another daily in Milwaukee but your present policy is a death warrant for this hope.

How about a change?

Barkin, Herman and Associates *Public Relations Company*

121 NORTH WATER STREET • MILWAUKEE 2, WISCONSIN



Rabbi Herbert Friedman

3431 North Lake Drive

Milwaukee, Wisconsin

Barkin, Herman and Associates *Public Relations Counsel*

735 NORTH WATER STREET • MILWAUKEE 2, WISCONSIN

Tuesday, the 16th

Dear Rabbi,

I just wanted to assure you that the Papist faction of your congregation is solidly behind your current and, I understand, controversial effort to relate religion to public affairs when moral issues are involved. Speaking of Papists, in case you missed it, I enclose a letter from one in yesterday's Times.

Sincerely,

Frank Gettem

HOLLYWOOD

MILWAUKEE

NEW YORK

Views on McCarthy

Methods Employed Criticized as Causing Dissension and Hatred

TO THE EDITOR OF THE NEW YORK TIMES:

There have been many people, clerical and laymen alike, who have not been tempted to air publicly their views on Senator Joseph McCarthy. I for one have been reluctant to discuss any aspects of the controversy with anyone but my closest associates. But since reading in The Times the comments of Msgr. Martin, I feel it necessary to add a word—my own, very personal word.

The Roman Catholic clergy is particularly sensitive to a time-honored injunction that it in no way use its clerical influence to dominate the minds of its flock in reference to purely political issues. In the event of a controversy which demands the application and clarification of moral principle, then we are enjoined by our superiors to speak out for the good of our people. Such has been the case in countries under Communist domination.

Agreement on Communism

I honestly feel that such is not the case with Senator McCarthy. Any investigation of the morality of this particular dispute would center about the means employed, and not the end desired. As to the end desired by Senator McCarthy and all other Americans (including the so-called "Truman-Acheson-Marshall gang"), there can be no dispute. The greatest evil in the world today is totalitarian communism. In regard to the means employed, however, I feel myself completely free and justified in expressing the opinion that from an objectively moral standpoint Senator McCarthy is without doubt the most uncharitable, vituperative and insulting anti-intellectual I have ever heard.

As for the \$5,000,000 fund being raised to "kick him out" of the Senate because of his "Catholic ideals," I should like to assure any non-Catholic who might wonder about this that as far as I am concerned, on the basis of the aforementioned lack of Christian qualifications as a Senator, the money is being wasted.

McCarthy in my estimation is a small man gone drunk with the power of big publicity. His public record stands for anyone to examine. As for his personal religious life, there is nothing to be said. Only McCarthy's confessor has the power to judge and command. But I have a right to say this much: Objectively speaking, this man is ruthless and he is causing nothing but dissension and hatred in our beloved country.

Rebuilding Social Order

The Catholic Church, as has been made clear in the writings of her Popes of the last century, believes in a long-range, calm and objective rebuilding of the social order. Not everyone who cries "Communist! Communist!" shall enter into the kingdom of God, but only those who do the will of Our Father in Heaven. And in this case His will is clear, as it has always been: feed the hungry, clothe the naked, clean up the slums, show the rest of the civilized world that we as Americans believe in the dignity of man and the cause of social justice.

Let us not be distracted in our campaign against social evil by this false brand of anti-communism.

Please let me repeat that this is the opinion of one individual.

(REV.) BERT G. MARINO.

New York, Nov. 8, 1954.



Rabbi Herbert Friedmann
3431 North Lake Drive
Milwaukee, 11, Wisconsin



Politics in the Pulpit

To The Journal: Did Rabbi Friedman of Temple Emanu-El B'ne Jeshurun want the re-election of Democrats because they (in his opinion) waged a cleaner campaign or is he unconcerned about clean and competent government?

The local newspapers published his opinion as uttered from the pulpit on Friday, Oct. 29, stressing the importance of electing Democrats on Nov. 2 because they adhered to cleaner politics than the Republicans, although neither party was above reproach.

Let us ignore whether a clergyman of any sect has the right to express such opinions to his congregation when they are assembled for religious worship. But can we ignore that he puts greater importance on clean politics than clean, competent and honest government?

The unearthing of dishonesty reaching to the highest offices in the government and the infiltration of incompetent and treasonable persons in government cannot be overlooked.

Any religious leader, as a citizen, should not be denied the right to express himself, but not from the pulpit under the guise of religion. Let us not be misled by his comparison of himself and Bishop Sheil. Bishop Sheil did not issue his statement from the pulpit, nor did he state a preference for one party.

Could it be that the basic reason for the preference is his belief that Israel would receive preferential treatment under a Democratic administration rather than for any American patriotic motive?

Consideration of important facts should not be smoke screened by any side issues. Let's hope Eisenhower and his party continue for an honest, competent and unsullied administration.

BERNHARD F. SELIGMANN.

840 E. Birch av., Whitefish Bay, Wis.

It is most distasteful, discourteous,
and downright unpatriotic and
un-American for any clergyman or
rabbi to preach politics from his
pulpit.

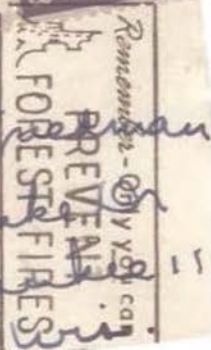
How autocratic can you get? You
should be defrocked by your
congregation.

Having read your infamous lies about
our good Senator Joseph R. McCarthy,
I suggest you go back to Russia,
where they will welcome your smears.

A loyal American,
not a Pro-Commie.

AMERICAN JEWISH
ARCHIVES

Rabbi Herbert Friedman
3431-n. Lakeview
Milwaukee, Wis.



TINEL

GE

October 30, 1954

Letters to The Sentinel

NO INDORSEMENT

To the Sentinel:

This letter is written in order to clarify a situation as a result of the present congressional race in the Fifth District. And so that there is no misunderstanding as to the stand of the Department of Wisconsin Jewish War Veterans of the United States of America, of which I am department commander, I am writing this letter to clarify our position.

The Jewish War Veterans of the United States and the Department of Wisconsin, which is a part of the national organization, indorse no candidate. Our membership, as individuals, can do as they please, but no one member—including myself—can indorse or reject any candidate for any political office. Any member of our organization speaks as an individual and not for any group of members in our organization.

NATHAN J. RAKITA,

Department of Wisconsin,
Jewish War Veterans of
United States of America.

FIFTH DISTRICT

To the Sentinel:

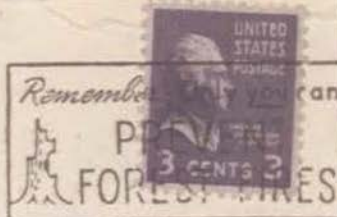
I wish to say a few words to the voters of the Fifth District on their choice in the coming election as to who will represent them in Congress.

Rep. Charles J. Kersten, the Republican incumbent, is being opposed by one Henry S. Reuss, who freely admits he was a member of the Americans for Democratic Action, and the only reason he isn't a member now is because ADA has no Milwaukee chapter.

Now I ask you fellow Americans, has the Democratic Party no other possible candidate to offer than a man who boasts of being a former member of the ADA which has a long record of being soft on Communists and hard on anti-Communists? Let's forget on election day that we are either Republican or Democratic, and vote as Americans.

America needs Kersten, Fifth District Congressional voters.

MITCHELL D. KEHETIAN
Detroit, Mich.



Mr Rabbi Friedman

2419 E Kenwood Blvd

Milwaukee

Wis

Mr Rabbi Russian
Jew Spyz You
Blasts Vice President
Nixon You Did Not
Have Kuts To Blast
Our President So
You Must Go on The
F.B.I List
With The Rosenbergs
and Bronsons.
and Bernard Sheil
Show This To Your
Board members
They may Let a
New Rabbi
From Jew, Veterans

Rabbi Blasts
In Journal Oct 31

Tremont Temple

2064 GRAND CONCOURSE

Bronx 57, New York

TELEPHONE: CYPRESS 4-4885

31 October 1954

ALBERT S. GOLDSTEIN
RABBI

Dear Herbert:

In re your Clergyman & Politics drodho:
Argument: Man in pulpit has special advantages:
lofty position and no chance for audience to
heckle or reply.

Answer: How is this different from Eisenhower on TV?
Or billboard poster? Or any of a thousand pushes
and pulls the voter gets on all sides. Rabbi's is
just one voice in a howling gale. Voice of sanity,
religion and morality should be lifted up somewhere
in the hope that maybe someone will listen.

When man is sick he doesn't appreciate Rabbi stay-
ing in his pulpit or ivory tower and preaching
courage and steadfastness; wants Rabbi to come to
his bedside and say something personal and comfort-
ing in the specific situation. Society is sick:
head and heart ailing. They call you 'Doctor', no?
Well, it's for this!

More power to your vocal chords.

Empathetically yours

Albert S.

Rabbi Herbert A. Frideman
Milwaukee

Charles S. Smith
MANITOWISH WATERS,
WISCONSIN

11/1/54

Dear Rabbi Friedman -

I have read and re-read
the Journal Sunday Column of your
"blasts at both parties."

When we get enough men of
your stature of character and boldness
who will stand before their congregations
and express themselves as you have
done only then will apathy of voters toward
elections be overcome - "The Stay at Home",
the balance of power, will be aroused
to clean up both parties -

Courage in clergy men was
never more needed than now. If
this apathy continues to be increased
by our "gutten snipe" politicians, our
government will dangle from a limb
for easy picking off by the powers
that seek to destroy it -

I greatly thank you for the good
you have done as I believe your words
will bear fruit -

I am a gentile, but with a
Jewish daughter in law and a nephew,
of whom I am rightfully very proud.

Sincerely yours,
Charles S. Smith.

Charles S. Smith
Rabbi Friedman

TEMPLE BETH EL BULLETIN

Member of the
Union of
American
Hebrew
Congregations



Rabbi Harvey E. Wessel

1102 S. Augusta

Tyler, Texas

No.
444

"RELIGION AND POLITICS"

The kind of world we live in will be affected to some appreciable extent by the elections which take place next Tuesday here in the United States. There appears to be a likelihood that the Administration will lose control of the Congress to the party which normally represents a majority of the people. Does this call for a religious attitude, pro or con?

The writer of these lines, a rabbi, confesses - nay, asserts - that his thinking and feeling rarely remain indifferent to the political climate, that his views and opinions are prompted less by personal than professional considerations - considerations which arise from his commitment to religion in the broad sense rather than from interest in his particular group. It would seem passing strange to him if he, familiar with the literature and experience of the Jews, were not irresistibly and deeply stirred by questions that affect the public welfare.

A rabbi is like any other Jew and a Jew is like any other person - only more so! Every American takes his politics with a seriousness that amounts to religious fervor. Reared in the Judeo-Christian tradition, he seeks justice and righteousness in government, business and personal relations. Every American favors the separation of church and state, but a majority of Americans find in one party as against the other a larger satisfaction of their religious need for fundamental Americanism: equality of opportunity, fair dealing, respect for law and the rights of individuals down to the lowliest.

NOTABLE QUOTE:

(from American Thought,, by Morris R. Cohen)

"It must be recognized that the democratic temper of American political thinking owes much to the religious impress of its infancy. Whether we call it Calvinism, Puritanism, or English Non-Conformism, the Protestant doctrine of salvation by faith and the sovereignty of God made for a democratic attitude...Underlying the Bill of Rights and the Declaration of Independence is the theory that man have certain inalienable rights, and from this it follows that no government, state or federal, has unlimited sovereignty...As yet, the main stream of American religious thought continues to move within the context of good works, neighborly compassion, and social service, viewed as collaboration with God."

UNITED NATIONS WEEK: October 17-24

The UAHG-CCAR's Social Action Commission issued recommendations for the observance of UN Week as follows, in part: "We must emphasize our continuing faith in the U.N. as the best available instrumentality for the achievement of that universal peace which is sacred to Jewish tradition. This is especially important this year because of increasing irresponsible attacks on the U.N." (In this connection, it was gratifying to have had President Eisenhower address the Jewish Tercentenary Dinner on Peace in N.Y. during U.N. week.)

JOHN ROY CARLSON

Conflict of the meeting of Jewish men's groups to hear John Roy Carlson with the first concert of the East Texas Symphony Orchestra next Thursday evening has been avoided by plans to serve a dinner promptly at 6.30 and thus provide the opportunity to hear both the lecture and the concert. We urge attendance at the concert by reason of our admiration of our admiration for both Joseph Kirshbaum and his leadership of Tyler's musical forces - the symphony orchestra in particular.

Mr Carlson has won enduring reputation for his sensational exposes of hate fronts in America and secret intrigues in the Arab, North African & German worlds.

CALENDAR FOR THE WEEK

Oct 29

FRIDAY

8

p.m.

SERVICE AND HOSPITALITY

Hostesses: Mrs Tony Spitzberg
and Mrs Max H Krumholz

SUNDAY

9.30 a.m.

RELIGIOUS SCHOOL

MONDAY

12.30 p.m.

SISTERHOOD LUNCHEON & MEETING

Hostesses: Mrs Raymond Edelman
and Mmes Albert Brown, Bruck,
Buck, Dellar, Forman, Urbach
Program: Mrs Joseph Selman,
Paper, "Tercentenary Review"

THURSDAY

6.30 p.m.

promptly

JOHN ROY CARLSON, ZOA Speaker
Joint Zionist, Brotherhood and
Men's Club Dinner-Meeting

Coming Events: Nov 7, Synagogue Bingo Party
Nov 16, Youth Aliyah Luncheon

ITEMS OF INTEREST:

Particular attention is called to Friday night's first of face-to-face discussions after service at intervals, arranged by Sisterhood to give opportunity for exchange of opinion on vital topics...Mrs Joseph Selman has devoted much study to preparation of paper for Sisterhood's program on Tercentenary (accent on 2nd syllable) of Jewish Settlement in N America...Mrs Max H Krumholz, as State Pres, goes Tuesday to address Austin Sisterhood, taking related theme...Dr & Mrs Jesse Goldfeder are expected to return from Washington and Boston at end of week...Family of Mrs Irma Nasits, including Mrs Wm Ianham, niece from Jacksonville, Fla, has been keeping close vigil at bedside...Mrs Max Rubin, still calling Tyler home, is here on visit...as is Mrs Monroe Price, sister of Mrs Norman Nasits...Mrs Ben Mindes and Mrs M Kelfer are visiting Katz home...Rabbi Wessel will be in Corpus Christi Sunday for B'nai B'rith Day address...

Remember the Sabbath

Religious Services

Friday Evening, October 29, 1954, at 8
Shabbat Noah

OPEN DISCUSSION
in Faber Hall
after the service

"ADJUSTING THE JEWISH CHILD
TO THE WORLD OF TODAY"

Moderator: Mrs. Arthur S. Urbach
Leaders: Mrs. Lionel I. Eltis
Mr. Norman Shtofman

**Temple
Weekly**

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Rabbi Herbert A. Friedman
2419 East Kenwood Blvd.
Milwaukee 11, Wisconsin

THE TEMPLE BULLETIN

HEBREW BENEVOLENT CONGREGATION, ATLANTA, GA.



Divine Worship

Friday, October 29, 8:00 P.M.

"THE TEMPLE BELONGS
TO YOU"

Service Honoring New Members
Reception Following Services

* * *

Saturday, October 30, 11:00 A.M.

* * *

FIRST CHILDREN'S SERVICE

Saturday, November 6, 11:00 A.M.

WELCOME NEW MEMBERS!

Our Temple Family continues its amazing growth in numbers and in strength. The names of those who have joined the Congregation in the past few months are listed in this Bulletin. But they are not just names!

Friday evening we have an opportunity to meet them in person and welcome them into Temple membership. Let us have a large congregation present to demonstrate the warmth of our welcome. A social hour will follow the Service.

—J. M. R.

CALENDAR OF EVENTS FOR NOVEMBER

Every Friday

Religious Services _____ 8:00 P.M.

Every Saturday

Religious School _____ 9:30 A.M.

Religious Services _____ 11:00 A.M.

Every Sunday

Religious School _____ 10:00 A.M.

Study Group in

Rabbi's Study _____ 10:30 A.M.

Every Tuesday

Hebrew Classes

Beginners _____ 3:30 P.M.

Advanced _____ 4:30 P.M.

Children's Choir _____ 3:30 P.M.

SPECIAL EVENTS

Monday, November 1

Sisterhood Board _____ 11:00 A.M.

Sisterhood Lunch and

Program _____ 12:30 A.M.

Wednesday, November 3

Religious School

Parents—I and II _____ 10:00 A.M.

Saturday, November 6

Children's Service _____ 11:00 A.M.

Sabbath Lunch and

Program _____ 12:15 P.M.

Sunday, November 7

Youth Group Meeting

Study Session _____ 5:30 P.M.

Supper, Meeting and

Program _____ 6:30 P.M.

Tuesday, November 9

Temple Board _____ 8:00 P.M.

Wednesday, November 10

Religious School

Parents—III _____ 10:00 A.M.

Sunday, November 14

Temple-Teen Party _____ 7:00 P.M.

Wednesday, November 17

Sisterhood Garden

Club _____ 10:30 A.M.

Sunday, November 21

Youth Group Meeting

Study Session _____ 5:30 P.M.

Supper, Meeting and

Program _____ 6:30 P.M.

Thursday, November 25

Joint Tercentenary Service at

A. A. Synagogue _____ 11:00 A.M.

Friday, November 26

Family Night

Service _____ 8:00 P.M.

Congregation

New Members Sabbath and Reception

The Temple is very happy to welcome the following members who have come into our Congregational family since last June 1st. We heartily greet them and their families and hope that they will derive the many satisfactions that result from active participation in the various aspects of our Congregational life.

"Blessed be ye who enter." We delight in naming those to be honored:

William Adoff

Miss Addie B. Amram

Robert A. Anfanger

Aaron S. Ascher

Col. Samuel G. Ascher

Hans J. Baumgarten

Harry L. Bennett

Leonard M. Bernes

Sol Blaine

John F. Breyer

Dr. Henry L. Caplan

J. Joseph Cohen

Charles Norman Cole

Philip Commins

Robert J. Freeman

George Friedman

Max D. Gold

Lawrence H. Goldberg

Jerome M. Goldsmith

Ben Gordon

Lee Greengard

Miss Katherine Hertzka

Miss Ruth Hertzka

Allen Jacobson

Herbert S. Kane

David I. Kaplan

Archie S. Katz

Paul Katz

David Lashner

B. L. Lee

Dr. Harold B. Levin

William Linkwald

William H. Loeb

Maurice C. Lowenthal

David Lubin
Joseph Maas
Leo M. Martin
Mrs. Ida S. Matz
Malvin H. Mayer
Dr. Joseph Meller
Dr. Leo Meller
Julian Boehm Mohr
Stanley Morton
Herbert Nachman
Mrs. Ellen Nassaw
Ernest F. Olden
Jack Polan
Mrs. Dorothy M. Posner
Alfred F. Revson, Jr.
Jerome Paul Routman
Jacob W. Salz
Eugene J. Saunders
Mrs. David Schachter
Arthur J. Schiff
Fred R. Schwartz
Melvin F. Schwarz
Eugene Shaw
Dr. Herbert L. Shessel
Edward Shetzen
Bernard J. Simon
Harold G. Spahn
Richard Stern
Robert S. Sukloff
Reubin Tennenbaum
Fred M. Warren
Richard B. Wolf
Bertram C. Wollner
Jack Zinkow

Rabbi Rothschild Honored

We are pleased to bring to the attention of our Congregation the news of a high honor that has been accorded to our Rabbi Jacob M. Rothschild. He was recently appointed Chairman of the important Commission on Justice and Peace of the Central Conference of American Rabbis. The Congregation shares in the high credit which this appointment reflects, and extends to Rabbi Rothschild its hearty congratulations.

Joint Tercentenary Worship Service

The members of our Congregation are invited to join with the other congrega-

tions in a joint worship service commemorating the Tercentenary at the Ahavath Achim Synagogue on Thanksgiving Day, Thursday, November 25th at 11:00 A.M.

Family Sabbath

The annual Thanksgiving Family Sabbath Worship Service and Social will be held on Friday, November 26th at 8:00 P.M. This is the service which we are particularly interested in having parents and children attend in a family setting. More about this in subsequent issues of the Temple Bulletin.

Religious School

Sunday Morning Study Group

For all parents who bring their own and other children to our Religious School, and for all other adults who may be interested, a Study Group was started on Sunday, October 17th. These sessions are conducted every Sunday at 10:30 A.M. by Rabbi Rothschild in his study. The subject of these discussions is "Reform Judaism—Philosophy and Practice." These discussions are proving highly interesting and a number of favorable comments have already been received. Those who wish to spend a constructive hour while waiting for children to be dismissed from School are invited to attend these sessions. It will warm the hearts of our children to see that parents are pursuing their Jewish education with the same interest and at the same time they are; that their parents are attending a "Sunday School for Adults."

Children's Choir

We wish to thank Mrs. Bernard Schneider and Mrs. Joseph Stone for having accepted the joint chairmanship of Choir Mothers and for the fine work they have already done.

The Children's Choir sang for the first time this year on Yom Kippur Day for the Children's Service and will next sing for the Children's Sabbath Service on Saturday, November 6th. There are still a few vacancies in the Choir which we should like to fill. The children learn the music of the service and funda-

CHILDREN'S SERVICE AND SABBATH PARTY

**Saturday, November 6
11:00 A.M.**

Lunch and Movies After Services.

This is for all the children in all the grades of our Religious School.

mentals of music itself as well as play musical games. It is an interesting and enjoyable hour. If you have a child between 9 and 12 years old who can carry a tune, bring him or her to the next practice session on Tuesday at 3:30 for a tryout.

PARENTS MEETINGS

A series of important and interesting meetings has been scheduled for parents who have children in our Religious School. It is highly advisable that parents draw themselves a little closer to our School and to the religious education of our children. In order that these discussions be localized and specific, only parents who have children in certain grades will be called together at any one time.

The first of these meetings is scheduled for Wednesday, November 3rd at 10:00 A.M. Only those parents who have children in Grades I and II have been invited to attend.

TEMPLE-TEENS

12-15 Age Group
Grades 7, 8, and 9 of
Religious School
**FIRST PARTY AND PROGRAM
Sunday, November 14
at 7:00 P.M.**

PRIZES, REFRESHMENTS,
GAMES, DANCING, AND
LOADS OF FUN

The second of these meetings will be held on Wednesday, November 10th at 10:00 A.M. for parents of children in Grade III.

Please mark these dates on your calendar now. We would appreciate your making every effort to be present.

Youth Activities

Youth Group Gets Under Way

The Temple Youth Group had its first meeting and program on Sunday, October 17th. This meeting was a "get acquainted" party devoted to integrating the Confirmation Class into our youth activities.

The next regular meeting will be held on Sunday, November 7th. Our young men and women will meet for a study session at 5:30. The supper and program will begin at 6:30.

Temple-Teens

The first party and program for our **TEMPLE-TEEN GROUP** is scheduled for Sunday, November 14th at 7:00 P.M. Boys and girls who are in the 7th, 8th, and 9th Grades of our Religious School are eligible to participate and are cordially invited. Notices will be sent out in a few days. A very enjoyable program has been planned and we hope to have a large turnout.

TEMPLE YOUTH GROUP MEETING AND PROGRAM

Sunday, November 7, 1954

5:30 P.M.—Study Session

6:30 P.M.—Supper

7:15 P.M.—Business Meeting

8:00 P.M.—Social

Sisterhood News - - -

November Meeting

The Sisterhood Luncheon Meeting on Monday, November 1 will be followed by a most interesting program honoring our own Mr. Henry Sopkin. It is titled "Salute to American Jewish Composers." This program is under the able direction of Mrs. Ben J. Massell and will feature Renata Lewy, teen-age virtuoso, and Frances Hughes Richardson. They will be accompanied by Mrs. Walter Spivey, our Choir Director.

This, as well as all our other programs, has been planned by Mrs. William Breman and her committee.

Please make your reservations by October 29th either with Mrs. H. J. Rosenberg, Jr. at CH. 8110 or Mrs. R. Commins at EX. 3066. The cost of the luncheon is \$1.50.

Membership Committee

Our Membership Committee, even though they have been personally busy with babies, operations, and moving, has done an excellent job and we want to extend our thanks to Mrs. H. Barnett, Mrs. I. Feldman, and Mrs. A. Hamburger for their fine work. They have announced the following paid-up New Members:

Mesdames

Joseph Abraham
Aaron Ascher
Harry Bennett
Leonard Bernes
Henry Caplan
J. Joseph Cohen
Charles Cole
Murray Eisner
Max Gold
David Hein
Milton Kuniansky
William Linkwald
William Loeb
Herbert Loring
Joseph Meller
Manny Miller
Stanley Morton

Herbert Nachman

Ernest Olden

Jack Polan

J. W. Salz

M. H. Salzman

David Schachter

Fred Scheer

Herbert Shessel

Harold Spahn

Antone Spitz

Robert Sukloff

Jerome Zimmerman

We expect to have many more names in the next Bulletin.

Just one other word of thanks to Mrs. William Lipshutz and Mrs. J. K. Holland for all their work. We are pleased to announce that we have completed the raising of funds to pay our pledge to the House of Living Judaism.

Sisterhood Cook Book has gone to press. Mrs. Ernest Shulman (CH. 7169) will be delighted to take advance orders. The price is \$2.50.

Reminder: Remember your loved ones by sending a contribution to the Happy Day Memorial Fund.

Garden Club

The Garden Club will meet on Wednesday, November 17 at 10:30 A.M. Lunch will be served at 12:30.

NFTS Bi-Annual Convention

To represent our Sisterhood at the next Biennial Convention of NFTS in California in February, 1955, a Nominating Committee consisting of Mrs. Herbert Rosenberg, Jr., Chairman, Mrs. Ben Friedman, Mrs. Sig Guthman, Mrs. Michael Rosenstein, Mrs. Ernest Shulman, and Mrs. Bert Sobelson, have nominated as Delegates: Mrs. Cecil Marks and Mrs. Gerald Ghertner; and as Alternates: Mrs. Jacob M. Rothschild and Mrs. Richard Strasser. These will be voted on at the next Sisterhood meeting.

Floral Fund

The Floral Fund gratefully acknowledges the following contributions:

Flowers for Yom Kippur, in memory of Mr. and Mrs. Emil Dittler by Mr. and Mrs. Alex Dittler; in memory of Mr. Ben Friedman by Mrs. Ben Friedman; in memory of Mrs. Henrietta Rosenthal by Mr. and Mrs. Gilbert Rosenthal; in memory of Mrs. Esther Sidman by Mrs. Louis Rouglin; in memory of

Mrs. Jacob Kassel by Mrs. Joseph Meller; in memory of Mrs. William Ambery by Dr. Paul Ambery; in memory of Mr. Julian Moses and Mr. David M. Moses by Moses Family and Mrs. Maybelle M. Mayer; in memory of Mrs. Jacob Kassel by Mr. William B. Schwartz; in memory of Dr. and Mrs. D. J. Boaz by Mrs. Morris Jacobs; in memory of Mrs. Jacob Kassel and in memory of the birthday of Mr. Jacob Lipshutz by Mrs. Jacob Lipshutz.

SISTERHOOD LUNCHEON MEETING AND PROGRAM

MONDAY, NOVEMBER 1 at 12:30 P.M.

preceded by an Open Board Meeting at 11:00 A.M.

PROGRAM:

"SALUTE TO AMERICAN JEWISH COMPOSERS"

BY RESERVATION ONLY:

Please call Mrs. R. Commins, EX. 3066

or

Mrs. Herbert Rosenberg, Jr., CH. 8110

140 Members Have Contributed A Total of

\$4,321.50

to the

COMBINED CAMPAIGN

Does this include your contribution? If not, please make
check payable to

THE COMBINED CAMPAIGN

and mail it to Rabbi Jacob M. Rothschild

SAVE OUR SCHOOLS

On November 2, the citizens of Georgia will vote on a matter of utmost importance: Amendment 4, popularly known as the "Private School Plan". If passed, this amendment will put an end to the Public Schools in Georgia and place the education of our children in the hands of private individuals. This must not take place.

We are interested only in the preservation of the public school system—the foundation stone of American Democracy. The State must not destroy our schools by withdrawing its support and control from our educational facilities.

The Amendment will appear on your ballot as follows:

- "4. () For the Amendment to Article 8 of the Constitution adding a new section relating to education.
- () Against the Amendment to Article 8 of the Constitution adding a new section relating to education."

REMEMBER: Your vote against Amendment 4 has no relationship whatever to how you feel about segregation in the schools. Nor does it cast any reflection upon those to whom may be entrusted the vast sums spent for education at the present time. It means that you want public education for your children. It means that you refuse to give a blank check for \$122,000,000 to persons unknown for an unknown kind of education.

REMEMBER: The county unit system does not apply in the General Election. Each of us has a full vote. We urge you to use it.

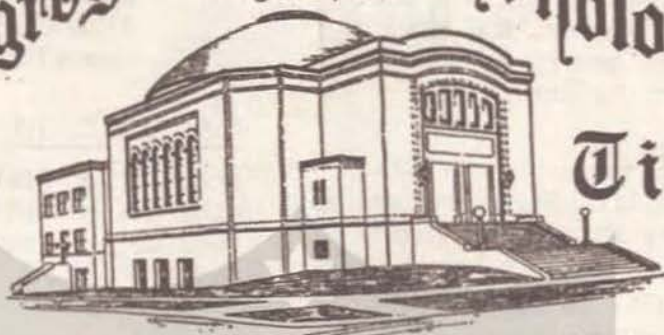
Vote AGAINST Amendment 4.

M. WILLIAM BREMAN, President

JACOB M. ROTHSCHILD, Rabbi

Youngstown, Ohio

Tidings



CANTOR LAWRENCE EHRLICH
Director of Music and Education

OCTOBER 25, 1954.

VOL. 13 NO. 7

SERVICES

FRIDAY EVENING, OCTOBER 29, AT 8:00 O'CLOCK

THIS WEEK WILL MARK THE FIRST REGULAR LATE FRIDAY EVENING SERVICE OF THE SEASON. DR. BERKOWITZ WILL PREACH. SUBJECT:

"CAN WE CONQUER OUR ENVIRONMENT?"

BAR MITZVA

Of

RICHARD YARMY

Son of Dr. and Mrs. Milton Yarmy

Following the service Dr. and Mrs. Yarmy will be hosts to their friends at an informal reception in Strouss Hall.

ALTAR FLOWERS

Altar decorations this week end will be furnished by Mr. and Mrs. Monroe Deutsch and Mr. and Mrs. Daniel Roth, in memory of their brother, Robert A. Roth.

CONGRATULATIONS TO:

Dr. and Mrs. Milton Yarmy on the forthcoming Bar Mitzva of their son, Richard.

Mr. Herbert Heller on his recent election to the Presidency of the Ohio State Association of B'nai Brith.

Mr. Leonard Seliger on his appointment to an Executive position with the American Jewish Congress, in Chicago.

YAHREZITS FOR FRIDAY EVENING

S.C. Rose
Robert Alan Roth
Anna Shulman Somatt
Samuel L. Goldstein

CANDLE BLESSING

Mrs. Alfred Cukerbaum will recite the blessing over the candles, in Temple, this Friday evening.

USHERS:

This Friday evening members of the Brotherhood will again serve as ushers. Volunteers are: Dr. Sidney Keyes, Messrs. Leslie Chentow, Murray Fibus and Irving Schmidt.

* * * * *

CONGREGATIONAL DINNER

The first Congregational Dinner of the season will be held in Strouss Hall on Tuesday evening, November 16. New members of the Congregation are especially asked to mark this date on their calendars. Details of this function will be announced in next week's TIDINGS. All we ask now is that the date--NOVEMBER 16--be reserved for us. We look forward to an unusually interesting evening.

* * * * *

GIFT SHOP

Gift Shop Chairman, Mrs. Albert Kovsky, is willing and ready to take special orders for gifts of various types. However, all such orders must be sent in to her in ample time. Call RI 40053. Be sure to place your order for Chanukah Menorahs, gift wraps and such in plenty of time.

* * * * *

UNIONGRAMS

Do not forget that Uniongrams serve a manifold purpose. Use them for messages of congratulation, condolence and for other purposes. Call Mrs. Robert Weimer RI 37216.

* SISTERHOOD MEETING AND BIRTHDAY PARTY *

* BOARD MEETING 12:00 O'CLOCK SHARP..TUESDAY, NOV. 2 *

* IMPORTANT BUSINESS *

* DESSERT BRIDGE....1:00 O'CLOCK....TUESDAY, NOV. 2 *

* Coffee and Dessert will be served. . . Guests to bring their own *

* cards, and to arrange their own tables. *

* GO WEST YOUNG MAN, GO WEST *

* The 43rd Assembly of the Union of American Hebrew Congregations is *

* to hold forth in Los Angeles in February. Many of our members go *

* to the West Coast during the winter. If any contemplate visiting *

* Los Angeles or San Francisco during February we feel they would en- *

* joy being in attendance at the sessions of the Union. If any member *

* wishes to be made a regular delegate or an accredited visitor he or *

* she is asked to contact the Temple office at once. *

* DID YOU KNOW? *

Have you ever noticed the inscription above the ark in the Temple? It reads: "Know before Whom thou standest?"

If someone asks you the source of the quotation, tell him that it is from the Talmud (Berachot 28b). "Teach us a way of life." He replied: "Have a constant prayer on your lips that no evil come to anyone through you. And when you pray, know before Whom thou standest."

From Bulletin, K.A.M. Congregation
Chicago.

* NELFTY CONCLAVE *

Board members of the North Eastern Lakes FEDERATION OF TEMPLE YOUTH will meet in Youngstown for a three Day Conclave, the week end of November 5th. There will be a special service in the Temple on Friday night, and business sessions and social events will be held on Saturday and Sunday. We are proud of our young people's accomplishments.

PRAYER BOOK FUND

DONOR

Mrs. Esther Stern
Mr. and Mrs. I.S. Weil
Mrs. Goldie Aaronsohn

MEMORY OF

Parents, Morris & Mollie Wise
Joseph Lustig
Libby Beyer

T A X S T A M P S

It was erroneously announced in last week's TIDINGS that we could not accept stamps in less than \$ 100.00. We are happy to accept stamps in any amount, but we must ask that they be separated into various denominations. We do appreciate the interest manifested by our children and other friends in sending stamps to us. This past week we received stamps from:

Barry Fibus
Barbara Drabkin

James Kline
Errol Adels

NAMES ON MEMORIAL PLAQUE

Friends of the late Joseph Knable have sent a liberal contribution to the Construction Fund in his memory, and have added his name to the Friedman Memorial Plaque.

Other names which have been added to the Plaque recently are:

M.B. Friedman
Isidor Kline
Lina Kline

Robert Kannensohn
Joseph Lustig
Samuel Rothschild
Louise Cohn Tischler

Hannah Rothschild
Maurice E. Routh
Elaine A . Strouss

* * * * *

AN APPEAL

Children of the Religious School are asked to bring Kindergarten supplies to send to the under privileged children in Israel, for Chanukah presents. This project is under auspices of the local Council of Jewish Women. Articles needed are: THICK crayons, construction paper (colored and plain), pictures of flowers, birds, scenery, and various nature studies. Please do not send tablets or note books as was done in previous years. The articles this time are to be given to kindergarten children. We shall be grateful for these gifts from our children.

* * * * *

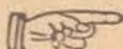
* * * * *

FOR A BETTER & GREATER YOUNGSTOWN THRU SLUM CLEARANCE LOW RENT HOUSING PROJECTS PROVIDE FOR MORE NEEDED JOBS

**VOTE
FOR**



**VOTE
AGAINST**



5

PROPOSED BOND ISSUE CITY OF YOUNGSTOWN

A 55% VOTE IS NECESSARY FOR PASSAGE

Shall bonds be issued by the City of Youngstown for the purpose of ACQUIRING REAL ESTATE AND INTERESTS IN REAL ESTATE AND CLEARANCE AND PREPARATION THEREOF FOR REDEVELOPMENT AS A SLUM CLEARANCE PROJECT OR PROJECTS in the sum of One Million (\$1,000,000.00) Dollars and a levy of taxes to be made outside of the ten mill limitation estimated by the County Auditor to average .108 mills for each one dollar of valuation, which amounts to \$0.0108 for each one hundred dollars of valuation, for a maximum period of thirty-five (35) years to pay the principal and interest of such bonds.

X

FOR THE BOND ISSUE

AGAINST THE BOND ISSUE

6

PROPOSED INITIATIVE ORDINANCE REPEALING PRESENT ORDINANCE NO. 57738 OF THE CITY OF YOUNGSTOWN, A ZONING CLASSIFICATION ORDINANCE.

A MAJORITY VOTE IS NECESSARY FOR PASSAGE
AN ORDINANCE

To repeal Ordinance No. 57738 of the City of Youngstown which Ordinance is entitled as follows: "AN ORDINANCE CHANGING THE ZONE CLASSIFICATION FROM RESIDENCE 'A' TO RESIDENCE 'B' ON PARTS OF OUTLOT 1343 AND CITY LOTS 43420 TO 43456, INCLUSIVE, ON VICTOR AVENUE; AND PROVIDING THAT THIS ORDINANCE SHALL BE AN EMERGENCY MEASURE".

Be it ordained by the people of the City of Youngstown, State of Ohio:

SECTION I

That Ordinance No. 57738 of the City of Youngstown be, and the same hereby is, repealed.

SECTION II

That this Ordinance shall take effect and be in force from and after the earliest period allowed by law.

FOR THE ORDINANCE

X

AGAINST THE ORDINANCE

Issued By

Citizens Committee for Slum Clearance & Public Housing

DR. EUGENE BEACH, Chairman

REV. J. E. KOCH and RABBI BERKOWITZ, Co-Chairmen



"Birds of a Feather Flock Together"



THESE MEN ARE

PROVED Friends and Supporters of

CHARLES

HENRY

KERSTEN

VS.

REUSS

PRESIDENT EISENHOWER . . .

has said that it is vitally necessary to have Kersten return to Washington.

VICE-PRESIDENT RICHARD NIXON . . .

who said, "Some of the most effective blows dealt to Communism have been dealt by Charles J. Kersten."

SECRETARY OF STATE

JOHN FOSTER DULLES . . .

the work of the Kersten Committee has been wisely planned and effectively conducted.

THE AMERICAN LEGION . . .

which, in its national publication, "The Firing Line" has called Kersten, "the outstanding champion of a courageous policy of liberation."

SENATOR WILLIAM KNOWLAND . . .

I will do everything possible to see to it that Kersten returns to Congress.

ANDREW J. BIEMILLER . . .

valued aide in the Reuss political camp, who has said, "The fight must go on and on, until all private ownership disappears."

FRANCIS HENSEN . . .

of the 1952 Reuss campaign committee, who, in his published writings, has flatly stated, "I am a Marxist!"

AMERICANS FOR DEMOCRATIC ACTION . . .

Reuss has been understandably silent about his **proved** membership in this shadowy and mysterious organization. This much is on the record: this radical, left-wing group, which advocated admission of blood-Red China into the U.N., smears J. Edgar Hoover and his F.B.I., and defends convicted commies Remington and Judith Coplon, was represented before the House Committee on Foreign Affairs by Reuss.



DOES YOUR NAME BELONG



HERE? . . or . . HERE?

"Every Man is Known by the Company He Keeps"

. . . AN OLD TRUTH WORTH REMEMBERING ON

ELECTION DAY, NOVEMBER 2nd

Authorized and paid for by Republican Party of Milwaukee County, 207 E. Michigan St., Milwaukee, Wis.
Philip G. Kuehn, Chairman.

OHEB SHALOM REVIEW

NEWARK, N. J.

Vol. I

October 20, 1954 - Tishri 23, 5715

No. 8

LIGHT SHABBOS CANDLES AT 4:48

CONCLUDING DAYS OF SUCCOS

SHEMINI ATZERES

Monday evening, October 18, at 8:15 P. M.

Tuesday Morning, October 19 at 9:30 A. M. — DR. LEVITSKY PREACHES

BEYOND THE HORIZON

MEMORIAL SERVICES

SIMCHAS TORAH

Tuesday evening, October 19 at 8:15 P. M.

HAKOFOS—ANNUAL PROCESSION WITH THE TORAHS

Wednesday Morning, October 20 at 9:30 A. M.

HAKOFOS

DR. LEVITSKY PREACHES

WITHOUT BEGINNING AND WITHOUT AN END

Friday evening, October 22 at 8:15—DR. LEVITSKY PREACHES:

THE FIRST CAIN MUTINY

Saturday Morning, October 23 at 9:30—DR. LEVITSKY PREACHES:

THERE WERE GIANTS IN THOSE DAYS

Stephen Warner will be Bar Mitzvah

CANTOR MILLS AND OHEB SHALOM CHOIR CHANT THE SERVICES

WE BEGIN OUR SUNDAY MORNING MEN'S STUDY GROUPS

in the Study of Bible and Jewish History

with DR. LEVITSKY

THIS COMING SUNDAY, OCTOBER 24, AT 10 A. M.

to which we invite all of you and your friends

OHEB SHALOM REVIEW

OHEB SHALOM REVIEW

Published by OHEB SHALOM CONGREGATION

at 672 High Street, Newark 2, New Jersey

Telephone: Mitchell 2-9313

DR. LOUIS M. LEVITSKY, Rabbi

EDGAR MILLS, Cantor

MARCUS PARENT, Sexton

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from September 1st to June 1st

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Subscription Price \$2.00 per annum

IN LOVING MEMORY

Simchas Torah:

Phafel Selednik, Samuel Edelman,
Rev. Moses Gann.

Yahrzeit for the following will be
observed on Friday, October 22 and
Saturday morning, October 23:

Sarah Goldstein, Corp. Jerome
Heinrich, Louis Truehaft, Kate Goldstein,
Miriam Rose Carchman, Morris Jacoby,
Gustav Abraham, Bertha and Edward
Prokocimer, Louis Hofman, Michael
Bunkin, Rebecca Littman, Barnett
Burdeau, Max Henochowitz, Julia
Mastbaum, Mark Rosenthal, Jessie
Gilman, Isaac L. Gross, Sarah Makowsky,
Albina Straussberg, Charles Block,
Harris Warsaw, Louis Van Moppes, Dr.
Emanuel Schwarz, Ella Freidman,
Nathan Ginsberg, Pauline Gross, Rebecca
Bergman, Sarah Ontell, Rose Zucker.

RESERVE THE DATE OF
WEDNESDAY, DECEMBER 1, 1954
MIRIAM DONOR LUNCHEON

Mrs. Harry Lichtman, General Chairman

"WHEN THOU HAST VOWED UNTO THE LORD, DO NOT DELAY TO PAY IT".

Mr. and Mrs. Michael G. Alenick, Mrs.
Eva Apter, Mrs. Bertha Ascher, Miss
Blanche Beck, Mr. and Mrs. Abraham
Denburg, Mr. and Mrs. Oscar Engber,
Dr. and Mrs. William Greifinger, Mr.
and Mrs. Morris Huff, Dr. and Mrs.
Leon S. Milmed, Mr. and Mrs. Philip
Pasternack, Mr. and Mrs. Nathan Polk,
Mrs. Leah A. Lang, Mrs. Abraham B.
Leavitt, Mrs. Kate Meisner, Mr. and
Mrs. Arthur Lowy, Mr. and Mrs. Gabriel
Silverman, Mr. and Mrs. Harold Wil-
liams.

More in Subsequent Issue.

THE YOUTH SERVICE

was organized for our High School
students by a committee headed by
Lois Fierstein, Larry Schantz and Donald
Weitzman, Mr. Franklin Brown, a
graduate of our Religious School, and
now a senior at Columbia and at the
Seminary College of Jewish Studies,
conducted the services.

YOU MAY HAVE A COPY

of the Book of Remembrance that was
printed for the Yom Kippur Memorial
Service. Just call our office, Mitchell
2-9313, and we will be glad to mail you
a copy.

THANK YOU, GENTLEMEN

We are grateful to Mr. Ira Schwarz,
Mr. Theodore Krohn, Mr. Joel Schwarz
for their assistance in reading parts of
the Service on Yom Kippur, and to Mr.
Sylvan Kohn for his assistance at our
Youth Services on Rosh Hashonah and
Yom Kippur.

MAZOL TOV

To Mr. and Mrs. Jerome J. Warner of
469 Elizabeth Avenue upon the Bar
Mitzvah of their son Stephen this
Shabbos.

PLEASE

Do let us have the addresses of our
college folks, especially the freshmen,
of whom we have no previous record.

The Jewish Women's Institute

Presents

"WHAT DIFFERENCE DOES IT MAKE?"

A Re-Examination of Basic Ideas By Which We Live

The Six Lecture Discussions Will Be Delivered By

DR. LOUIS M. LEVITSKY

Rabbi, Congregation Ohel Shalom, Newark, N. J.

at the

B'NAI JESHURUN SUBURBAN CENTER

Center Street and Montrose Avenue, South Orange, New Jersey

DO YOU STILL BELIEVE . . .

Thursday, October 28 —

THAT WE JEWS CONTINUE TO BE DIFFERENT IN THIS COUNTRY?
A Re-Examination of the Idea of Chosen People in the Light of History and the New Values in Our Own Day. We are Different, Aren't We? But Is It Good Any More?

Thursday, November 4 —

THAT JEWISH GHETTOS BE ABOLISHED IN THIS COUNTRY?
A Re-Valuation of An Institution Which Was Both A Boon and A Blight To Jews in Our Long History. Its Place in American Civilization. The Answer Is Not So Simple.

Thursday, November 11 —

THAT DOUBLE LOYALTIES MUST BE ABANDONED IN THIS COUNTRY?

The Unique Nature of Our Democracy Compels A Fresh Look Into A Historic Phenomenon Applicable To All Peoples. Is Jewish Status or Security Involved? To What Extent, If At All?

Thursday, November 18 —

THAT JEWS ARE NOT IN EXILE IN THIS COUNTRY?

A New Study of An Idea and A Reality That Has Been Part of Jewish Life Since Bible Days. Is It Still A Reality in this Country? Shall We Abandon This Concept?

Thursday, December 2 —

THAT JEWS TAKE CARE OF OUR OWN IN THIS COUNTRY?

An Intelligent View of How Our Jewish Community Life Developed Here Will Lead Us To Conclusions That Will Effect the Entire Structure of Our Jewish Group Life Henceforth.

Thursday, December 9 —

THAT JEWISH EXPERIENCE IN OTHER LANDS CAN HELP GUIDE US IN THIS COUNTRY?

A Re-Reading of Jewish History is Called For Before Such A Basic Question Can Be Intelligently Answered. A Brief Statement of the Philosophy of Jewish History.

Questions and Discussion Following Each Presentation

OHEB SHALOM REVIEW

WHAT'S ON MY MIND

Let's talk politics today.

It is the duty of every citizen to be an active participant in all that pertains to the welfare of this community. To us Jews it represents one of our earliest teachings on record. More than 2500 years ago the Prophet Jeremiah, in a celebrated letter that he wrote to the Jews of Babylonia, summed it up by urging them: "Do your best for the welfare of the country" (Jeremiah 29.7).

This is politics.

Such politics find expression in a great many ways: in being personally law-abiding; in helping build righteous cities; in offering our services for the administration of the community, state, nation; in bringing to office people of integrity. This calls for a sense of personal responsibility and for an appreciation of the dignity of life.

This is politics on its highest level.

To achieve this high level, we cannot use any means that belie our ultimate aim. We cannot conduct a political campaign on a low level and expect the

successful candidate to rise much above that. We cannot expect people who are unworthy in their private life to become sensitive to high values in their public life. It behooves us, during the period when we elect our representatives in government to keep in mind the importance of the means as well as the end.

The synagogue is very much interested in politics, because a synagogue is very much interested in righteous life, and upright citizenship, in God-fearing leadership. The synagogue must not indulge in party politics, must not encourage the use of its facilities for party uses, must not permit candidates to use synagogue affairs for party publicity. On the other hand, it must appeal to all parties and to all candidates to remember that we maintain Biblical standard in the selection of our representatives in government; They must be today as they were to have been when they first defined in Exodus 18.21: "capable men, religious men, honest men, who scorn unjust profits."

LOUIS M. LEVITSKY

LISTEN TO THE ETERNAL LIGHT EVERY SUNDAY AT 12:30 OVER NBC
A PRESENTATION OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

OHEB SHALOM REVIEW

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Rabbi Herbert A. Friedman
B'nai Jesurun
2419 E. Kenwood Blvd.
Milwaukee 11, Wisc.