



Abba Hillel Silver Collection Digitization Project

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Series VII: Personal Miscellaneous, 1908-1989, undated.

Sub-series G: Oddments, 1917-1989, undated.

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Personal data, 1932-1957.

THE BYSTANDER . . .

Looks At Cleveland

And Weekly Reports the City's Trials and Triumphs,
Interests and Intrigues, Finesse and Folly

STERN-faced John P. Dempsey, judge of the Court of Common Pleas, lowered the paper in his hand, peered out over his spectacles, and concluded with a firm voice:

"Upon consideration of all the evidence, and for the reasons heretofore stated we find the defendants not guilty of the offense charged in the indictment."

Thus was handed down late Wednesday the verdict in the county treasury tax shortage case, a verdict that became more and more obvious as the trial proceeded and concluded.

Maurice Maschke and his four associates, Alex Bernstein, Herman H. Finkle, Henry A. Beckerman and Charles Bernstein, now stand cleared of any charges in connection with the \$177,273 which was missing from the county treasury in 1928 and later paid back.

Judges Dempsey, Fowell and Terrell found that the money was not embezzled, as Prosecutor Leighley contended, but was paid back by the defendants to make good the late Charles Rosenblatt's bad checks.

In the decision the judges declared they had approached their task with "full appreciation of the fact that it is our duty as judges in this case to determine the guilt or innocence of the accused not upon popular clamor but solely upon the law and the evidence covering the specific charge set forth in this indictment. . . ."

Whether Mr. Maschke now will step down as county Republican leader is a matter once more for speculation. He has wanted to retire for the past two years, but his party workers have urged him to stay on. One story, which is as good as any of them, says that immediately after the election Harry L. Davis will be given the G. O. P. leadership.

The taxpayers, however, are not so much interested in the political results of the trial. They want the investigation of the treasurer's office continued until something definitely is known about the half-million dollar

shortage now reported on the cash books.

No Indorsements . . .

The Cleveland Federation of Labor won't endorse any political candidates this fall. Because there was dissension over indorsements during the mayoralty campaign, Harry McLaughlin, president, has decided to let the "wise guys vote as they please."

In speaking at a labor meeting this week he stated: "In spite of the fact that guys took an oath that majority rules here they went out of here at the last election and said we were wrong up here. They said they knew who we'd vote for."

"Well, we haven't got more than a handful of union men at City Hall, and that's what division in the ranks and the wise guys got us. I know now I was 1000 per cent right (Mr. McLaughlin backed Daniel E. Morgan), but this year we're not going to give the Wise guys any indorsements at all. If they know what they're doing, let them vote as they please."

Old Members Meet . . .

Pioneers in Cleveland's Y. M. C. A. met this week at the association's annual dinner at the central branch. The oldest member present was W. B. Davis, who joined the organization in 1871. Speakers included Newton D. Baker, President David W. Teachout, Dr. Charles F. Thwing, and A. J. Knebel, general secretary.

Other long-time members present included E. H. Baker, Edmund Vance Cook, J. R. Post, E. W. Palmer, Taylor Boggis, Postmaster Henry A. Taylor, J. Arthur House, Amos B. McNairy, E. S. Anderson, C. E. Kendel, J. S. Van Eppes and A. D. Hatfield.

Organize Economy League . . .

Sixty Clevelanders this week organized as charter members of the Cuyahoga County branch of the National Economy League, pledged to carry forward the fight for economy in

government. Robert H. Jamison was named chairman of the group.

As a preliminary part of its program the chapter will oppose payment of bonuses to World War veterans who are not disabled. The membership goal has been set at 100,000.

A Rubber In Clubs . . .

If E. W. Scripps, founder of The Press and the resulting chain of Scripps-Howard newspapers, had come to life this week he no doubt would have displayed immeasurable satisfaction, for there appeared on The Press' front page a story that was peculiarly in keeping with his editorial policy of championing the cause of the underdog.

We refer to the expose of an alleged "big speakeasy" on Euclid avenue which, The Press claimed, was running full tilt and on a large-scale basis without police interference. The paper contrasted this with the arrest of an unemployed mill worker who had turned small-time bootlegger to support his wife and three children. The story was cited as an example of a rather general procedure in prohibition enforcement, showing how the "big bootlegger" with financial backing can somehow manage to operate his illegal business, while the "little man" is made the scapegoat.

The fact that the Euclid avenue club was closed after this story was printed was only to be expected. The best comment written on the case was that which appeared in the Plain Dealer—"As a result of Acting Inspector Hagan's 'inspection' yesterday, it might be said that the police department lost a rubber in clubs."

Entertaining The President . . .

In 1924, when the skyrocket of American prosperity was being touched off, Calvin Coolidge was nominated as the Republican candidate for president in Cleveland's Public Hall. You can read about that now in your history books.

Last Saturday night, although the skyrocket had returned to earth again,



Rabbi and Mrs. A. H. Silver and their sons, Daniel Jeremy Silver and Raphael David Silver, aboard the S. S. Costa Grande enroute for Europe and Asia

—Barnett

the Grand Old Party brought out its brass bands, unfurled its flags and gathered again in Public Hall. Some 40,000 persons were on hand to see the big show.

At 7:58 p.m. the presidential special pulled into the B. & O. station. Three hundred persons, who had been tipped off that President Hoover was arriving on the B. & O., were there to give the usual preliminary cheers. And a reception committee (including Mayor Miller, staunch Democrat) promptly boarded the train to welcome the President to the city.

Secret service men, to say nothing of an imposing number of policemen and city detectives, circulated through the crowd and surrounded the shiny auto into which the President and Mrs. Hoover stepped, ushered by Col. Carmi Thompson and others. Photographers' flashlights boomed; motors roared, and the autos bearing the presidential party and secret service men started for the Hall, winding in and out of side streets, following a carefully planned, secret route. Policemen were stationed on tops of buildings along the way.

At the Hall, the President and his wife jumped from the auto, walked quickly through a cleared parking

space and into a door on the west side of the building. At exactly 8:30 p.m. President Hoover appeared on the main platform. The crowd rose to its feet and cheered. An electrically lighted flag was unfurled. An American Legion band played a stirring Sousa march. Mrs. Hoover was presented with a large bouquet of red roses, tied with a red ribbon.

Then David S. Ingalls, Republican candidate for governor, introduced the President. When this was completed a burst of applause continued until President Hoover had to raise his hands for silence. From then on, during the course of his speech, he was interrupted by applause exactly 61 times.

Behind him sat prominent Clevelanders, well-known in the ranks of politics, business and city affairs. There was an absence of formal dress.

The President's speech charged the Democrats with campaign misrepresentations; defended the Smoot-Hawley tariff bill; presented a 12-point program which he claimed he had carried out in an effort to overcome the depression. His speech concluded, President Hoover appeared before a group of people in the base-

ment of the Hall and in Public Music Hall.

At 10:30 p.m., the presidential special left the railroad station for Washington. President and Mrs. Hoover stood on the observation platform and waved goodbye.

Incidental to this appearance of the President in Cleveland, but nevertheless important, was the manner in which the city's police force handled the crowds and prevented any disorder. It was a large task. The automobile traffic was heavy. There was the confusion of 40,000 persons crowded together. There were radical groups to keep under surveillance. But there wasn't a hitch. The policemen on duty showed themselves to be experts in handling such a large and important gathering.

Discuss Ackerman Law . . .

While Francis E. (Mack) Bush is in County Jail awaiting first degree murder trial as a result of the recent Quirlian jewel robbery, there is considerable discussion of his case from the standpoint of the efficiency of Ohio's parole system.

Bush was paroled from Ohio Penitentiary under the provisions of the Ackerman law, which prevents a judge from setting a minimum sentence longer than the statutory minimum for a given crime. Thus if the statutory limits for a crime are 10 to 20 years, the judge cannot send the violator to jail for more than a 10-year minimum. Formerly he could set the minimum up to 20 years if he chose.

In Bush's case the minimum sentence set by the judge (before the Ackerman provision became law) was longer than is now allowed, so, due to the retroactive aspect of the measure when passed, he was paroled several years before he would have been



John Phillips, son of Mrs. John Phillips and the late Dr. Phillips, left last Sunday on a trip that will take him around the world

DECLINED SPEAKING INVITATIONS

1956-1957 season

Adas Israel Congregation (Rabbi David H. Panitz) Washington, D.C. Lecture series

Rabbi Leon M. Adler, Temple Emanuel, Silver Spring, Md., Ground-breaking ceremony for Temple building

American-Chinese of Greater Cleveland - First Banquet - (through Louis B. Seltzer)

American Zionist Council, New York (Rabbi Irving Miller)

B'nai B'rith Institute of Judaism - 10th Anniversary - Wildacres, No. Carolina

B'nai B'rith - Dr. Elmer N. Lear, Dept. of Adult Jewish Education, Washington, D.C.

Rabbi Philip D. Bookstaber, Harrisburg, Pa. - testimonial by JNF

Chicago Rabbinical Assn. - religious service in honor of Israel Independence Day

Chicago Sunday Evening Club, Chicago, Ill.

Cleveland Chapter of Commerce - 9th annual civic dinner honoring retiring teachers

Community event in Midland, Michigan, Mr. Leonard Bergstein, Chairman of Brotherhood Wk.

Conference on Religion, University of Oklahoma, Norman, Oklahoma
Congregation Ahavath Chesed, Jacksonville, Fla. 75th anniversary

East Cleveland Congregational Church - Men's Club

Eliahu Academy, Louisville Jewish Day School, Louisville, Ky.

Emanu El Men's Club, Cleveland - opening affair

Euclid Jewish Center, Cleveland - "Big Event Series"

Moishe Dworkin, Pres., Wayne Univ. Chapter of Student Zionist Organization, Detroit, Mich.

Federated Jewish Fund and Council, Seattle, Washington Israel Bond Dinner honoring AHS

Feldman, Rabbi Abraham J. - tribute dinner, N.Y.

Fenn College, Cleveland - meet with a class in marriage and family problems

Hadassah Chapter of Canton, No. Canton, Ohio (Mrs. E. Getthelf) (May 1957)

Hadassah Chapter of Canton, Canton, Ohio (Dec. 1956) (Mrs. Samuel Krugliak, Prog. Chmn.)

Har Sinai Temple, Trenton, New Jersey, Centennial (Judge of Supr. Ct. of N.J. Appellate Div.
Hon. Sidney Goldmann)

Hayim Greenberg Institute, Detroit - dedication exercises (thru Louis Segal, Farband, NY.)

HUC-JIR, Dr. Glueck - invitation to college to lecture

Hollins College - Dr. Geo. Gordh, Chaplain, Hollins, College, Va. - also Sweet Briar

Jewish Agency, NYC - Conference in Jerusalem - Jewish life and Zionist movement

Jewish Community Center of Plainfield, New Jersey - Federation Dinner

Jewish Community Council of Englewood, Englewood, N.J. - Rally for Israel

Junior Woman's Club, Coshocton, Ohio

(continued on next sheet)

DECLINED SPEAKING INVITATIONS 1956-1957 season

Lincoln Park Jewish Center, Yonkers, New York

Reverend Rockwell Lynton, Ashland, Ohio

Masonic Temple (Perfection Lodge #486,) Detroit, Michigan

Mount Union Collage, Alliance, Ohio (Rev. James B. Moore, Director of Religious Life)

National Christian Zionist Conference, Grand Rapids, Mich. 1st National Conference
Newell, Reverend Robt. C., Cleveland, Ohio - Baptist Ministers' dinner

Cheb Shalom Congregation, Sandusky, Ohio (Dedication)

Ohio Wesleyan University, Delaware, Ohio - Chapel program

Pilchik, Rabbi Ely E., Congregation B'nai Jeshurun, Newark, N.J. - Sabbath eve'g. Service

Reform Congregation Keneseth Israel, Phila., Pa. (Dr. Bertram W. Korn) 110th Anniv.

Richmond Jewish Community Council, Richmond, Va., (behalf of UJA)

Shaare Tikvah Congregation, Chicago, Illinois - forum evening

State of Israel Bonds - Toronto - also Montreal

State University of N.Y., Dr. Harvey M. Rice, Pres., College for Teachers, Buffalo, N.Y.
Baccalaureate Add.

State Univ. of N.Y., State Teachers College, Fredonia, N.Y., Dr. Harry Porter, Bacc. Add.

Super Market Institute's Annual Convention, Cleveland, Ohio

Tomb of the Unknown Martyred Jews, Paris, France - Memorial

Tucson Jewish Community Council, Tucson, Arizona (1957 Combined Jewish Appeal)

UAHC - New York - program "The Way To Go" (Dr. M. N. Eisenrath)

UAHC - Tour of West Coast addressing groups of Christian clergymen

Zionist Organization of Canada, Toronto, Canada - Israel Independence Day Celebration

Zionist Organization of Philadelphia - Annual AZF Dinner

ZOA-UJA Conference in Cleveland

ZOA - Houston, Tex. - AZF Dinner

ZOA - New England Zionist Convention - Am. Zionist Fund Dinner, Boston, Mass.

ZOA - Detroit, Michigan - meeting

Following the words "University of Tampa, Fla"

- A. ~~Just before the words married Virginia~~
add the following: Litt. D., Dropsie College
- B. following the words "The Temple Cleveland since 1917"
add the word "former" to Chairman American Section etc.

D. ~~omit altogether:~~
Jewish War Veterans (Nat. Chaplain)

E. ~~omit altogether:~~
"Advisory Committee American Birth Control League;
charter member Ohio Race Betterment Assn."

~~C~~ following the words "United Jewish Appeal
Change Co-Chairman to read "Former Co-Chairman

and add the following:
"Bonds for Israel Board Chairman;

- F. following the words: "Vision and Victory" 1949"
add the following: WHERE JUDAISM DIFFERED, 1956.

Dec. 17, 1957

mailed above corrections to

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1957: 1-2

*The Ethnographical Museum
of Sweden, Stockholm*

To Dr. Abba Hillel Silver
With the compliments of
The Author.

Washington 6, D.C.,
January 16th, 1958.



Native River Boats in 'Irāq

TOUVIA ASHKENAZI

The chief kinds of native boat in use on the rivers and marshes of 'Irāq are the *Mabailab*, *Ballam*, *Dūnak*, *Mashūf* or canoe, *Quffab* or coracle and *Kalak* or raft.

The Mabailab

The *Mabailab*, in some up-country places called a *Tarūdab* or *Safinab*¹ is found everywhere from Fāo to Baghdād. It is the largest boat seen on the Mesopotamian rivers and varies in length from 30 to 80 feet with a beam slightly less than $\frac{1}{2}$ of the total length. It is built with great sheer, giving the middle portion a freeboard of only about one foot when fully loaded, while the gunwale at bow and stern is from 10 to 12 feet above the water.

The *Mabailab* is an open boat and is strengthened with three or four stout cross-beams. But the larger sizes have a poop, and all have a steering platform aft, as well as a forecastle deck for working the ground tackle and for poling. The stern is pointed and the lines of the vessel are extremely fine.

The *Mabailab* is steered with an ordinary tiller and rudder and has only one mast carrying a lateen sail. There is also a staysail which is hoisted when the wind is too strong for the larger sail.

The *Mabailab* floats so lightly that a mere rag of canvas will enable it, when unloaded, to advance at a fair speed even against a strong current. When wind close to the bank, or a long coir rope

¹ Plurals *Tarūd* and *Safun*.



Fig. 1. The *Guffa*, a circular-shaped craft in use on the Tigris and Euphrates.
Photo: T. Ashkenazi.

is led from the masthead to the shore by which the crew tows, one man remaining on board to steer. The crew varies from 3 to 8 men according to the size of the vessel, and from 10 to 100 tons of cargo can be carried. A large *Mahallah* will carry 60 passengers.

The Ballam

The *Ballam* is the boat *par excellence* of the Shatt al-'Arab and its ordinary range is from Qurnah to Fao, but it is found on the Euphrates as far up as Nisiriyyah Town.

The typical *Ballam* is a small boat about 10 feet long by 3 feet across at the greatest beam. In shape it is long and narrow and

pointed at both extremities.² It has a platform for poling at either end and is strengthened by cross-beams.

The *Ballam* draws very little water and is generally poled along the bank, but it can also be rowed or sailed: a rudder is shipped when sailing. Three or four men constitute the crew of a *Ballam*.

The smaller passenger *Ballams* of Basrah are gaily painted and have a scroll ornament at each end.

A larger cargo-carrying vessel of the *Ballam* type is called an '*Arūḡiyah*': it may be as much as 60 feet in length and carry a load of 30 tons. The home of the '*Arūḡiyah*' is on the Euphrates and Hindiyah from Samāwah to Hillah. And it is said to take its name from the river ports of this neighbourhood which are called collectively '*Arāḡ*', a word which has possibly some connection with the name '*Irāq*': on the Tigris, however, the term '*Arūḡiyah*' is used somewhat loosely to describe any boat from the Euphrates.

The *Dūnak*

The *Dūnak* has much the same distribution as the *Mahailab*, but it is not nearly so common, unless perhaps on the Euphrates in the neighbourhood of Hillah and Diwāniyah.

It is an open boat, 30 to 40 feet in length, and pointed at bow and stern, with a platform at each end and cross-beams in the waist. Stem and stern-posts rise 3 to 3 1/2 feet above the gunwale in order that they may stand clear when the vessel is loaded up with datestalks or such produce. There is one mast carrying a laced sail, the steering-gear consists of a rudder and tiller, and the hull, which is of wood, is coated with bitumen. Poling is resorted to in shallow water.

² This is the *Ballam 'Ashūri*. It is used for passenger traffic and as a lighter. It is sometimes as much as 50 feet long. A large one will carry 20 passengers. There is also a model called *Ballam Nassūri*, 40 or 50 feet long, in which cargo is carried between Basrah and Kuwait. Both types are built at Kuwait, but *Ballams* are not owned at that port.



Fig. 1. Arab embarkation on the river Euphrates. Painting of the School of Baghdad, XIII century.

The crew consists of about 5 or more men, and both cargo and passengers are carried, but the capacity of the *ḍunak* does not commonly exceed 12 tons.

Some remarks

The mast in all the vessels described above is called *Shaiyāl*. The sails are *Shirā'*. And the poles for propelling are *Mirādī*.

The *Mashūf*

The *Mashūf* is a light plank or reed-canoe, covered with bitumen, which is used in the marshy tracts on the Tigris and Euphrates above their confluence at Qūrnah.

Mashūfs are built in considerable numbers at Ql'at Sālih and Sūq ash-Shuyūkh, and the locations of these two places sufficiently indicate the country to which the *Mashūf* belongs.

The length of the *Mashūf* is from 15 to 18 feet,³ and it can be very rapidly propelled by one man, who sits as far aft and as low as possible, and strikes the water with a paddle upon either side alternately.

The *Mashūf*, if managed with care, will carry altogether 4 or 5 men, and occasionally a second oarsman sits in the bow.

There is a species of large *Mashūf*, called a *Qaiyarīyah*,⁴ also bitumen-covered, but is reckoned thin planking. It has a mast, sail, rudder, and tiller, but is regarded as an inferior craft.

Quffab

Baghdād is the headquarters of the *Quffab*, and 600 are said to belong to that place. But it is seen as far south as Basrah and as far west as the Husainiyah canal.

It is a circular coracle, shaped like an Indian water-jar, or in more precise terms a hollow oblate spheroid with the central portion of the top removed.

Quffabs are ordinarily 4 to 5 feet in diameter, but some are as small as 3 feet 8 inches and others as large as 10 feet. The former may be as little as 2 feet 6 inches in depth and the latter as much as 3 feet 6 inches.

In construction the *Quffab* is nothing else than a strong wicker-

³ A *Mashūf* seen at Basrah, however, measured 22 feet in length, 3 1/2 feet in beam, and 1 foot and 7 inches depth.

⁴ The name is derived from *Qir*, meaning bitumen.



Fig. 3. The *Bellams*. Ashar creek — the main waterway leading from the Shatt al-Arab river to the city of Basrah. Native passenger craft *Bellams* in foreground. Photo: T. Ashkenazi.

work basket thickly coated with bitumen and costing 5 sterling or less.

The ordinary *Quffab* is propelled by two men with paddles and will carry 4 or 5 passengers, but a very large one can convey 20 persons, or one camel and several passengers.

The *Quffab* does not advance well against the current. But it is very safe, being little liable to accident in case of a collision. By fishermen descending the stream a bundle of hurdles marking the end of the net, is sometimes sent in advance of the *Quffab*, while the vessel itself is retarded by a heavy stone attached to a rope and dragging along the bottom of the river.

The larger *Mabailas* sometimes have a *Quffab* as dinghy.

Sājāb

There is also a class of small boat on the Euphrates about Musaiyib which is called *Sājāb*.

Kalak

The last and most primitive kind of river craft in 'Irāq are the *Kalak*s or rafts which come down from Mūsāl to Baghdād and sometimes to Amārah Town.

They consist of a square or oblong platform, either of timber or built up with layers of crossed branches to a thickness of 1 1/2 or 2 feet and then covered with rough planks: the usual size is 14 by 15 feet to 16 by 18 feet, but some are even 30 feet long. The buoyancy of the materials is increased by 30 to 50 inflated skins which are attached to the submerged portion of the platform.

The *Kalak* can only move with the current and is kept in mid-stream by means of two roughly fashioned sweeps.

These rafts bring with them pottery, wood, fruit, empty oil-tins, etc. which they sell on the way to villagers and Bedouins. On arrival at their destination they are broken up, the wood being sold as scantlings to house-builders and the skins conveyed up the river again to the original point of departure.

The load of a *Kalak* varies from 5 to 30 tons.

January 23, 1958

The President and Trustees
of The Cleveland Museum of Art
11150 East Boulevard
Cleveland 6, Ohio

Gentlemen:

Rabbi Abba Hillel Silver will be pleased to attend the luncheon on Tuesday, March fourth at the Statler Hotel celebrating the opening of the New Wing.

Sincerely yours,

Miss Sophia Levine
Secretary to Dr. Silver

THE

National Jewish Monthly

PUBLISHED BY B'NAI B'RITH

HEBREW UNIVERSITY HAS A NEW CAMPUS

By Dr. Norman Bentwich

"REMEMBER THE DAYS OF OLD"

By Dr. David de Sola Pool

SHOLEM ASCH: DID HE DESERT JUDAISM?

By Dr. Touvia Ashkenazi

WHAT HEBREW MEANS TO ME

By Philip M. Klutznick



FEBRUARY, 1938

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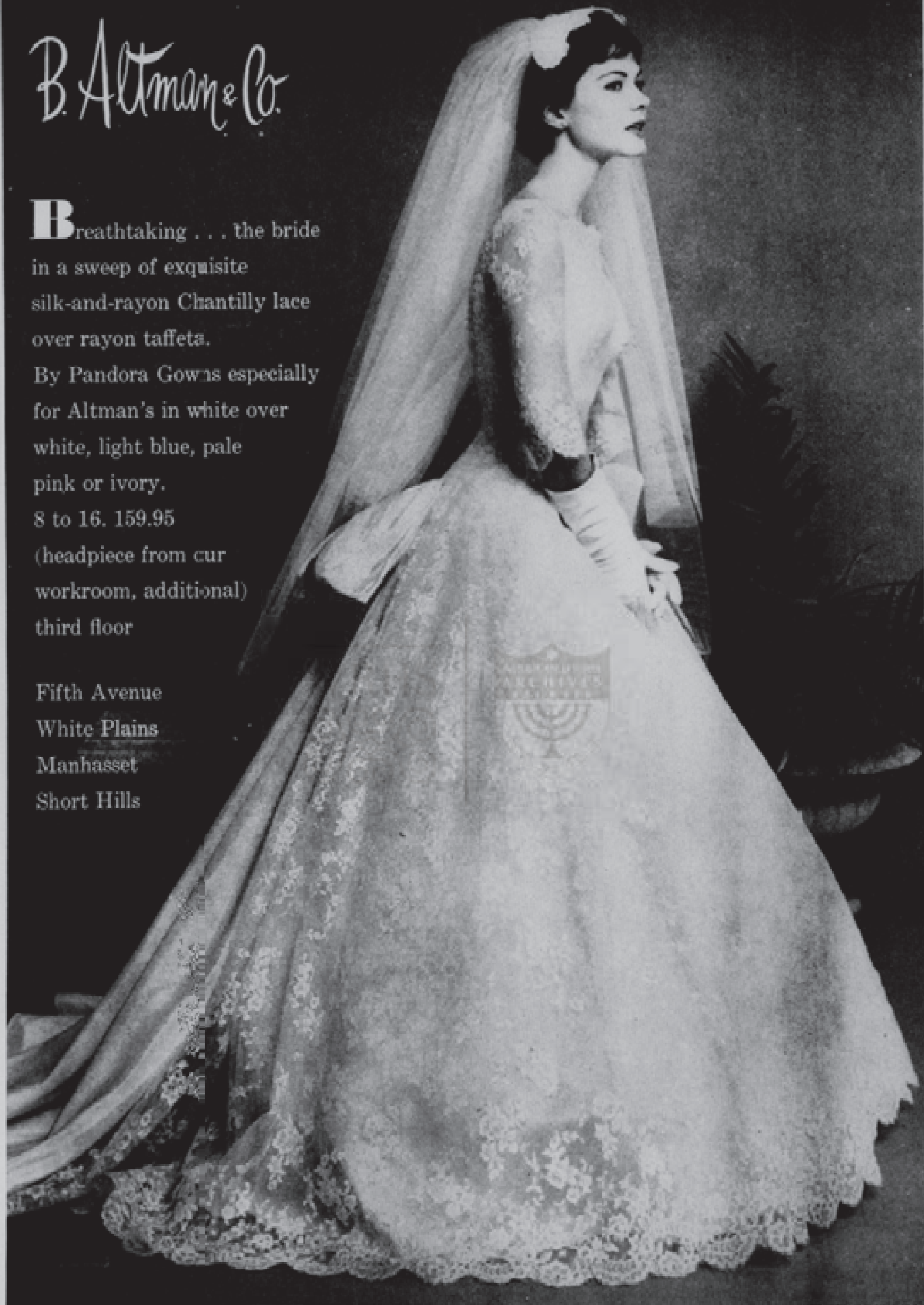
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Review of the Month

THE NJM

WASHINGTON, D. C.

FEBRUARY, 1958

WORRY, OR ERROR?—Israel's big worry during the past month seemed to be the fear that Russia was going to back the old Arab demand for the UN to force Israel to give up a lot of its present territory and accept the 1947 UN boundaries. If that had been a fact, the situation would have been grave, indeed, for the 1947 UN boundaries define an Israel that would be only two-thirds as big as the present tiny State—and in the face of a population that is expanding as much from a high birth rate as immigration.

Joseph Alsop, the noted columnist, first gave full formulation to this idea, stating it as a fact. But his sources in this instance were said to be suspect—although the idea itself would be consistent with Russia's logic and chess game tactics in the Middle East. Israeli embassies in leading nations and Zionist organizations all warned the democratic west against the so-called Russian proposal. But now it is not at all certain that Russia ever made such a proposal formally.

As for Israel itself, for the umpteenth time she made her position quite clear; she wants peace with the Arabs, she will sit down with them to discuss peace at any time or place and without preconceived demands; but all negotiations must begin with the acceptance of Israel as a fact of life, and any territorial adjustments must be by mutual consent.

Ever since the 1950 census, some religious groups have been working to have the 1960 census require Americans to state their religion. Most Jewish organizations, including the B'nai B'rith ADL, have been opposed to the idea, as a violation of a basic liberty. Now the Census Bureau has announced that the question will not be asked in 1960.

A MASS AWARD.—For enacting the first Federal civil rights law in 82 years, the 85th Congress of the U. S. will receive this year's America's Democratic Legacy Award from B'nai B'rith's ADL. The action was taken at the League's annual Commission meeting. The Award will be presented to Congress at a dinner in Washington this spring.

Organized anti-Semitism continues to decline in employment, education,

Yes, February!

Those of you who remember that our last edition was labeled December will be surprised to find this one dated February. What happened to the January issue? It's simple: beginning now, we are up-dating all issues. The March issue will appear in February, the April issue in March, etc. Don't worry, subscribers; you will receive your full 11 issues for your annual subscription. Incidentally, we hope you like our brand new front cover design.—*Editor.*

housing, and public accommodations, the ADL found. But on the other hand, discrimination against Jews by hotels and resorts has become "a national institution and an American tragedy," to use the words of Henry E. Schultz, National ADL Chairman.

President Eisenhower, in a message to the meeting, declared that the League's 44 years' work "has brought strength to the national community by educating our citizens to overcome the evils of prejudice. By advancing the concept of equality for all, and by nurturing the roots of freedom, you have helped to make our land a better place to live in."

The ultra-Orthodox Agudas Israel of America has declared a "holy war" against Conservative

Judaism. The action was taken at a world meeting of Agudas held in Israel. The organization was told that Conservative Judaism is an even greater peril to Orthodoxy than Reform, because it retains more of the outer trappings of traditional Judaism.

THE SAD MIGRATION.—More than 100,000 Jews were on the move during 1957, from their own countries to someplace else, it was reported by the JDC, which at one time or another had to feed, clothe, shelter and provide medical aid to more than half of them. Altogether, the JDC aided a total of 183,000 Jews in more than 25 countries during the year.

The UJA voted to raise \$102,031,000 for its regular 1958 campaign, and in addition a special Rescue Fund of \$100,000,000. Morris W. Berinstein, of Syracuse, N. Y., succeeded William Rosenwald as general chairman.

Big increases in fund-raising have been reported by the Council of Jewish Federations and Welfare Funds. With only one exception, every one of the 64 cities that reported on their welfare fund campaigns exceeded their totals of last year. The 64 cities raised \$63,564,502—a 12.9% increase over the amount raised by the same cities in 1956, and a 34% increase over 1955.

Jordan was responsible for breaking a long peace on the Israeli borders when it launched an organized attack in the Lachish area, where it was repulsed. More serious was Jordan's effort to prevent Israel from bringing supplies to the care-takers on Mount Scopus—a regular procedure that has been going on since 1948 under the blessings of the UN. But Dag Hammarskjöld himself arrived on the scene and straightened out the trouble.

A BIG IDEA.—Dr. Nahum Goldmann, head of the World Zionist movement, is an unfailing optimist. His latest proposal is that the Western Powers make an agreement with the Soviet Union removing the entire Middle East from the "cold war" theater. Such an agreement would "set the atmosphere and conditions for a settlement of the Arab-Israel conflict."

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It takes more than mere money

Others may have higher incomes, bigger homes, finer cars.

But nobody can serve finer whiskey than you — if you serve Old Grand-Dad.

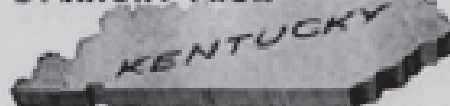
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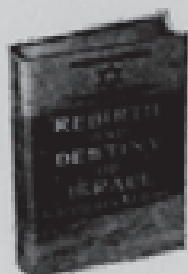
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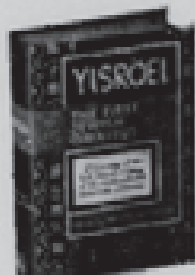


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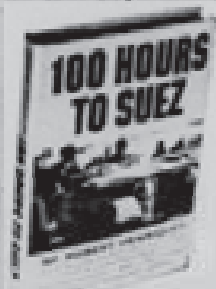


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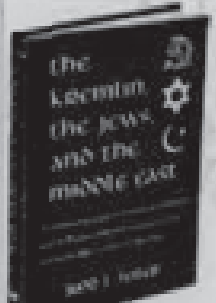


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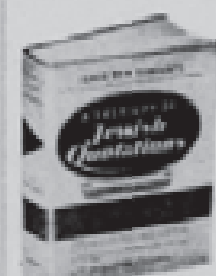


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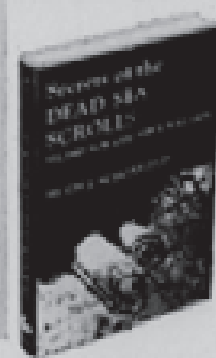


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CHRISTMAS TREES IN JEWISH HOMES

Editor, *The NJM*:

Permit me to congratulate you for the over-all excellence of *The NJM* and more specifically the November and December "dedication" issues. I and my family are among those who read them from cover to cover with relish and delight. There is very little that can be done to improve the content, coverage, and make-up of what we consider the leading national American-Jewish publication.

With reference to your Chanukah editorial, and especially to the matter of Christmas trees in Jewish homes, your choice of language was unfortunate, though obviously unintentional. The sentiment itself merits endorsement by all Jews. Nevertheless, it seemed to me inappropriate to characterize as "miserable taste" the conduct of our co-religionists who display such trees at Christmas time, in view of the great significance many of our Christian neighbors attach to that act in their own homes.

Furthermore, although I am convinced there was no intent to imply that the practice of displaying Christmas trees by Christians is paganistic, the faulty phraseology does not preclude such misconstruction.—*Dr. Nathan Dechter, New York.*

Editor, *The NJM*:

Christmas trees are no more pagan than our beloved Shield of David. The use of such violent language is not conducive to anybody's happiness, ours or our neighbors'. Permit me to suggest to your editorial writer that a little more restraint would be all to the good.—*Harry G. Wexler, Phoenix, Ariz.*

EDITOR'S NOTE:—We still feel it is in "miserable taste" for Jews to have Christmas trees in their homes—and for the very reason Dr. Dechter touches on: the fact that Christmas is the most sacred holiday in Christendom. We would imagine that most Christians would agree with this sentiment, although of course we have no statistics as proof.

A GLOOMY VIEW OF THE PRESENT

Editor, *The NJM*:

I have read with much interest Dr. Trude Weiss-Rosmarin's article, "Paperbacks Can Change Our Lives," in your November issue. Obviously its intention was to get Jewish people interested in reading them.

If so, it appears to me that the desire will not be fulfilled, for the mid-20th century American Jew is becoming in-



creasingly materialistic, and decreasingly spiritual. It is dismal to observe his rapid flight from his cultural heritage, his lack of interest in embellishing his mind, and his eagerness to serve Mammon. His materialism is such that he views any lay person with intellectual inclinations as a schlemiehl and crackpot—and conversely, he looks up to the person who builds an expensive home with a swimming pool.

He may still like to regard himself as heir to the "People of the Book," but he is far removed from it. He does not read books of educational value, being afraid that a "heavy" book might strain his business mind.

Is there any cure for this condition? I see none in the foreseeable future. The medicine prescribed by Dr. Rosmarin would be too bitter to be taken by the Jewish patient. There is nothing left but to hope for a change in the spiritual climate.—*Jules Herman, Rochester, N. Y.*

AT LEAST SOME ARE INTERESTED

Editor, *The NJM*:

Since I wrote the article on paperbacks of Jewish interest for your November issue, at least 30 more of them have come off the press which deserve to be mentioned. As I would not like the authors of these volumes to think they have been "ignored," please print this letter.

You will be interested to know that your New York office told me it is receiving many telephone calls from readers inquiring where they can purchase the books I reviewed. One reader even asked for advice in the selection of a Jewish

JEWISH CALENDAR (LUACH)

1958

5718-19

Purim	Mar. 6
Passover	Apr. 5-12
Shevuot	May 25-26
Rosh Hashonah	Sept. 15-16
Yom Kippur	Sept. 24
1st two days of Succot ..	Sept. 29-30
Sh'mini Atzeress	Oct. 6
Simchas Torah	Oct. 7
Chanukah	Dec. 7-14

All holidays begin on the preceding evening.

paperback to be presented to 300 members of a Jewish educational organization.—*Dr. Trude Weiss-Rosmarin, New York.*

GOOD WILL MEANS MUTUAL RESPECT

Editor, *The NJM*:

Many of us do not understand the intent and significance of the article entitled "A Christian Looks At His Neighbor's Celebrations" in your September issue. Is it the intention of BB and the ADL to attempt to emulate the Christian religion by comparing the various incidents with Judaism and thereby to give to Judaism a certain degree of respectability? Or is it the intent to gain good will from your Christian neighbor by pointing out to him that, after all, we are one?

The Christian is not flattered and good will is not attained by attempting to show the "sameness" of his religion and ours. Good will can only be attained by each practicing his own religion and not trying to imitate others.

I think this article is in bad taste and ineffective toward the creation of good will, if that is what AALL hoped to obtain by it.—*David Rabinowitz, Sheboygan, Wis.*

EDITOR'S NOTE:—Our extended introduction to the article explained clearly the purpose of the feature: to get a prominent Christian's reaction to the new ADL book, "Your Neighbor Celebrates," which was directed primarily at Christians. We do not believe that Judaism and Christianity are similar, or that saying so will promote good will. A year ago we published four full-length articles on the basic differences between the two religions.

MORE ON THE NEW BB BUILDING

Editor, *The NJM*:

Just a word to compliment you on the excellent November issue, featuring the dedication of the new BB Building. I was especially pleased with your interesting history of "B'nai B'rith: Yesterday & Today."—*Dr. Floris van Minden, Chicago.*

Editor, *The NJM*:

At 81 I am very happy that Dear God has blessed me with all my faculties and that I am able to congratulate you on the lovely new home B'nai B'rith has built in Washington, D. C. Through *The NJM* of November its history has beautiful memories for me. My late father, A. J. Margolinsky, was a charter member of BB in Columbus, Ohio. He passed away in 1914 at age 84. He was proud of the B'nai B'rith. I wish you all the joy and happiness in your new home.—*Mrs. A. K. Cohen, Springfield, Ohio.*

EDITORIAL COMMENT

The National Jewish Monthly

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Managing EditorEdward E. Grusd

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Soviet Union aims mortal blow at Israel

It seems that the State of Israel manages to survive one crisis only to face another. As it approaches its 10th anniversary, it may be facing the most serious one of all.

The Soviet Union is engaged in a continuing plan to control the whole Near and Middle East. Pretending to back the nationalistic aspirations of the Arab countries, Russia has supplied vast quantities of arms to the two strongest ones, Egypt and Syria. That means the military establishments of those two lands are dependent on the Soviet Union for replacements, spare parts, technicians, etc., and it also means favorable propaganda for Russia in Egypt and Syria.

The Soviets want to bring the other Arab lands under their leadership, too, including Saudi Arabia, Jordan, and Iraq, which are supposed to be "sympathetic" to the democratic west. The easiest way to win friends and influence people in the Arab world is to shout "Down with Israel!" And that is exactly what Russia has done and continues to do. She has broken her oil agreement with Israel, refused to renew her orders for citrus fruit, and now is backing the inflammatory Arab demand that the United Nations force Israel back within the borders set up by the UN in 1947, when Palestine was originally partitioned.

If that were done, Israel would lose about one-third of her present pitifully small territory. Israel not only needs every acre she now has, but must cultivate every inch intensively. The loss of one-third of her territory might actually spell the doom of the state.

The U. S., too, wants the friendship of the Arab countries. Russia's policy is, in effect, offering us the temptation to compete with the Communists for their favor. There may be a few Americans who might want us to tell the Arabs: "All right, Russia is offering you one-third of Israel; we offer you one-half." Then Russia would offer three-fourths. . . .

This kind of international morality may appeal to the Soviet Union; to the United States, it is as un-American as Communism itself.

How to honor Emma Lazarus: change laws

Next July will be the 109th anniversary of the birth of Emma Lazarus, the Jewish poetess whose verse, "The New Colossus," is inscribed at the base of the Statue of Liberty. The City of New York has already declared an Emma Lazarus Day, and efforts are now being made by the Emma Lazarus Federation of Jewish Women to have the U. S. Post Office issue a special stamp in commemoration of the poetess' 110th birthday in 1959.

B'nai B'rith is proud to have on display in its new Building in Washington the actual notebook in which "The New Colossus" appears, in Miss Lazarus' own hand (reproduced on the front cover of this issue). The priceless document is owned by the American Jewish Historical Society.

Emma Lazarus's immortal words echo thrillingly through the corridors of time: "Give me your tired, your poor, your huddled masses yearning to breathe free. . . . Send these, the homeless, tempest-tost to me."

But how ironic these words sound today, in the face of the present immigration laws, which impose quotas on newcomers, based on racial backgrounds. There are plenty of tired and poor in the world today—plenty of homeless and tempest-tost who yearn to breathe free in America, and who, if admitted, would repay America with the same kind of talent, devotion, and sacrifice that have been laid upon our country's altar by generations of immigrants who made the United States what it is today. But they can't enter, because they happened to be born in the wrong places.

The best tribute that could be paid to the memory of Emma Lazarus would be a new and more powerful effort by Americans of all faiths to have the present session of Congress amend the iniquitous features of the immigration laws to eliminate the racist restrictions, liberalize and humanize the quotas, and bring the laws in line with the traditions that inspired Emma Lazarus to write her poem in the first place.

How can we escape complete conformity?

We have for so long been calling upon our people to help bring about a renaissance of culture and learning, that we have not been fully conscious of the fact that other groups face the same problem.

One of the most respected Catholics in America—the Rev. John J. Cavanaugh, President of Notre Dame University from 1946 to 1952—has demanded "a renaissance of respect for culture and scholarship" in Catholic homes. Speaking bluntly at a communion breakfast in Washington, D. C., he declared that Catholics have reached a low estate in intellectual affairs, and asked: "Where are the Catholic Salks, Oppenheimers, Einsteins?" He pointed to American Jews as a people "who must fight bigotry, but they are producing leaders far cut of proportion to their numbers in practically every field."

We thank Father Cavanaugh for his flattering opinion of us, but fear it is based more on the past than the future. The fact is that the speed with which America has rushed into the present period of unparalleled prosperity has caused not only Catholics, but Protestants and Jews as well, to revise their material standards upward and their cultural standards downward. If this prosperity lasts, and there is no Third World War, we'll all get used to it in time, and strive again towards the values that really count.

But as usual there is a special factor when it comes to Jews. For thousands of years we have had a cultural tradition enforced by a discipline that was based on study and learning throughout one's life. That was why, until recently, even Jews without Yiddishkeit were outstanding students in school; they were products of a bookish people. But the old discipline is gone now, and Jewish students are rapidly beginning to resemble all others in their scholastic achievements.

The moral is too obvious to need further elaboration.



Two of the many rare items in the collection of the American Jewish Historical Society. At left, portrait of Commodore Uriah P. Levy (1792-1862) as a Lieutenant in the U. S. Navy. At right, an actual photograph of Rebecca Gratz (1781-1869) in her old age.

"Remember the Days of Old"

THAT'S MOTTO OF AMERICAN JEWISH HISTORICAL SOCIETY, NOW 65

By Dr. David de Sola Pool

IN 1897, when all America was celebrating the 400th anniversary of the arrival of Columbus, the popular interest in America's historic memories was used by Cyrus Adler to call the American Jewish Historical Society into being. It has now been in existence for two-thirds of a century.

Oscar S. Straus, who later served as Secretary of Labor and Commerce, under President Theodore Roosevelt, became the Society's first president. In 1897, in his first presidential address, he outlined its purpose as that of making known the contributions which the Jew had made to America's general history. His successor as president of the Society, Cyrus Adler, emphasized that that knowledge, besides giving a richer understanding of our country, also gives a deeper understanding of our Jewish heritage. He declared that "no body of people can ever have a secure

future or a self-respecting present who do not understand and reverence their own past."

The seal of the American Jewish Historical Society bears as its motto the Hebrew words taken from the farewell song of Moses, "Remember the days of old." In keeping with this, the Society has nationally dramatized notable anniversary dates in American Jewish history. In 1905, together with New York's Congregation Shearith Israel, it took the lead in celebrating the 250th anniversary of The Dutch West India Company's official declaration that the Jews who had come to New Amsterdam in September, 1654, had the right to stay and settle in the new land. Half a century later, in 1954, it was again Congregation Shearith Israel and the Society which stimulated the national celebration of the tercentenary of Jewish settlement in North America.

The Society has built up an invaluable and highly specialized library. It contains archives, books, pamphlets, manuscripts, magazines, periodicals, letters, unpublished writings, family papers, historic correspondence, old business records, notebooks, and every kind of written

The 16th annual meeting of the American Jewish Historical Society will be held at the B'nai B'rith Building in Washington on Saturday evening and Sunday, Feb. 15 and 16.

memorabilia in its special field of interest, as well as historic portraits, miniatures, and ritual objects. The third president of the Society, the bibliophile, A. S. W. Rosenbach, presented to it no less than 5,500 books and manuscripts of American Jewish interest that had been in his family for generations. There are numerous other special collections, as well as records given to the Society by the Jewish Agricultural Society and the Jewish Child Care Association.

The Society has always been actively concerned with the story of American Jewish personalities, genealogies and records of old American Jewish families. It has specialized in the contribution of Jews to every field of American life in national, state, or city political service, military and general public service, as pioneers and as early traders with the Indians, in urban or agricultural settle-

Dr. David de Sola Pool has been Rabbi of New York's Spanish and Portuguese Synagogue since 1907. Scholar, author and lecturer, he is a former president of the American Jewish Historical Society, a distinguished communal leader.—*Editor*

ments, immigration, the development of American industry by capital and labor, literature, drama, art, music and every branch of American and Jewish cultural life. It has been deeply interested in Jewish religious developments in the United States, the growth of synagogues and congregations, aspects of Jewish community organization, the Hebrew Bible and the Puritans, and Judaic-Christian interfaith contacts. It has stimulated research into such matters as relations of historic American personalities with Jews, the story of refugees from the Inquisition and Marranos in the early days of Latin America, Jews and Jewish communities in other countries of the Western World, American Jewish relations with Israel and with lands the world over, and every kind of fact whether from the past or the present which has relation to both America and the Jew.

The incomparable factual collection which the Society has amassed in these fields of study it readily makes available to scholars and students. When one visits its library in the Jewish Theological Seminary buildings at 3080 Broadway, New York, one is likely to find there an author getting material for a forthcoming book, a research student working on a thesis, or a journalist seeking out the facts about some popular subject such as Haym Salomon's service to this country during the Revolution, or Emma Lazarus and the Statue of Liberty. Questions arriving from more distant parts are answered by the Society's librarian and editor, Rabbi Isidore S. Meyer, through correspondence, photostats, and microfilm. Active relations are maintained with other historical associations, and at the present time the Society jointly with the Jewish Historical Society of England is about to publish the story of the historic Jewish cemetery in Barbados.

The 47 volumes of the Publications of the Society dating from 1893 constitute an impressive and unique treasury of historical data indispensable to any worker in the field. They make generally available many of the more important papers read at the annual meetings. In addition, the Society is sponsoring and publishing a number of special volumes of local history. Those already issued deal with the history of the Jews of Utica and of Rochester, New York, the earliest Jewish settlement in Brazil, as well as biographies of Aaron Levy, founder of Aaronsburg, Pa., and of Ray Frank Latman.

None of this work is being done in a vacuum of scholastic isolation. In 1954, the Society held a conference on the writing of American Jewish history. Leading Christian as well as Jewish historians took part, and its proceedings were recently published under the title, *The Writing of American Jewish History*. In that same year the American Historical

Association held a joint session with the Society, and in the following year, one session of the American Historical Association's annual meeting, in which the American Jewish Historical Society participated, was devoted to the subject of the impact of American religion and thought on American Judaism. Another illustration of the broad living interests of the Society was the conference in December, 1955, arranged jointly with the Jewish Agency for Palestine, at which historians presented facts which must not be allowed to be forgotten concerning aspects of the early history of Zionism in America. The papers delivered at this conference have recently been published.

To the general public the Society brings the message of American Jewish history in numerous ways. It has organized exhibits of literary and artistic American Jewish historical material at the Museum of Fine Arts in Boston, and at the Historical Society of Pennsylvania. Some of its priceless resources it has made available for exhibition at the New

York Historical Society, the Detroit Institute of the Arts, the Jewish Museum of New York, and elsewhere. It has also loaned some of its choice treasures to the current exhibition in the B'nai B'rith Building, recently opened in Washington, D. C. During the Tercentenary Celebration it cooperated actively in making available traveling exhibits which were displayed far and wide through the country. The Society has sponsored, from time to time, historical essay contests among university students without distinction of race, color or creed, and has stimulated the writing of original and documented essays. It has also furthered among congregations, Jewish community centers, religious schools and similar organizations a popular educational program focused on American Jewish history and its relations with American life and ideals.

This comprehensive and far-reaching community service has been made possible largely through the devoted service given by enthusiastic members of the
(Continued on page 32)

"TO BIGOTRY NO SANCTION"

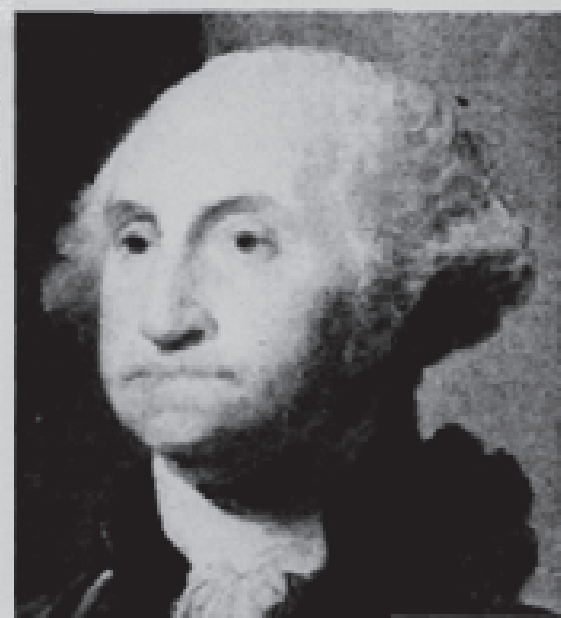
George Washington Knew Many Jews

By HAROLD U. RIBALOW

As we celebrate the birthday of the first President of the United States, we are grateful that contemporary historians, writing brilliantly and out of newly-discovered sources, have recreated the image of George Washington. We have lived too long under the illusion that Washington was a grim, somehow unfriendly man. He was, as Douglas S. Freeman and others have recently discovered, a man of passion, with qualities of sentiment as well as sternness.

These findings of the historians are of particular interest to the Jews of America who, on each celebration of Washington's birthday, recall his eloquent letters to the then-existing Hebrew congregations, such as the one to the Newport congregation, in which he championed and advocated religious liberty and declared that the United States Government "gives to bigotry no sanction, to persecution no assistance." (The original of this letter is on display in the B'nai B'rith exhibit hall in Washington.—Editor.)

Of course, these epistles are of major



significance in the history of American liberty, and they do offer a sharp insight into the kind of man General Washington was. But there is a good deal more to the relations between Washington and the Jews, which is seldom commented upon and even less frequently described by his biographers.

It is remarkable, generally speaking, that George Washington had such a deep understanding of the Jews of the Colonies, for in his youth he was a total stranger to them. There were very few

(Continued on page 32)

Harold U. Ribalow has contributed a number of articles to *The NJM*. He is the author or editor of "The Jew in American Sports," "The Great Jewish Books," "This People," and other volumes.—Editor.

Hypocrite?

SHOLEM ASCH

Great Jew?

Traitor to Jewry?

Falsifier of history?

Lover of Israel?

Jewish literary genius?



Sholem Asch in his prime.

By TOUVIA ASHKENAZI

Sholem Asch, who died a few months ago, was a controversial figure in Jewish life. Several decades ago he was warned by I. L. Peretz that he was in danger of becoming a traitor to Jewry. But Asch always strongly repudiated the repeated rumors that he had departed from the Jewish faith.

No one can deny, however, the words of the late Bundist writer Mendelsohn, that in his glorification of St. Paul, Sholem Asch misrepresented history and even went much further than many Christian historians, who regard Paul as the founder of Christianity. Asch always insisted that his interest in the lives of Jesus, Mary, and Paul was occasioned by the fact that they were Jews and an essential part of Jewish history.

In America a critical work was published, entitled "The Christianity of Sholem Asch." The embarrassment caused by its widespread allegations influenced Asch, in 1953, to leave America and join his daughter in England, and then settle in Israel.

Sholem Asch was born in Kutno, Poland, on Nov. 1, 1880, the 15th child of a sheep and cattle dealer. He attended a *cheder*, but did not study for a rabbinical degree. He turned toward literature instead, and became one of the leading novelists and dramatists of his generation. Influenced early by the Haskalah (enlightenment movement), he went to Warsaw to live, and there became friendly with another well-known writer, I. L. Peretz. He also became acquainted with the whole circle of Yiddish writers, and bit by bit he began to write in that language instead of in Hebrew.

He left Poland while he was young and

settled in the United States, but returned to Europe in 1923, living chiefly in Nice, in Southern France. He remained in America throughout World War II, but returned to London in 1953. However, in 1955 he moved to Israel, and intended to live there the rest of his life. He died during a visit to England.

A handsome man of patriarchal appearance, Asch had strong views on most subjects. He was bitterly opposed to Communism. He was also deeply concerned over the large influx of Oriental Jews into Israel, which he feared would adversely affect the cultural level of that country. Now largely forgotten is the sharp controversy he created when, years ago, he came out for the abolition of circumcision among Jews. As a private individual he possessed many sympathetic features so common among Polish Jews. He was kind and attractive.

For many years he was the honorary president of the Jewish section of the International P. E. N. Club, and a representative of Polish Jewry on the Council of the Jewish Agency for Palestine and of the Yiddish Scientific Institute, as well as the Friends of the Hebrew University. In 1932, the Polish government conferred on him the honor of Officer of the Order Polonia Restituta.

As a writer, Asch was very prolific. He rapidly produced many novels, plays, and short stories that astonished the public. In them he described Polish Jewry, and Jewry in America, and he rendered a valuable service to Jewish literature. In spite of all his shortcomings, this must never be forgotten.

He was actually the last of the classic

Yiddish writers. In 1907 he entered the field of world literature. His first work to achieve international acclaim was "Three Cities" (1930). This trilogy of Warsaw, Moscow, and St. Petersburg has been compared with "War and Peace." It was followed by a large number of other historical novels of essentially Jewish interest, including "Salvation" (1934).

In 1902 his first book of short stories, in Hebrew, appeared. His later novels and plays, written in Yiddish, were translated into Hebrew. In spite of spending his last 47 years in the English-speaking world, he wrote exclusively in Yiddish, but his work has been translated into many languages. They continue to be read, and his death cannot silence criticism of them.

His many novels deal with a variety of subjects: Jewish history, Jewish social life in Poland, the Jewish immigrant in the U. S., the Jewish settlements in Palestine. His fiction, at its best, was distinguished by a remarkable gift of realistic observation and dramatic invention. The best-known are "Kidnush ha-Shem" (1906), "Mottke the Thief" (1917), "The Mother" (1920), "Three Cities" (1930), "The War Goes On" (1936).

"The Nazarene" (1939), which took Jesus of Nazareth as its central figure, and "The Apostle" (1944), with Paul as its hero, both attracted widespread attention in Europe and America, and were more favorably received on the whole, in Christian than in Jewish circles. "My Personal Faith" (1941) was a consequence and an explanation of the appearance of "The Nazarene." It was only a year ago that Asch completed his famous cycle of Biblical novels with the publication of "Isaiah." The previous titles in the cycle are "The Nazarene," "Mary," "The Apostle," and "Moses." "The Prophet" dealt with Deutero-Isaiah.

His first short story in Hebrew was printed in *Hadoar*, edited by David Frishman in 1900. There followed a swift succession of other stories, sketches, character studies, and miscellaneous writing. A volume of 29 tales concerned almost exclusively with the life of Polish Jews

Dr. Touvia Ashkenazi, author and Orientalist, was born in the Ukraine but was brought to Palestine three years later. For several years he lived among the Arabs in the Middle East. He received his Ph. D. at the Sorbonne, in Paris, and fought with the Jewish Brigade of the British Army during World War II. He is the author of many books in Hebrew, French, and English, and of innumerable magazine articles and monographs.—Editor.

appeared in 1944. Four years later "East River" appeared; it dealt with the New York slums and the immigrants who lived in them.

His first plays which were successful on the stage were "Yatzah Vechazar," "Achoth Bechirah," "Yemoth Hamashich," and "Sabbatai Zevi." "The God of Vengeance" was produced by Max Reinhardt in Berlin, and seen on many other stages. In New York it was suppressed by the police in 1923. Other plays of his which played to large audiences included "Familie Grossgluck," "Der Bund der Schwachen," "Der Landsman," and "El Nekamoth."

Sholem Asch paid many visits to Palestine, as part of several decades of research that went into his books on the lives of great biblical characters. He was an early Zionist, and his first visit to Palestine was in 1906. In 1908 he wrote a book of his impressions of the country and its people.

He settled in the United States in 1910. Many of his best works were written here, but after his "Christian" books appeared, feeling ran high against him. He complained of being persecuted, and left forever in 1933. As his permanent abode he chose Bath-Yam, a small seaside town a few miles south of Tel Aviv. He became a devoted member of the community, active in its affairs. He won the affection of the people there, especially the children.

He planned to write a book on the new Jewish state. He was particularly interested in Israeli young people. Before he left on his fatal visit to London, he talked to the Mayor of Bath-Yam about his intention of enlarging and modernizing his house there. He also promised the Mayor that while he was in London he would try to stimulate businessmen to invest in Israel and contribute money for the erection of public buildings in Bath-Yam.

After he was in London a short time he wrote letters in which he expressed his regret at having left Israel even for a brief trip, and told how much he wished he were back in Bath-Yam. He even declared his intention of shortening his London stay. He had gone there to gather material on the biblical patriarchal era which he needed for his writings. From London he had intended to go to Switzerland for the remainder of the summer, and be back in Israel in time for the High Holy Days. When he arrived in London he was looking well; his death was a sudden one.

During his last years, the author had been ill three times from blood trouble in the brain, but had recovered each time. According to his private physician, when Asch left Israel for London he was in good health and preoccupied with many work plans. After his recovery from his next to final illness, he had worked tire-

lessly on a chain of novels on the lives of the patriarchs. He finished one, in part—on Jacob and Rachel. The manuscript is in the hands of David Svan, his Hebrew translator for the past ten years.

He remained active until the end. He even participated in a meeting in London organized by the Friends of the Hebrew University. He died suddenly, of a hemorrhage, on the morning of July 10, in the home of his daughter, with his wife at his bedside. He was 77.

As soon as the news was released, the Israeli Ambassador to Great Britain, Eliahu Elat, came to the home to express the condolences of the Government of Israel to the family. Asch had been Mr. Elat's dinner guest on the last Sabbath

of his life.

Asch's daughter, Mrs. Ruth Shefer, went to Israel afterwards, to deal with matters arising out of her father's estate. She intends to live in his house at Bath-Yam.

The death of Sholem Asch must not be used to silence criticism of his works. But he was born a Jew and remained a Jew and a good Zionist. The Jews are a people of mercy, inclined to forgive and forget. Repentant sinners have a special standing in their eyes. Had Asch sinned as a private person, and repented, his sins would have been forgotten. It is hoped that his remains will be brought to Israel and buried in the land of his ancestors, as befits a great son.



Setting a good example

Philip W. Lown shows what a dedicated layman can do to help Jewish education

By DR. JUDAH PILCH

In the last two decades there were many men and women who occupied positions of prominence and distinction in Jewish communal life, locally and nationally, whose pronouncements on Jewish education as the most essential program meriting our immediate attention was welcomed and applauded by the professional Jewish educators.

And yet, few of our lay leaders make Jewish education their primary concern. Most of them have not deemed it advisable to give it more than lip service. Their absorption in matters of immediate emergency—to which they always responded generously—left them little time to do anything concrete and specific for the furtherance of Jewish education.

Philip W. Lown of Boston, a member of B'nai B'rith's Board of Governors, is one of the few who combines Midrash (Theory) and Maaseh (Practice). He possesses a genuine appreciation of Jewish cultural values and has a keen insight into the realities of Jewish group life. His profound interest in Jewish education stems from the premise that Jewish

education is indispensable to Jewish survival.

Mr. Lown became involved in the specifics of Jewish educational endeavor some 13 years ago, when the problem of providing Jewish education for the children of small communities in Maine called for constructive and immediate measures. At that time, together with other education-minded laymen, he set out to organize a regional committee on education to provide the sorely needed guidance to the many small communities in the state. This committee though in existence only a few years, became the instrumentality for the organization of a summer camp in Maine (which to this day operates under the name of Camp Lown) to provide at least during the summer months a Jewish cultural environment for the children of the neighboring states whose Jewish experiences during the remainder of the year are both meager and ineffective.

While still working locally and regionally to create facilities for sound educational stimulation for both youth and adults, Philip W. Lown of necessity became concerned with the problem of Jewish education in its larger implications. He began to see the interrelationships between the educational needs in Maine and Illinois, Massachusetts and California; the major issues in Jewish education, he real-

(Continued on page 30)

Dr. Judah Pilch has been executive director of the American Association for Jewish Education since 1950. Before that, he directed Jewish education in Rochester, N.Y., the Bronx, and New York. He has been president of the National Conference of Jewish Communal Service and of the National Council for Jewish Education.—Editor.

CHRISTIANS STUDY JUDAISM

By Dr. Saul I. Teplitz

I spent two weeks at the Dunkirk (N.Y.) Conference Grounds at the invitation of the Inter-Religious Committee of the BB Anti-Defamation League. These camp grounds, on Lake Erie, are owned and operated by the Ohio and Western Pennsylvania Synod of the Evangelical and Reformed Church. Three weeks during the summer are set aside as Family Camp weeks, when family units gather to enjoy their vacations under a Church-sponsored program. The nominal cost, amidst beautiful natural surroundings, attracts approximately 200 families from all walks of life.

In all activities, both study and play, the program is geared to the family circle. The study program begins immediately after breakfast, and the first hour and fifteen minutes are devoted to a lecture and discussion on a book of the Bible, usually from the New Testament. The schedule then provides for a number of electives; the afternoon hours are set aside for recreation; and the evening is devoted to a half-hour vesper service, followed by either social games or an informal discussion.

My role in this program was to conduct the elective course on Judaism. While it was only one of a number of concurrent classes, the attendance was five times that of all the other classes combined. There was such enthusiastic response to these lectures on Judaism that, during both weeks, I was requested to deliver supplementary talks each afternoon, in addition to preaching the sermons at a number of evening vesper services. One series of lectures was devoted to "Jewish Practices—From the Womb to the Tomb," and another to "The Theological Significance of the Jewish Festivals." Each lecture was followed by a question and answer period, with prolonged discussion. Some typical questions were: "Why don't Jews accept the divinity of Jesus?", "What is the Jewish attitude towards immortality, resurrection, and the coming of the Messiah?", "What is the secret of the success of Jewish family living?", "How

have Jews been trained to be a philanthropic people?"

At one session the recent Drew Pearson film on Israel, entitled "Report on the Holy Land," was shown. This was preceded by an exposition of the Jewish historic claim and attachment to Israel, and an analysis of the problems that vex that new nation. In great detail we explained the Zionist viewpoint towards such issues as Arab refugees, peace with Egypt, and American support of Israel. One of the evenings was even devoted to an Israeli song and dance fest.

This was a living experience in true brotherhood. There were no apologetics about Judaism, although at times there were apologies for the failure of some Jews to live up to the noble tenets of this mother-faith. The statements were always forthright and uncompromising, with no attempt to adulterate our great heritage to make it more palatable to the non-Jew. In the course of my discourses, I presented the Jewish viewpoint on the Crucifixion story, discussed their problem of anti-Semitism, and analyzed the Jewish differential in theological matters. A stock of a few hundred copies of the various *Bulletins of the Christian Friends of the ADL* was completely exhausted, and many filled out cards to be put on the permanent mailing list for this literature. These Christian ministers and laymen learned that Judaism is not an echo, but a voice; not an opinion, but a conviction.

While I came to teach, I stayed to learn—to learn for myself again of the great distinctive and distinguishing characteristics of Judaism. More than anything, I learned by experience that Jews are most respected and revered by the non-Jews with whom they live when they manifest an adherence to the Jewish rituals and observances—the Jewish differential. Christians will respect us for our religious differences, but not for our religious indifference. They were very impressed with the fact that Judaism is obsessed with the idea of *Mitzvot*, commandments; that belief alone is not enough, but that there must be a commitment. And so they understood, for example, why I could not partake of all the foods in the dining hall. But Christians are very confused and perplexed by Jews who fail to observe any distinctive Jewish practices.

Their expressions of genuine gratitude was indicative of the fact that they received an understanding of a people and an appreciation of a faith which they had previously only tolerated. This project, indeed, is a very praiseworthy ADL undertaking.

ARAB STUDENTS WAR ON U.S.

ADL told of hostile
propaganda here

Arab foreign students, admitted to the U. S. for purposes of study, are instead "waging political warfare against this country," it was charged in a report to the National Executive Committee of the ADL, which met in Chicago.

Arnold Forster, ADL general counsel, accused the Arab students of "disseminating on the nation's college campuses propaganda that is hostile to American policy and interests, and favorable to the Soviet Union." Since the studies of some of these students are subsidized by the U. S. Government, Mr. Forster added, their activities put the American taxpayer in the position of underwriting anti-American propaganda.

This propaganda, he charged, which is disseminated through regular publications and press handouts, "implements Arab League policy as laid down in Cairo, and parallels the anti-American output of the Cairo Radio and other propaganda arms of the Arab governments. This material is vehement in its hostility to the West. By and large, it seeks to encourage a 'neutralist' attitude toward the Soviet threat against the free world. It links the United States with 'imperialism,' which is the most persistent word of abuse in the Arab political vocabulary."

The report named the Arab Information Center in New York and the organization of Arab Students as the chief instruments of Arab propaganda here. The OAS is active on some 30 campuses, Mr. Forster declared. These groups distort news reports, and even engage in a piece of "outright forgery," he said, in connection with a UN report.

"The OAS," he added, "functioned as a political activist group shortly after the outbreak of hostilities in Egypt last year. It convened an emergency conference, adopted and publicized resolution that criticized U. S. Government policy, denounced America's allies, and urged Iraq to withdraw from the American-supported Baghdad Pact, which is designed to block Soviet penetration of the Middle East."

"The nationwide propaganda activities now being carried on by Arab students under the cloak of academic and scholarly pursuits," the report concluded, "is a travesty of the objectives of the exchange program, and a flagrant violation of the terms of foreign students visas."

Dr. Saul I. Teplitz has been Rabbi of the Laurelton (L.I.) Jewish Center for the past 13 years. Ordained by the Jewish Theological Seminary, he has been a member of its Cabinet, President of the Queens Rabbinical Assembly, Vice President of the Conservative Rabbis of New York, a member of the Long Island Zionist executive committee, and active in other community work. He is also known as an author and lecturer, and is now preparing his doctoral thesis on "Jewish Preaching in 19th Century America."—Editor.

STUDENTS HAVE NOT CHANGED

By Stanford Robins
& Lawrence Perlman

This is a rebuttal of Dr. Justin Hofmann's article, "Our Students Have Changed," in your September issue. We are two "average Jewish students."

The charges made by Dr. Hofmann seem to be the following:

1. That the Jewish student "does not understand his Jewishness."
2. That Jewish students do not feel intellectual zeal, nor participate actively in discussions of Jewish problems or, for that matter, issues in general.
3. That Jewish students are not influenced by Jewish tradition or religion.
4. The problem of intermarriage, caused by "the absence of a profound religious commitment to Judaism."

Beyond these, the article degenerates into chaotic condemnation, based upon opinion, in which the Jewish student is accused of lack of interest in Israel, spending money lavishly on dates and fraternities while turning his back on Jewish charity, of lacking moral conviction, of cheating on exams to raise his grades, etc.

Dr. Hofmann's first point is the most valid one he makes. The situation does exist. But he has oversimplified it, and placed the emphasis unfairly. Orthodox Judaism has failed to provide values which are living and meaningful in everyday life. To take an advanced and mature approach to Judaism does not make sense when the religion remains archaic. The Jewish student of today, we suggest, is more interested in taking an advanced and mature approach toward his government, the laws of the land, to becoming a well-rounded citizen of a country that takes him, for the most part, for what he can show himself to be.

In Israel, according to Wallo Frank, the Sabra rejects Orthodox Judaism, and a new Judaism is being born because the old is not vital. And so it is in America. Don't blame Jewish youth for being caught up in changing cultural patterns;

Stanford Robins and Lawrence Perlman are students at Carleton College, in Northfield, Minn. Their homes are in St. Paul, where both were presidents of their AZA chapter. Their fathers are BB members of long standing; each is a past president of his lodge, and Mr. Irving Perlman is also a past president of the Minnesota-Wisconsin BB Council.—Editor.

WHAT HEBREW MEANS TO ME

By Philip M. Klutznick

Hadoar is the only Hebrew weekly in America. Recently a dinner was held in New York, in honor of the publication's Jubilee. Many writers and scholars were among those who attended, and pledged their support to assure the magazine's existence. Philip M. Klutznick, President of B'nai B'rith, was the principal speaker. We publish here some significant excerpts from his address.—Editor.

I am a member of the "lost generation"—one who was not privileged in his youth to receive an intensive Hebrew education, and to whom the burden of a livelihood and of communal activity left no opportunity to fill this gap. But all is not lost. I hope, in due time, to devote myself to mastering Hebrew.

* * *

The organization I am honored to represent, at its inception 114 years ago, was given a German name, "Bundes Bruder." It was founded by German immigrants. But those farsighted pioneers soon realized that if this organization was to serve the totality of the Jewish community, its name should be in the universal language of Judaism. Thus, it was changed to B'nai B'rith. In so doing, they invested the organization with the charm and tone of eternal Judaism. I recall a meeting with David Ben-Gurion, at which he surprised me with the statement: "I love B'nai B'rith." I asked him what it was about the organization that he found so attractive. "Your Hebrew name," he replied.

* * *

This attitude to Hebrew, this appreciation of the importance of Hebrew in Jewish life, is growing from day to day among my "lost generation." We are increasingly coming to recognize that it is the Hebrew language which unites the scattered segments of Jewry, that Hebrew is the cornerstone of Jewish unity. At every gathering of Jews from various

lands we encounter this obstacle of a lack of a common language—a common Jewish language. Once Yiddish united millions of our brethren, but millions of Yiddish speakers perished in the great catastrophe in Europe which, at the same time, brought us into new contact with many ancient, far-flung Jewish communities. The lack of a common language was felt with growing intensity. I saw this problem in all its acuteness when, during the Moroccan crisis, a number of American and European Jewish leaders met with the leaders of Moroccan Jewry in Casablanca. Most of the time had to be spent in translating what was said into various languages—so that Jews could understand one another. On another occasion, in Argentina, I was interviewed at a press conference by Jewish journalists. There was no single common language among all of us by which we could easily communicate Jewish thoughts and ideas.

* * *

Especially since the establishment of Israel has Hebrew become the idiom of Jewish unity, and it is becoming the cultural idiom of the Jewish people. Israel is engaged in a bitter struggle for economic and military security which is likely to continue for another decade or even a generation. Yet this should be seen as no more than a period of transition. With the staunch support of the Free World and Jewry, Israel will tide over this period and go on to become the abode of Jewish culture, and of this culture the Hebrew language will again be the idiom. It will add dignity to Jews wherever they live.

* * *

The purpose of B'nai B'rith is the survival of the Jewish people, not as a fossil, but as a living, growing organism that drinks at the wellsprings of its own culture and creates its own way of life, its own ethos. The time will come when, happily, we will be able to put aside many of our concerns for the physical survival of the Jewish people. What will then nourish the soul and spirit of American Jewry? Certainly we do not fulfill our obligation to posterity solely by supporting the State of Israel. We will only have a healthy Jewish life in America if we now begin to foster those Jewish values which enrich our spirit. And foremost of these values is the Hebrew language. Without Hebrew we are cut off from the source of Jewish culture in Israel. Without Hebrew we are sequestered from each other, and the ties between the various Jewish communities of the world will be weakened.

blame Judaism for clinging to those elements which would hold him back.

Dr. Hofmann's second charge is that "It is extremely rare, at least among undergraduates, for students to carry on a discussion of an intellectual nature." This statement exhibits a lack of understanding of a major characteristic of youth in general. Throughout history the criticism of youth has always been that they are too theoretical, and certainly there are no symptoms of a change in this. We have come into contact with students from many colleges and universities; the

(Continued on page 29)

The NEW Hebrew University



Panoramic view of the new Hebrew University campus, which is still under construction. Group of buildings at lower left are, l. to r.: Botany and Physics Laboratories, Canada Hall, and the Williams Planetarium (with dome). Group at upper right are, l. to r.: Physical and Inorganic Chemistry Building (at extreme left), Eliezer Kaplan School of Economics and Social Sciences, the Rev. Lauterman Building for the Humanities, the Abraham Mazer Memorial Building for Jewish Studies, and the Administration Building.

BY DR. NORMAN BENTWICH

Dr. Norman Bentwich is a distinguished British lawyer, educator, and author of many books and articles. He has been intimately associated with the Near East since World War I, when he was a major in the British forces in Palestine. From 1918 to 1931 he was Attorney General of Palestine, during the British Mandate, and he taught for many years at Hebrew University, of whose board of governors he is vice chairman.—*Editor.*

The International Board of Governors of the Hebrew University met in Jerusalem several months ago to consider the progress and problems of the University. It was the first occasion since the creation of the State that their meeting was held in a building of the University at Givath Ram. In former years they assembled in Jerusalem, but the buildings on Mt. Scopus being barred, the sittings then were held in the Schocken

Library. This time they were held in the new Administration Building, in a beautiful hall which is a gift of Daniel Ross, President of the American Friends of Hebrew University. The Administration Building, a miniature skyscraper of seven stories, is the tallest on the new *kirya* (campus) which has sprung into life during the last three years. In 1954 the site was a barren rocky waste, without a building or a tree. The Government of Israel had marked the empty area for Government offices; it is less than two miles from the center of the Jewish City.

Since 1948, the University had been deprived of its home on Mt. Scopus, that incomparable site high above the Old City of Jerusalem on the East. The road to it passes through Arab territory; and despite an article in the Armistice Treaty with Jordan recording an agreement in

principle that the buildings should be restored to their cultural purposes, it had not been possible to implement the undertaking. The work of the University was carried on with infinite resourcefulness in an ever-increasing number of improvised, and often unsuitable, buildings scattered over the Jewish City. The main lecture halls and the library were in a Christian college. The Medical Faculty, opened in 1949, was in a wing of the former Palestine Government's Hospital, a hotel, the office of the Bible Society, and a row of shops, which somehow were equipped with laboratories and lecture rooms. The Law Faculty, also opened in 1949, was lodged in the hall of a Christian orphanage, and the Law Library in its refectory. The Science Faculty was spread over a score of premises, among them a police station on the frontier line.



Hebrew University students of inorganic chemistry (l.) conduct research work with the aid of galvanometers and heterometers, while freshmen (r.) work in the physics laboratory. In center, two students do their homework in their room in one of the recently completed hostels on the new campus.

In 1953, the Board of Governors of the University decided to start on a program of new building, and the Government agreed to give a site of 500 dunams (125 acres) in Givath Ram, on the southwest side of the ridge, the Government area being on the northeast.

The first sod was cut at a ceremony in July, 1954; and the central avenue-to-be was named after the first President of the University, Judah Magnes. Next year, the first building was opened, Canada Hall, containing the lecture halls and library of the botany department, and given by the Jewish women of Canada. Laboratories for botany and physics were next added, and in October, 1956, when the academic year opened, 2,000 students, more than half the total, could pursue their courses in spacious and light buildings, much bigger than any on Scopus. The Faculties of the Humanities and the Economic and Social Sciences, and a part of the Faculty of Science, were accommodated. During 1957 the buildings for the Law Faculty, the Institute of Mathematics and Theoretical Physics, and the Institute of Jewish Studies were begun. All are gifts of individuals, or groups of Friends. The number of students is today four times, and of teachers, three times, what it was in 1948; so that in any case the University would have had to treble its halls and laboratories.

On the new site also four students' hostels have been erected, each for 60, and with a cafeteria. Altogether there is now provision in residential hostels for 500 men and women. The hope is to double that in the next few years. And a synagogue is being built in the student's quarters, a tribute to Rabbi Israel Goldstein of New York. The whole area is being made beautiful with flower gardens.

The whole of the University will not be concentrated at Givath Ram. The Agricultural School, opened in 1942, and expanded to a Faculty in 1952, has its center in Rehovoth, next to the Weizmann Institute of Science. And the Medical Faculty has a spacious and commanding site five miles away from the City of Jerusalem. There a medical, a dental, and a pharmacy school are rapidly rising, on a high peak of the Judean Hills. The first stories of the Nurses' Home are built, and the foundations are laid for a hospital of 500 beds. For the complete Medical Center, the Hadassah Organization is a partner with the University.

And what of the buildings of the University on Scopus—and the Hadassah-University Hospital, and the Library there? They have not been in academic use since April, 1948. They suffered heavily in the period of open warfare, May-June, 1948, and during the first cease-fire they were demilitarized and placed under the guardianship of the United Nations.

The Haganah men who had defended them were replaced by Jewish police and a small caretaker staff.

A new library has been built up since 1949, and now comprises 400,000 books, two-thirds of the number that were in the old. And the University is starting its biggest building for a new National and University Library in the Kirya, which is designed to hold in the first stage 2 million volumes and which should be ready in 1960. In the fullness of time the buildings on Scopus will be restored to their cultural use; the University grows so rapidly that it will have need of both the old and the new. The estimated cost of the new buildings at Givath Ram is \$30,000,000, of which half will be contributed by Friends, and half by the Government of Israel. The cost of the Medical Center will be \$11 millions.

So much for the buildings. What of the teachers and students? There have been great changes, not only in their number, but in their composition. Before 1949 there were only two Faculties, Humanities and Science. Now there are four more: Medicine, Law, Agriculture, and

the Social Sciences. In 1948 there were 1,000 students; now nearly 4,000. The emphasis today is on training for the civil service and the professions. The majority of the students are from Israeli schools and European families. But an increasing number are from the Oriental communities, and there is a small group, about 2% of the student body, of Druzes and Arabs from Israeli schools. Before 1949, only a Master's Degree was given, after four year's study. Today there is a Bachelor Degree of Arts, Science, and Agriculture after three years; but many proceed to the Master's degree, about 300 are doing research for a doctorate. A large and growing proportion of the young teachers are appointed from the graduates, who now number over 3,500. At the most recent commencement, the number of those who received degrees reached the record total of 538: of them 160 were women, 125 Bachelors of Arts, 82 Masters of Science, 115 Masters of Laws, 51 Doctors of Medicine, and 51 Doctors of Philosophy. A member of the last class was the son of Libotinsky; and one of the Bachelors of Arts was the wife of the Minister of Education.

At right is shown the Eliezer Kaplan School of Economics and Social Sciences. Below it is the Bronfman-Sheckman Amphitheater, with students dancing before a vast student audience.



At left is the handsome new Administration Building. The windows are protected by a special sun and wind screen. When construction is completed, the new campus will house 10,000 students.

the World of



B'nai B'rith

NATIONAL EVENTS

50,000 MEN AND WOMEN ADDED TO BB IN DRIVE

With some communities still to be heard from, approximately 50,000 new B'nai B'rith men and women were signed up during the recent national membership campaign, it has been reported by the National Membership Department. This tremendous class has been named in honor of Benjamin I. Morris, National Membership Chairman, who is now well on the road to recovery from a serious illness.

On national report day, the men had signed up 27,791 new members; the BB Women, 19,532. The District breakdown for new men members looked like this:

No. 1:—7,509	No. 4:—2,815
No. 2:—3,111	No. 5:—2,401
No. 3:—4,765	No. 6:—5,537
No. 7:—1,653	



Pittsburgh gets a new lodge, named for Herman Fineberg, outstanding BB leader, who has been president of Dist. 3, National Fund Campaign Cabinet Chairman, Monsky Foundation board member, national ADL commissioner, and dynamic community leader. A host of his friends raised initial funds for Herman Fineberg Scholarships in his honor. Chartering of the new lodge is shown above. L to r.: Judge Samuel A. Weiss, Vice President of the Order; Max U. Applebaum, president of Dist. 3; Jacob Kushner, president of the Pittsburgh BB Council; Arthur Sonnenklar, first president of Herman Fineberg Lodge; and Mr. Fineberg.

It was the biggest report day in the Order's history.

Form 106 new lodges, chapters

Much of the increase resulted from the formation of 54 new lodges and 52 new



Mayor Wagner presents charter to New York City's newest lodge, which is composed of N. Y. City employees in over 30 departments of government. Abe Stark (L), president of City Council and a trustee of the lodge, and Philip I. Meltzer, founder and first president of the new lodge, receive charter from the mayor.



One of a series of covenant breakfasts held as part of New York's membership campaign. This one, held at new Roosevelt Raceway, shows l. to r.: Nathan Hausfather, chairman, Moston Koppel, Arnold Forster of ADL, Max Kroloff, national membership director, Dr. William Hoffnung, and Joseph Parks.

women's chapters during 1957. Among the men, 26 new lodges were organized in District No. 1; four in Dist. No. 2; six in Dist. No. 5; five in Dist. No. 7; two in Dist. No. 4; and several in Districts Nos. 3 and 6.

More than 3,000 were signed up in Chicago; 1,198 in Detroit; 231 in Winnipeg. North Jersey brought in 2,220 during the year as a whole; Philadelphia, 1,350;



Greater Clifton becomes the 35th lodge in fast-growing Northern New Jersey BB Council. It was installed with 195 charter members! L. to r., seated: Milton Berger, past president of District No. 3; Nat Halpern, first president of new group; Rubin Ritz, Council president; and Abe Brenman, past president of Dist. 3. Standing: Elliott Taradash, Rabbi Markovitz, Ed Weiss, David Chesner, Nat Solomon, and James Bartz—all officers.



Annapolis (Md.) Lodge inducts two noted new members as part of its "Ben Morris Class." Stanley Berman (L) lodge president, is shown presenting booklet, "This Is B'nai B'rith," to Admiral Morris Smellow (Ret.), as State Senator Louis Goldstein looks on.



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NOTICE!—If you move, please send a Post Office change-of-address card direct to The National Jewish Monthly, 1640 Rhode Island Ave., N. W., Washington 6, D. C. On it, if you are a member of B'nai B'rith, be sure to write the name and number of your lodge. This will insure uninterrupted delivery of your copies of The NJM.

Pittsburgh, 431; and the Eastern Pa. Council, 226.

Breakfasts aid drive in N. Y.

In the New York City metropolitan area, 2817 new members were added from April 1 to Dec. 8, on the basis of complete returns. More than 400 of them were obtained at a series of five successful covenant breakfasts which were held on the same Sunday during the campaign, and attended by a total of some 2500 men. The most spectacular one was held in the restaurant of the new Roosevelt Raceway on Long Island, where 750 men attended. The speakers were Max N. Kroloff, National Membership Director, and Arnold Forster, ADL Civil Rights Director.

In Brooklyn, the Rev. John S. Grauel, of *SS Exodus* fame, and Leonard Orloff, vice president of Dist. No. 3, addressed the covenant breakfast. Speakers at the breakfast in Queens were Rabbi Judah Cahn of Cedarhurst and Lester Waldman, assistant to the National ADL Director. Rabbi Charles Shulman of Riverdale Temple and Benjamin R. Epstein, National ADL Director, addressed the Westchester breakfast, and in the Bronx, the speakers were Dr. Judah Shapiro, National Hillel Director, and Mel Allen, sports announcer who was once active in the BB Hillel Foundation in Alabama.

For Israel

BB SURVEY MISSION TO ISRAEL LEAVES FEB. 24

B'nai B'rith leaders will see Israel as few tourists see it when they leave New York on Feb. 24 for a 16-day trip. It will



Meyer Halperin recently completed series of conferences in Israel with top government leaders and officials of Vaad L'maan Hachayal (Israel Soldiers' Service Committee), on whose behalf he heads a subcommittee of the BB Committee for Israel. L. to r., at a reception in Israel: Mr. & Mrs. Eliezer Argov (he's sec'y. of List. No. 14); Joseph Baratz, founder and head of the Vaad; Meyer Halperin; President & Mrs. Itzhak Ben Zvi, with unidentified aide between them; Prof. and Mrs. Joseph Rivlin (he's president of Dist. No. 14); and Fred Monosson, of Boston, a member of the Order's Committee for Israel.

be the first B'nai B'rith Survey Mission-Pilgrimage to Israel.

The fortunate travelers will go at a bargain rate—all expenses for \$775. And in Israel they will meet with key figures and be taken on guided tours of sights that are not on the usual tourist schedule.

They will fly to Paris, briefly see that city, then proceed to Israel. They will tour Tel Aviv and environs for three days, attend a B'nai B'rith reception there, see Haifa, Mount Carmel, Upper Galilee and Lower Galilee, including Nazareth, Tiberias, Deganiah, and the B'nai B'rith colonies. They will also be taken to the Negev and Dead Sea. They will celebrate Purim in Tel Aviv, inspect the Martyrs' Forest, go on a synagogue tour of Jerusalem, enjoy kiddush with Chief Rabbi Herzog, attend a reception with President Itzhak Ben-Zvi and Prime Minister David Ben-Gurion, see the BB Children's Home, and attend many other events. They are scheduled to be back in New York on March 12.

PLANT \$177,000 WORTH OF TREES IN ISRAEL

The BB Committee for Israel reports that an income of \$177,307 has been reached for trees to be planted in the BB section of the Martyrs' Forest in Israel. The sale of trees during 1957 was the best in the four-year period of this project, according to Fred Monosson, chairman of the sub-committee on Martyrs' Forest.

He attributed the large sale chiefly to the efforts in District No. 6, which pledged to plant 50,000 trees in honor of President Philip M. Klutznick's 50th birthday last year.

AGED NEED MANY ITEMS

The B'nai B'rith Home for Aged, now under construction on Mount Carmel, in Haifa, is expected to be finished early in March. It is in need of many items, such as sheets of formica (very costly in Israel), and electrical appliances, such as stoves, refrigerators, dish-washers, mix-

ers, etc.—of 250 volts and 50 cycles. Anyone wishing to contribute such items has been asked to write to Philip Katz, Director of BB Committee for Israel, 1640 Rhode Island Ave., Washington 6, D. C.

Adult Study

"JEWISH HERITAGE" IS PUBLISHED QUARTERLY

A quarterly magazine, *Jewish Heritage*, has been launched by the BB Adult Jewish Education Department.

It is for people who take adult Jewish education seriously. The first issue contains articles on "The Bible as History" by William F. Albright, "Psychiatry and the Talmud" by Henry R. Gold, "Chasidism and Modern Man" by Martin Buber, "Israel: The Emergence of a Society" by Abba Eban, and other articles of solid scholarship.

In addition, the issue contains a section on adult Jewish education as such, directed at adult study groups, and recommended books for study by individuals. The section on adult Jewish education is headed by an article on the BB program in this field by its Director, Dr. Simon Noveck. Mrs. Lily Edelman, Editorial Associate, writes on the BB Institutes of Judaism, and the section is concluded by a series of reports from study groups throughout the country.

Dr. Noveck and Mrs. Edelman are editor and managing editor, respectively, of the new quarterly, which may be obtained by writing to the Department. The annual subscription is \$2.

START SOMETHING NEW: MID-WINTER INSTITUTE

BB Institutes of Judaism have been held in many states for the past 10 summers, but now the first winter Institute

AMERICAN JEWISH HISTORY Is In Your Hands



THE AMERICAN JEWISH HISTORICAL SOCIETY was incorporated in Washington, D. C., in 1892, with the object of collecting, preserving and publishing material on the history of the Jews in America. It has achieved these aims through the co-operation of scholars, both amateur and professional, and of persons dedicated to the advancement and enhancement of the American Jewish cultural heritage. Its distinguished *Publications* now number forty-seven and it has issued eight other studies in its respective

series, *Studies in American Jewish History* and *American Jewish Communal Histories*.

AMERICAN JEWISH HISTORY IS IN YOUR HANDS WHEN YOU RECEIVE THE PUBLICATIONS OF THE AMERICAN JEWISH HISTORICAL SOCIETY. HERE ARE SOME OF THE MONOGRAPHS WHICH HAVE WON THE WIDEST ACCEPTANCE DURING THE SIXTY-SIX YEARS OF THE SOCIETY'S ENDEAVORS:

Lincoln and the Jews

Correspondence between Washington and Jewish Citizens

Hebrew Learning among the Puritans

An American Jewish Bibliography (1640-1850)

A Study of Brazilian Jewish History (1623-1654)

American Intercession on behalf of Jews in the Diplomatic Correspondence of the United States (1440-1938)

Uriah Phillips Levy: The Story of a Pugnacious Commodore

American Jewish Bookplates

Paul Revere and Son and Their Jewish Correspondents

The Jew in American Dramatic Literature (1794-1930)

Early American Jewish Portraiture

Civil Liberties and the Jewish Tradition in Early America

American Jewish Communal Pioneering

The Writing of American Jewish History

Judah P. Benjamin as a Jew

The Records of the Earliest Jewish Community in the New World

Social Discrimination against Jews in America (1830-1930)

Jewish-American Unionism

Adolphus S. Solomons and the Red Cross

The Impact of the American Constitution upon the Jews of the United States

An Old Faith in the New World: Highlights of Three Hundred Years

Membership in the American Jewish Historical Society is open to all interested persons.

Membership in the Society entitles one to receive its quarterly, *Publication of the American Jewish Historical Society*, and a 25% discount on its in-print publications.

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[Tear off]

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Gentlemen:

Please enroll me as a member of the American Jewish Historical Society. I herewith attach my check, of which \$2.00 is for a year's subscription to the *Publication of the American Jewish Historical Society*.

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☐ \$25.00 Friend

☐ \$ 50.00 Patron

☐ \$10.00 Annual Member

☐ Please enroll me as a Life Member for \$250.00.

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[If your application is among the first three hundred received, you will receive a complimentary copy of *Rabbi Frank Littman: A Memoir*, by Professor Simon Litman, which contains valuable information on the founding of the Hillel Foundation at the University of Illinois, a chapter of B'nai B'rith history.]

(This invitation to join the American Jewish Historical Society is published through the courtesy of friends of the Society.)

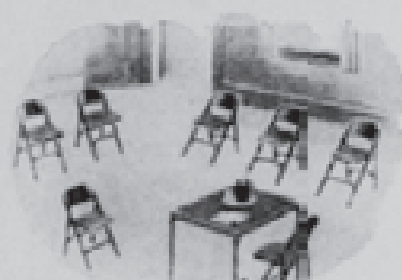
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Brendon Byrne, Exec. V. P., of the American Heritage Foundation, presents an award to BB for its "Get Out The Vote" campaign. The citation was received by Sidney G. Kusworm (l.), Chairman of the Order's Citizenship Commission, at a luncheon meeting of the Commission.

has been held. It took place at Hotel Bader, in Spring Valley, N. Y., and was sponsored by the adult education committee of the BB Metropolitan Council of New York.

It was so successful that the practice of having winter Institutes may spread to other parts of the country. Moreover, its sponsors are now receiving reservations for another Institute to take place late this spring.

More than 70 men and women attended the Institute, which was on the subject of "Judaism and the Emotional Life." Dr. Trude Weiss-Rosmarin spoke on "Sex and Family Living in the Jewish Tradition," and on "Anxiety, Guilt, and Depression." Rabbi Morris Kertzer spoke on "Judaism and the Emotional Life" and "The Need to Belong."

Youth World

NEW HILLEL IN HOLLAND IS FIRST ON CONTINENT

The first BB Hillel Foundation on the continent of Europe has been established at Delft, in Holland. It will serve Jewish students at institutions of higher learning in the Netherlands.

The new Foundation was created on the initiative of Hillel Lodge of Amsterdam and Hollandia Lodge of s'Gravenhage at the time when President Philip M. Klutznick was last in Holland. The Hillel House was formally dedicated in December, according to a report from Dr. Edwin Guggenheim, president of District No. 20.

Dr. I. van Esso, of the District executive committee, heads the project.

"The purpose of our Foundation," he declared, "is similar to the goal of the



Col. A. S. Mason presents an award commemorative of the late Col. Elliott A. Niles, first SCAFF Chairman. The award was received by E. Albert Pallo (r.), Niles' successor, at a joint SCAFFV-CCA luncheon.

Hillel movement in America, namely, to create cultural centers for the students attending universities and institutions of higher learning in the Netherlands. It is a particular joy to us that with the assistance of the Jewish Claims Conference in America and the collaboration of the Jewish community in the Netherlands we were able to establish the first Hillel House on the European continent."

The only other BB Hillel Foundations abroad are the one in London, England, and the one at the Hebrew University, in Jerusalem.

LABEL KATZ RE-NAMED CHAIRMAN OF BBYC

Label A. Katz was elected to his third consecutive one-year term as Chairman of the BB Youth Commission at its annual meeting in Washington. Hyman Chipkin, New York, and Mrs. Joseph Goldstein, Galax, Va., were elected Vice Chairmen, and Dr. Hy M. Ginsburg, Fresno, Cal., Treasurer.

Mr. Katz is one of a growing number of AZA alumni who, having benefited directly from BBYO in their own youth, are



Label A. Katz, Chairman of the BB Youth Commission, presents Mrs. Louis Perlman, past President of the BB Women, a special citation during the recent Commission meeting for her outstanding services as a member of it.



Max Kaz (l.), Vocational Service leader in Chicago, presents the new BB guidance kit published by the BBVS to Rabbi Shlomo Rapoport (r.), principal of the Chicago Jewish Academy—one of many community services performed by the Chicago VS Committee. With them is William Axelrod, new VS director of the area.



When the National Jewish Hospital, founded in Denver in 1899 by BB, honored William Zeckendorf, well-known real estate developer, at a testimonial dinner in New York, Philip Houtz (l.), executive director of the Hospital, greeted President Philip M. Klutznick, who is a vice president of the institution.



An inspiring example of BB family loyalty was seen in Woonsocket, R. I., where the lodge honored Louis Macktey at its 5th annual banquet. He was honored not only for 30 years of service to BB, but for stimulating his two sons to follow in his footsteps—both have been two-term presidents of the lodge, as was their father. L. to r.: Arthur I. Darman, first president of the lodge; Lester Macktey, current president; Benjamin Falk, holding Mr. Macktey's citation; Lawrence Peirez, of New York, guest speaker; Louis Macktey, the elder son; and Noah Finkelstein, toastmaster.

now contributing their talents of leadership to help other young people. A past president of District No. 7, he is one of the outstanding communal workers in his native New Orleans, and was recently elected president of the Southern States Region of the Council of Jewish Federations and Welfare Funds.

BOOKLETS ON JUDAISM ISSUED FOR TEENERS

The first projected series of booklets on Judaism for teen-agers has been published by the BB Youth Organization. Entitled "What Is A Jew?" and written by Dr. Ira Eisenstein of Chicago's Anshe Emet Synagogue, it leads off the BBYO's "Judaism Pamphlet Series."

The pamphlets will be available to all young people, whether members of BBYO or not, at 35¢ a copy, and may be obtained from the BB Youth Organization, 1640 Rhode Island Ave., Washington 6, D. C.

"The booklets will present the best of current thinking on Judaism and issues of Jewish concern in a manner and in language teen-agers can readily understand," declared Label A. Katz, National BBYO Chairman, adding that they form "a logical extension of the informal Jewish education programs of BBYO."

A panel of Jewish educators are members of the editorial advisory board which reviews all copy before publication. Most of them are BBYO alumni and BB Hillel Directors.

Additional pamphlets scheduled for early publication include "Jewish Ethical Concepts," "Christianity and Judaism," and "Jewish Concepts of God."

YOUTH BOARD EXPANDS

The following names have been added to the Charter Group of the National Advisory Board for Youth Services, set up to enlist greater support for the B'nai B'rith youth program:

M. P. Levy, Philadelphia; Emil Block, Newark, N. J.; Hanina Zinder, Washington, D. C.; Robert R. Nathan, Washington, D. C.; A. E. Rosenhirsch, New York; Hyman Goodbinder, Washington, D. C.; Leon Obermayer, Philadelphia; Alfred A. Streisin, New York; Herman Fiedelbaum, New York; and Samuel Ehrenkranz, Hillsdale, N. J.

NEW LOUNGE IN HILLEL

The BB Hillel Foundation at the University of Connecticut has a beautiful new lounge for the students, thanks to Mrs. Israel Hoffman, of Hartford, Conn. She presented the lounge in memory of her late husband. It was accepted at a formal ceremony by David J. Jacobson, Dr. Judah J. Shapiro, National Hillel Director, was principal speaker.

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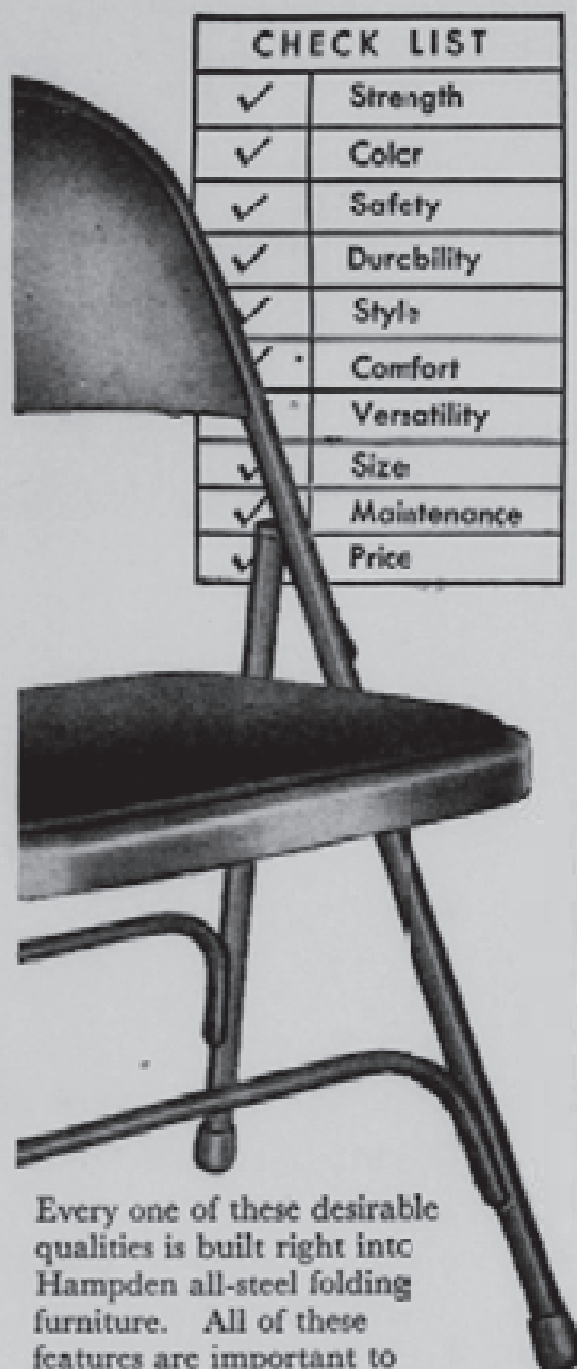
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A D L

N. Y. RULES THAT HOTEL BROKE ITS BIAS LAWS

The New York office of The Homestead, a resort hotel in Hot Springs, Va., has been ruled a violator of the N. Y. State law against discrimination, for rejecting patrons "because of their Jewish faith." The office was shut down several months ago after a complaint by Mrs. David Kaplan of New York City, who charged that her application for a reservation at The Homestead was rejected solely because of her religion.

Elmer A. Carter of the State Commission Against Discrimination (SCAD) agreed with her and said his conclusion was "reinforced by documentary evidence



Baltimore's Menorah Lodge distinguished service award for 1957 is presented to Dr. Milton S. Eisenhower, President of Johns Hopkins University, by Donald A. Quarles, Deputy Secretary of Defense. Both personalities spoke at a huge dinner meeting of the lodge. L. to r.: Mr. Quarles, S. Sylvan Farber, dinner chairman, Dr. Eisenhower, and Morris H. Price, Menorah Lodge president.



Fond du Lac (Wis.) Lodge gives a set of the Universal Jewish Encyclopedia and other books of Jewish value to the local public library. L. to r.: Rabbi Sheldon Stauber, Norman A. Manis, lodge head, Eugene McLane, library director, and Leo G. Gilmore of the lodge. Recently the lodge held a joint meeting with the Society for Jewish Learning.



The Philadelphia BB Council presents its 13th annual Interfaith Award to Pearl Buck, Nobel Prize author, for her lifelong efforts to promote mutual understanding among peoples. L. to r.: Samuel Orchow, chairman; Robert Frankel, Council exec. sec'y.; I. Budd Rockower, head of award committee; Miss Buck; and Lewis Coren, president of BB Men's Council.

presented to me by the Anti-Defamation League of B'nai B'rith, which indicated that there had been similar discrimination by The Homestead against Jews from 1942 through 1956."

"This is the first time," declared Henry E. Schultz, National ADL Chairman, "that SCAD has taken public action against an out-of-state resort which engages in discrimination. The basis of the

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- ☐ Di Yom Banditen (Gilbert & Sullivan's Pirates of Penzance—Yiddish style!)
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- ☐ RoughHouse Comedy — broad English-Yiddish routines of Billy Hodes, Radio Aces, etc.

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action is the fact that The Homestead had an office in New York. There are many other out-of-state resorts which engage in blatant religious discrimination, but do business here, not through offices they maintain themselves, but through hotel representatives. The next logical step in combating discrimination by out-of-state resorts against New York residents is to prevent such hotels from operating in the state through such representatives, who are really agents of the hotel."

TO PUBLISH PAMPHLETS FOR YOUNG PEOPLE

A new series of popularly written human relations publications for high school seniors and young adults will be published by the ADL in cooperation with the Joseph Kaplan Project in Intergroup Education. The first pamphlet is "Prejudiced: How Do People Get That Way?" by Dr. William Van Til of New York University.

This pamphlet was praised by William Jansen, New York's superintendent of schools, as "of great assistance to teachers in developing attitudes of students which will make for an understanding and respect for each other and thereby prepare them properly for their role as citizens in the American community."

Other authors will contribute pamphlets to this project, which is called the One Nation Liberty Series, and which is maturing now after several years of preparation and consultation with leading educators. The price of individual pamphlets is 25¢.

Grass Roots

19 LODGES HAVE NOW OBSERVED CENTENNIALS

As B'nai B'rith gets well on the way into its second century, 19 lodges have so far observed their own 100th birthdays. They are the following:

New York Lodge No. 1; Cincinnati No. 4; Har Sinai No. 8, Philadelphia; Henry Jones No. 9, New York; Anarat No. 13, Hartford, Conn.; Louisville (Ky.) No. 14; Jordan Manhattan Washington No. 15, New York; Cleveland No. 16; San Francisco No. 21; Missouri No. 22, St. Louis; William M. Gerber-Joshua No. 23, Philadelphia; Thisbe No. 24, Evansville, Ind.; Horeb No. 25, New Haven; Salem No. 26, Harrisburg, Pa.; Amos No. 27, Boston; Judea No. 30, Easton, Pa.; Ramah No. 33, Chicago.

And now the two latest—Pisgah No. 34 of Detroit, and Sam Schloss No. 35 of Memphis.

Detroit's Pisgah has banquet

Pisgah celebrated with a centennial ban-



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is the Best Style
— After All*

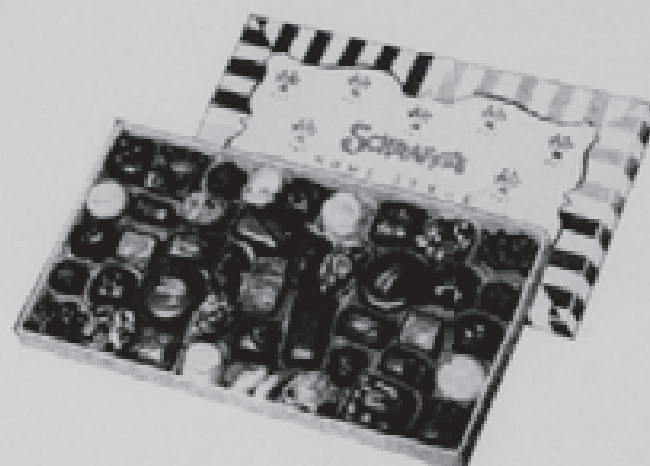
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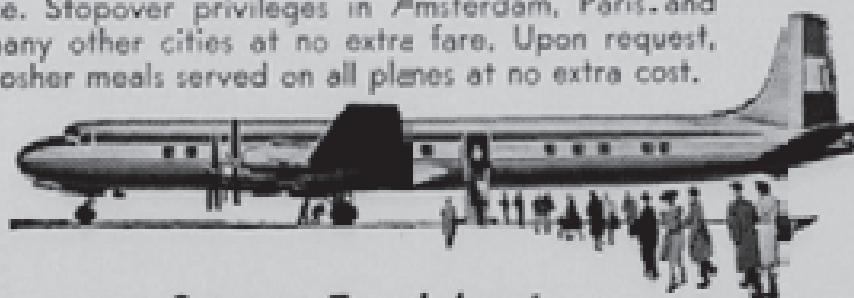
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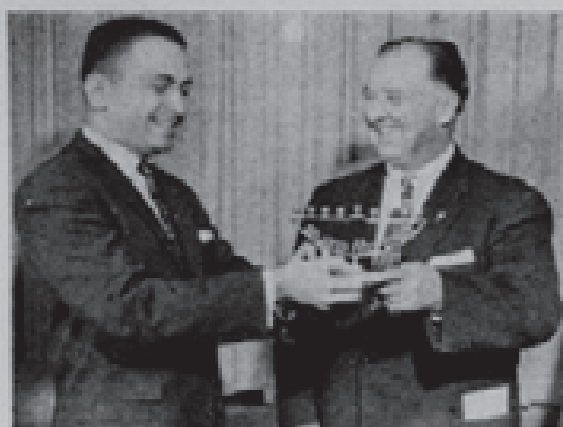
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WORLD'S FIRST AIRLINE





For the first time a Governor of Kentucky addressed Louisville Lodge when Gov. A. B. Chandler told an enthusiastic audience of 400 about his recent trip to Israel. He was excited over the progress of the country. He is shown here receiving from Stanley V. Benovitz, lodge officer, a Chanukah menorah made in Israel.



Shore Lodge, of Asbury Park, N. J., plays host to 129 children from the Farmingdale Preventorium. Here the kids learn how to play miniature golf from David O. Marcus and Lawrence H. Stern, while another member, Nathan B. Kessler, owner of the golf course, looks on.



November was U. S. Savings Bond Month—which is always implemented vigorously in District No. 6. T. Merle Paul (l.), Illinois Bonds director, issues first batch of Bonds to District leaders, who roll up their sleeves and get to work selling them. L. to r.: Ben Z. Glass, secretary, Fred A. Mann, of Chicago BB Council, and Harry Epstein, District president.

quiet. The lodge's three elder statesmen, Louis James Rosenberg, Judge William Friedman, and Clarence H. Enggass, were honored; each has been a member for more than 50 years. Dr. Richard C. Hertz, Rabbi of Congregation Beth El, was principal speaker.

His subject was "The American Jew Comes of Age," and he reminded the audience that Detroit had only 200 Jews a century ago, when Pischah Lodge began. He then traced the growth of American Jewry's contributions to American life,

and eloquently tied in the record of B'nai B'rith, in the fight against anti-Semitism, in youth work, Jewish education, philanthropy, aid to Israel, and community service.

The lodge published a comprehensive history of its 100 years of service, and the *Jewish News* of Detroit editorially lauded Pischah Lodge for its "noble role" in the life of the city, state and nation.

Schloss Lodge is latest

Sam Schloss Lodge observed its centen-

nial at a community meeting at the JCC. Jack Weiner, of New Orleans, District No. 7 B'BYO director, was principal speaker, and outstanding events in the history of the lodge were reviewed by such lodge veterans as Leo Bearman, Sam Shankman, and Gilbert Schloss, descendant of one of the founders, after whom the lodge is named. Presidents of all B'nai B'rith lodges, chapters, and youth groups in Memphis were special guests, as were all 25-year and 50-year members.



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Himself Known to His Brethren,
He Forgave them for
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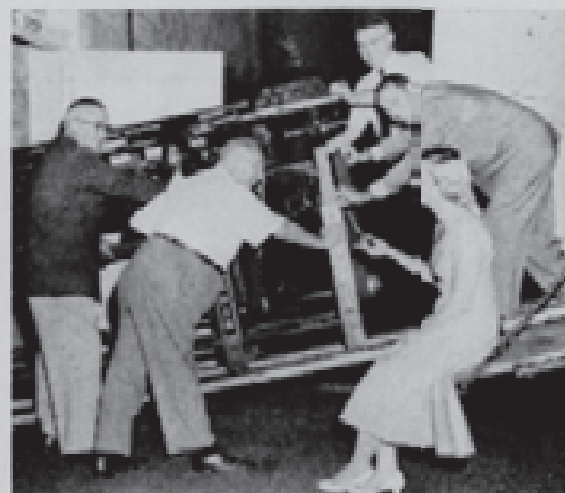


A centennial program book was published, containing a detailed history of the lodge, by Sam Shankman. Sam Schloss Lodge was the first B'nai B'rith group in the south, and thus the progenitor of District No. 7. Mr. Shankman worked for many months on the history, going into the background not only of B'nai B'rith but of American Jewry as a whole. He revealed that the great Rabbi Isaac M. Wise of Cincinnati attended the first meeting of the lodge, in 1858.

Civil War GIs paid no dues

Another interesting sidelight he brought out was that during the Civil War, Sam Schloss Lodge kept all its members in good standing who were in the Confederate army—just as the Supreme Lodge did for BB servicemen in World War II. In those years, B'nai B'rith was an insurance order, Mr. Shankman emphasizes, and the northern lodges resented the large payments made to southern members because of the prevalence of yellow fever in the south. At that time, the southern states were in District No. 6, but in 1873 southern B'nai B'rith seceded and organized District 7, in Memphis.

Mr. Shankman's history also reveals that in 1927, when there were only three or four BB Hillel Foundations in the country, and none in the south, Sam Schloss lodge organized a precursor in the form of a B'nai B'rith College Club, with adult advisers and a meeting place for Jewish cultural and social activities. First president was Abe Foras, then a college student, who later became famous as a New Deal leader. The BB Home for Aged in Memphis was also founded in 1927.



Members of the lodges in Reading and Lebanon, Pa., help unload one of two shoe repair machines the two groups jointly gave to Wernersville State Hospital. L. to r.: Joseph B. Schlanger, Reading; Henry Levin, of Lebanon, a longtime SCAEV leader; Charles Schott, of the county mental health assn.; and Alan I. Baskin, president of Reading Lodge. Kibbutzing is Nancy Ludwig, of the hospital.

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NEW FARM SCHOOL HAS MANY SCHOLARSHIPS

A year ago the newly-formed Loeb Farm School for Jewish Children announced through *The NJM* that a number of scholarships would be available to Jewish youths who wanted to study some form of agriculture and farming in American colleges and universities.

So many young men saw *The NJM* item and applied for the scholarships that the value of grants awarded totalled more than \$30,000. These scholarships are now helping Jewish students study agriculture at Penn State, Missouri, Illinois, N. Y. State U., Maine, Rutgers, California, Cornell, Georgia, Wisconsin, Delaware, Michigan State, Maryland, Oklahoma A. & M., and other schools.

Benjamin Samuels, Chicago, a former Vice President of the Order, is President of the Loeb Farm School. He has announced that many more scholarships are now available, worth anywhere from \$100 to \$1,000 per year, depending upon the merit and circumstances of each applicant who wants to follow some branch of agriculture as a life vocation. Applicants have been asked to write to Robert E. Samuels, Secretary, Loeb Farm School for Jewish Children, One North La Salle St., Chicago, Ill.

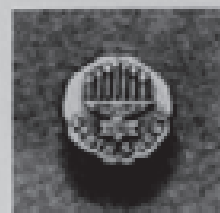


Boston's Luncheon Lodge erects road-sign near city's historic Common, at busy corner of Boylston and Charles Streets. Picture shows, l. to r.: Edward F. McLaughlin, Jr., city councilman, Mayor John B. Hynes, and Albert Zilen, president of lodge.

FORM NEW BB COUNCIL FOR AUSTRALASIA

An Australasian B'nai B'rith Council has been formed in Australia, with the blessings of the Supreme Lodge. Its first general meeting will be held in Sydney, in March.

The new Council is the roof organization for all Australian—and potential New Zealand—lodges and chapters. Its main purposes are coordination of work liaison between the local groups and the Supreme Lodge, and joint representation. It is run by a general secretary—Alfred Oppenheimer—and a standing committee



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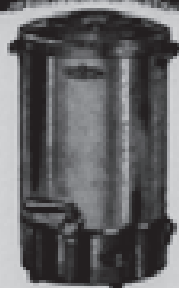
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JUVENILE DELINQUENCY STUDIED IN YONKERS

Deeply disturbed by the amount of juvenile delinquency in the New York area, Yonkers Lodge and Chapter, together with the Family Service Society of Yonkers, sponsored an open forum entitled "How can we protect our youth?" Several hundred people attended.

Community and youth agency leaders spoke, after which a panel of prominent Yonkers citizens questioned the speakers and made comments of their own. Specific anti-delinquency programs were advanced, and a detailed summary made of the meeting, which is available to anyone interested.

Yonkers Lodge has submitted to the Metropolitan BB Council a resolution, "The Role of B'nai B'rith in Juvenile Delinquency."

L. A. LODGES ONCE MORE "SHARE OUR BLESSINGS"

Every year, on B'nai B'rith's birthday, the lodges in the Southern California BB Council perform special acts of philanthropy, over and above their routine programs. They call them their "Share Our Blessings" celebrations.

This time, a few typical observances were the following: David Blumberg Lodge gave 126 food baskets to needy families; Huntington Park Lodge contributed to a school for spastics; Israel Lodge gave \$50 to Cedars of Lebanon Hospital, \$25 to the Sawtelle Veterans Hospital, \$150 to Israel's Red Cross, and \$150 to a home for retarded children; 10 members of Fidelity Lodge painted the offices and therapy rooms of the Foundation for the Junior Blind; Howard Paul Wilson Lodge sent \$120 worth of books to the Haifa Technion in Israel; Irving Thalberg Lodge "adopted" a child for one year through the Foster Parent Plan; Los Angeles and Hollywood Lodges gave special parties for veterans at Sawtelle.

HONOR MORTON BOOKEY

More than 230 men and women attended a banquet to see Morton Booky honored by Des Moines Lodge as its "Man of the Year." Mr. Booky, a past president of the lodge and of the Eastern Iowa BB Council, is active in countless Jewish and community causes. His plaque was presented by Elliot I. Levitt, last year's winner.

Edward E. Grusd, Editor of *The NJM*, was guest speaker.

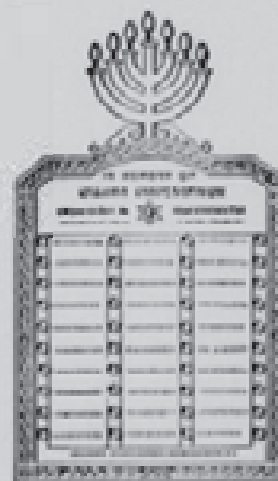


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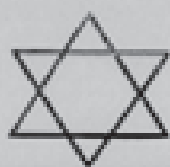
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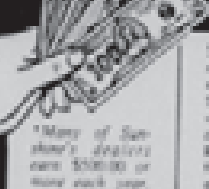
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CANADA DEMONSTRATES NORTHERN HOSPITALITY



Delegates leave Montreal for Ste. Agathe convention. At left is Judge Moses Kove, a guest speaker. Third from right is Harry Pachter, president of Eastern Canadian Council. Others are delegates from Toronto.

The Eastern Canadian BB Council has proved that "Northern Hospitality" is as warm as the southern brand. When it held its 67th semi-annual conference at Ste. Agathe, the transportation committee boarded the train 30 miles out of Montreal and greeted the delegates. A band, a photographer, and refreshments were on hand when the train reached Montreal—and special buses which took the delegates to Ste. Agathe. Arriving there at 2 a. m., the tired visitors were greeted by members of Laurentian Lodge, armed with more refreshments.

The conference banquet was a tribute to Saul S. Berlin, executive secretary of the Council for 10 years. A class of nearly 1,000 new members was named in his honor, and more than 1500 trees will be planted in his name in the BB Martyrs' Forest in Israel. A congratulatory message was received from Prime Minister John Diefenbaker of Canada, and awards were received by Mr. Berlin from the Navy League of Canada and the Jewish National Fund.

ARMY ENGINEERS BUILD BRIDGE AT BB CAMP

A bridge built by good will has been dedicated at the B'nai B'rith Camp near Ste. Agathe des Monts, Quebec. Royal Canadian Engineers did the job over a period of several weekends during their training period, thus sacrificing those weekends away from their families.

Montreal's Mount Royal Lodge has operated a camp for boys since 1921, but more recently decided to let girls enjoy the camp, too. A hundred acres on the other side of the lake were acquired—but there was no bridge! But Lt. Col. George Paradis, Commanding Officer, 3rd Field Engineer Regiment of the Royal Canadian Engineers, met with the lodge of-



Royal Canadian Engineers volunteer their time and skills to build a bridge for the BB Camp for Underprivileged Children near St. Agathe, Que.

ficers—and the result is a fine timber and steel bridge.

"This is not the first time," declared Col. Paradis, "that our regiment has been delighted to donate its efforts for a worthy cause. In this case the success of the operation was helped considerably by the generous donations of materials and assistance by the camp officials and the officers of B'nai B'rith."

DAN LODGE GIVES BLOOD

All members of Dan Lodge, Charleston, S. C., will receive free blood transfusions in case of need during the coming year because the group as a whole contributed enough pints to the Red Cross to equal 35% of its membership. Moreover, their



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The plaque won by "The Scroll" of Montreal's Lower Canada Lodge in The NJM's national BB bulletin contest was presented at a gala meeting of the lodge. The bulletin won first place in the men's printed division of the contest. Fred Laxer (c.), is co-editor of "The Scroll" with Arnold Hollinger, not present when picture was taken. At left is William L. Miller, lodge president, holding award won by the bulletin in the District No. 1 contest. In middle is Peter S. Wise.



Barney Ross, former boxing champ and World War II hero, held a packed meeting of Long Island Lodge spell-bound with a talk on his life. His biography, "No Man Stands Alone," recently appeared; it was co-authored by Mr. Ross and Martin Abramson, both members of New York's Sports Lodge. L. to r.: Dr. Jerome Gilbert; Mr. Abramson; Samuel A. Roberts, president of L. I. Lodge; Barney Ross; and David Baitch.

immediate families are also entitled to receive blood. Dan Lodge likes this deal so much it now plans to have an annual Blood Donor Day.

COAST TO COAST

Guardian Lodge, of New York's Far Rockaway, rented a restaurant for four weeks on the boardwalk, and showed educational films on ADL, aid to Israel, youth, and other B'nai B'rith programs to capacity audiences every night, as a prelude to its current membership campaign. . . . In California, Burbank Lodge & Chapter, Benmar Hills Lodge & Chapter, and Toluca Lake Chapter presented 750 ADL calendar memo-books to the Burbank schools. These memo-

books show all the important holidays of all faiths as well as of the State and nation, so that the schools can plan their programs without injury to any group of students.

In Pennsylvania, Reading Lodge and Lebanon Lodge presented two shoe-repair machines to the Wernersville State Hospital, so that veterans there can engage in vocational therapy and learn a trade at the same time. . . . Portsmouth (O.) Lodge has "adopted" the Chillicothe Veterans Hospital, where it is serving all the patients, and not just the Jewish veterans. However, a dozen Jewish patients were brought to Portsmouth for Rosh Hashonah services, followed by a lodge dinner.

Medford (Mass.) Lodge did not leave all the work to its membership committee: all the members of the lodge pitched in and helped. Result: in this small community, the lodge was able to sign up 35 new members—a 50% increase in membership! Recently the lodge sponsored one of 30 buses which carried some 1400 youngsters to a big league baseball game, as part of a community project undertaken by the police department. . . . York (Pa.) Lodge sponsors the York Youth Symphony Orchestra, in cooperation with the York Symphony Orchestra. A. Reginald Fink, an outstanding local musician, has been named director of the youth orchestra.

Highland Park Lodge of Los Angeles and Temple Beth Israel, jointly sponsored a meeting at which City Councilman Edward Royball, on his return from a trip to Israel, reported his impressions of that country. . . . For the 10th consecutive year, M. N. Dannenbaum Lodge of Gonzales, Tex., paid its District dues in full before Jan. 1. . . . Top wrestlers in the east competed at a charity program sponsored by Waterbury (Conn.) Lodge. A recent speaker at a Waterbury Lodge meeting was Rear Admiral F. B. Warder, commander of the Atlantic submarine fleet.



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Personalities

BELLEFAIRE HONORS SIDNEY G. KUSWORM

Sidney G. Kusworm, Treasurer of the Order, was honored at the 89th annual meeting of Bellefaire, in Cleveland. He has been on the Bellefaire board of trustees for 40 years, during which time he has seen it grow from an orphanage to a treatment center for emotionally unhappy children.

Maurice Bisgyer, Exec. V. P. of B'nai B'rith, came from Washington to deliver the principal address at the dinner where tribute was paid to Mr. Kusworm, and Alfred A. Benesch, of Cleveland, past president of District No. 2, presented the honored guest with a resolution on behalf of the board.

Bellefaire as it was years ago, when it was an orphanage, was seen over nationwide TV on Tuesday, Dec. 17, at 9:30 p.m., EST. The program, "Telephone Time," presented a show called "The Frying Pan," set in an orphanage which has been identified as the old Cleveland Jewish Orphan Home, now Bellefaire.

64-YEAR MEMBER AIDS BB-MONSKY FOUNDATION

Charles Friedberg, of Pittsburgh, who has been a member of B'nai B'rith for 64 years, has sent a check for \$100 to the BB-Henry Monsky Foundation, with the following letter: "It is surely my pleasure to participate in your worthy cause. In my opinion, BB stands for the greatest humanitarian institution in the world. As a life member (I joined Shar Sholem Lodge in 1893) I am ready and willing to participate in your noble cause. May God bless you all."

HAIL EDITH KORNBLEET IN HER OWN HOMETOWN

More than 700 members of the four lodges and five women's chapters in Greater Kansas City attended a testimonial dinner for Mrs. Hy Kornbleet, President of the BB Women, and hailed their local girl who made good. Joining in the congratulations from afar were Ex-President Harry Truman, who sent a letter, and President Philip M. Klutz-



Bellefaire honors Sidney G. Kusworm at trustees' meeting. L. to r.: Frank E. Joseph, chairman of trustees; Maurice Bisgyer, Exec. V. P. of BB, guest speaker; Mr. Kusworm; Alfred A. Benesch, BB leader and vice chairman of trustees; and Alan S. Geismar, president of the board.



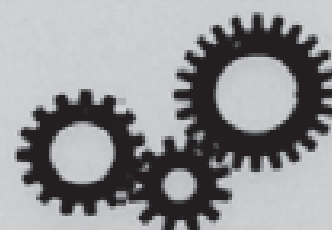
New Jersey's Lakewood-Judean Lodge honors its oldest member, Herman Henry, 98, at its annual breakfast. Mr. Henry may be the oldest Ben B'rith in the world, and has been a member for 40 years. Shown with him are Dr. Irving Zagorin (l.), president of the lodge, and Adolph Klingenstein, secretary.

nick, who sent a tape re-ordering which was played at the dinner.

Leonard Belove, 1st v. p. of District No. 2, narrated a kind of this-is-your-life music-script, written by Mrs. David Sporn, and the Mayors of Kansas City, Kans., and Kansas City, Mo., gave Mrs. Kornbleet the keys to their cities. The governors of both states sent citations to her, and she was praised by heads of local organizations. The superintendent of schools of Kansas City, Kans., where she once taught, declared she had been one of the finest teachers in the system.

Jacob Shemano, past president of Dis-

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trict No. 4, added to his numerous community activities when he was appointed by Mayor Christopher to be a member of the San Francisco Housing Authority. A graduate of AZA, he has long been prominent in the JDA, UJA, ADL, and a host of local agencies. . . . **Herbert Schiffan**, a member of Asheville (N. C.) Lodge and a pre-war refugee from Germany, has donated six gallons of blood to the Red Cross since the war.

Students Haven't Changed

(Continued from page 11)

story is the same everywhere: they are talking about subjects of an intellectual nature and they know what they're talking about.

Knowledge gained in college courses is brought into play. Issues such as the Supreme Court decisions, and contemporary movements in literature, are avidly discussed. Is Dr. Hofmann aware of the work done by the National Student Association during the Hungarian crisis? The

fact that students are intimately involved with intellectual affairs is substantiated by the fact that magazines of a definite intellectual character offer special rates to students.

Dr. Hofmann charged in his article that "the grandeur of a Jewish state . . . fails to move the average Jewish student in any noticeable way. He did not even respond to the recent Israeli-Egyptian conflict." Let us first point out that what was said in the preceding paragraph certainly applies to Jewish students. As for the alleged apathy during the Suez crisis, in our experience the *exact opposite* was true. Arguments ranged far into the night. The situation was discussed in classrooms, too. We have been assured that similar interest was expressed at many other schools. Formal debates on the subject were held at the University of Minnesota.

Dr. Hofmann's statements concerning the lack of intellectual achievement by today's Jewish students are not backed up by one solitary fact. As college admissions increase, a larger percentage of Jewish students are entering college. The select group could get in in the past, but those who were not "intelligentsia" could not.

The latter are entering now, and as would be expected, they are not getting top grades. The honor grades can go to only a few; the remainder, no matter what their intelligence, are in the fictitious "average" category.

We take exception to Dr. Hofmann's observation that the waning influence of Jewish tradition is largely due to lack of acquaintance with it, rather than to any willful rejection of it. We know many Jewish students who have grown up in the Jewish way and who—upon being presented with the spectrum of values, beliefs, and practices (something that the culture-centered Jew of an earlier day was not)—have rejected the traditional Jewish practices because they found them unreal. Perhaps Jewish tradition can be made meaningful, but when it is not, the student is not at fault but rather the teachers or, we respectfully submit, the creed.

As for intermarriage, we can only suggest the *single rational* "weapon" with which to confront any youngster bent on it, namely, the problems of conflict in beliefs, practices, and education of offspring which might arise. Most Jewish students are keenly aware of this, through parental guidance, talks with guidance counselors, and psychology and sociology courses. What Dr. Hofmann seems to propose is actually an irrational commitment to "Jewish heritage." If no rational objection exists to marriage between two people in love, let them be married.

Dr. Hofmann has adopted the old device of stating his opinions as facts. He

GROSSINGER NEWS-NOTES

DR. SELMAN A. WAKSMAN, winner of the 1952 Nobel Physiology and Medicine Prize for his discovery of streptomycin, recently vacationed with his wife at Grossinger's. When the scientist was introduced one evening in the Terrace Room, fellow guests rose as one in a thrilling tribute to the great man and gave him a thunderous ovation.

Dr. Waksman is the second Nobel prize winner to sojourn at Grossinger's within a few months. Not long ago, Dr. Ralph Bunche, winner of the 1950 Nobel Peace award, vacationed here.

MARTIN ABRAMSON who collaborated with Barney Ross in writing the latter's autobiography, "No Man Stands Alone," was here with his wife, Marcia, last week. Marty told us that many people who have read the book like it so much that they are giving copies to their friends as gifts.

GRETA THYSEN, a delightful bit of Danish pastry, was the cynosure of all eyes the other day as she skated on the outdoor artificial ice rink here. Greta, who's a blond beauty, soon will be seen in the motion picture "Beast of Budapest."

CELEBRATES—New York State Supreme Court Justice Isadore Bookstein and his wife celebrated their 44th wedding anniversary at Grossinger's the other day.

HONEYMOONERS—Jack and Trixie Wachtel of New Rochelle, N. Y., are among the happy newlyweds who are starting married life with a honey of a honeymoon at Grossinger's.

SAM'S SONGS—Songwriter Sammy Gallop, who gave us such hits as "Elmer's Tune" and "Somewhere Along the Way," vacationed last week at Grossinger's with his wife, Sylvia.

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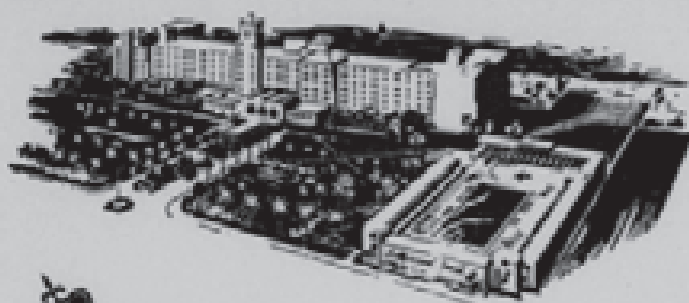
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mentions that nonexistent convenience, the "average Jewish student," no less than 17 times.

In regard to his statement that "what is needed is an affirmation of faith of the type uttered by the Israelites at the foot of Mt. Sinai," we do not believe that the situation should be dealt with in terms of biblical oratory or emotional appeals. If Dr. Hofmann, where he is accurate, made as full use of reason as of alarm, perhaps the unsettling, sometimes disconcerting effects of change would reflect bright prospects for Jewish youth.

PHILIP W. LOWN

(Continued from page 9)

ized, were national in scope. Moreover, he was beginning to sense the inadequacy of Jewish educational effort if confined solely within the framework of formal education on the elementary school level. The awareness that the quantitative attainment in the field of Jewish education (rise in enrollment, better school buildings, etc.) might result in complacency, led to his association with the B'nai B'rith Hillel Foundations and the American Association for Jewish Education. The former endeavors to cope with the problem of Jewish education for college students; the latter endeavors to study all phases of the education problem in America, and help the community find the best means for its ultimate solution. In spite of his innumerable commitments to other agencies, he set out to give his foremost attention

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to those organizations engaged in significant educational projects on a nation-wide scale.

When Mr. Lown became president of the American Association for Jewish Education, he found out very soon that the most pressing problem in Jewish education is the shortage of competent educational personnel. As he wrote in an editorial in *Jewish Education*: "Many Jewish communities have spent in recent times millions of dollars to erect up-to-date school buildings with all the necessary facilities. But what benefits can be derived from these splendid structures, if there is not an adequate supply of qualified teachers to fill these modern classrooms?"

He lost no time in alerting the American Jewish community to this great danger which threatens our religio-cultural life. Together with Mr. Michael A. Stavitsky, well-known Jewish leader from Newark, he helped organize the Second National Conference on Jewish Education, held in 1954. At this Conference the American Association for Jewish Education received a mandate to study the teacher problem in all its ramifications and to convene a special emergency conference to present the data and to evolve ways and means to cope with the critical problem of teacher shortage.

For more than two years Mr. Lown worked diligently with the committee, headed by the late Dr. Leo L. Honor, in the preparation of all the necessary materials and in arranging the Third National Conference on the Manpower Crisis in Jewish Education, held in Washington in November, 1956. It succeeded in devising plans for stop-gap and long-range measures for the solution of the most pressing problem in American Jewish education.

The plan of action adopted at this historic educational meeting called for the establishment, by the American Association for Jewish Education, of a permanent national Committee on Teacher Education and Welfare to deal with all matters relating to teachers on a year-round basis: a nation-wide scheme of fringe benefits and pensions for all Hebrew teachers; an effective program of recruitment of needed manpower (in cooperation with other agencies); an enlightened campaign to widen the teachers' professional services and thus secure higher salaries for them; and a program for professional growth.

Mr. Lown sparked the efforts of his co-workers on the committee for the immediate and effective implementation of these plans. The permanent Committee on Teachers Education and Welfare has already got down to work and there is every reason to believe that the impact of its activities will be felt far and wide.

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tion to this emergency problem in Jewish education, Mr. Lown has remained attentive to all other aspects of the Association's program, and has enlisted the support of community leaders to view the educational endeavor of local, regional and national agencies as their personal responsibility. His leadership has the rare quality of stimulating and inspiring both lay and professional workers to redouble their efforts in making Jewish education the cornerstone of Jewish personal and group life in America.

REMEMBER THE DAYS

(Continued from page 7)

Society and through its regional affiliates. Mention has been made of the first three presidents. Their successor was Lee M. Friedman, a Boston lawyer who filled his home and his professional office with rare pieces of historic interest and who published several volumes of original studies in American Jewish history. Following him came Salo W. Baron, Professor at Columbia University, author of monumental works of Jewish history, as well as the present writer. Professor Jacob R. Marcus is the current president. Some others who gave a lifetime of service to the Society have been Albert M. Friedenberg, Max J. Kohler, George Alexander Kohut, Samuel Oppenheim, and Leon Huhner.

In conclusion we may recall the words of Oscar S. Straus in his first presidential address, when he invited the American Jewish community to come to the support of the American Jewish Historical Society:

Every nation, race and creed which contributed towards building up this great continent and country should, from motives of patriotism, gather up its records and chronicles, so that our historians may be able to examine and describe the forces that our national and political existence have amalgamated.

To all kindred spirits, interested in preserving the records and memorabilia of the American Jewish saga and in furthering basic American Jewish historiography, the American Jewish Historical Society extends a most cordial welcome to participate in the noble tasks to which it is dedicated.

GEORGE WASHINGTON

(Continued from page 7)

Jews in the Colonies then. Some few are mentioned in records of the 17th century, but there was no organized Jewish community in Virginia, Washington's home state, or colony, until the latter part of the 18th century when, in 1790, the Hebrew Congregation of Richmond joined

the congregations of Philadelphia, New York, and Charleston in congratulating Washington upon his election as first President of the United States.

Nevertheless, Washington did manage to meet and deal with scores of Jews before the Revolution, for considering that there were comparatively few in a total population of three million, the Jews were overwhelmingly on the side of the rebels and against the Tories.

One of the little-known facts about Washington is that in 1777, while the Continental Army was encamped at Peekskill, N. Y., he issued a remarkable broadside in which he called upon his troops to live up to the standards of cleanliness maintained by "a great army" of the "Children of Israel . . . that continued forty years in their different Camps under the Guidance and Regulations of the wisest General that ever lived." But Washington did more than talk in generalities. He quoted chapter and verse from the Bible, stressing those Mosaic practices of which he approved!

This attitude is not too surprising when it is remembered that a group of brilliant and brave Jews were on his staff.

Manuel Noah, the father of Mordecai Manuel Noah, the idealist and playwright and Tammany Hall leader, who dreamed of a Jewish State long before Herzl, was an aide-de-camp on Washington's staff. Noah was, moreover, a dedicated patriot and sacrificed his fortune on behalf of the Revolutionary cause.

Washington's confidential aide-de-camp was Col. Isaac Franks. When the Federal Government fled a yellow fever epidemic in Philadelphia and moved to German-

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town, Washington moved into Franks' home.

Another Franks, David Salisbury, played an important role in the Revolution and was one of the most trusted men on Washington's staff. He was, first, on the staff of Benedict Arnold and was himself arrested in connection with Arnold's deeds. But Franks was exonerated, and so fully did Washington trust him, that he sent him with secret dispatches abroad. Later, Franks effected a treaty between Morocco and the United States.

There were other Jews who made their presence felt around George Washington. One of them was Major Benjamin Nones, who led a "Hebrew legion of four hundred men attached to Baron de Kalb's command." And, of course, there was the great Haym Salomon, often called the financier of the Revolution. The story of Salomon has been told and retold, for it is clear that his financial aid, in the darkest hours of the Revolution, kept the rebellion alive. Yet, the relationship between Salomon and Washington has never been truly established, and it has disappeared in the haze of time.

There is, too, the case of Rabbi Gershon Mendes Seixas. He was born in New York in 1745, and in 1768 became the chazzan, or cantor and religious official, of Congregation Shearith Israel in New York, the oldest Jewish congregation in America. At a time when most Christian ministers supported the Tories, Seixas spoke out openly and bravely on behalf of General Washington and his men. In 1775, when it appeared that the British would occupy New York City, Seixas persuaded the congregation to close its doors. Five days before Washington evacuated the city, the members of Shearith Israel, under Seixas' influence, packed up the Torah Scrolls and, in effect, shut down the synagogue. The congregation moved to Philadelphia and Seixas to Connecticut. A few years later, he accepted a call to Philadelphia and thus established the famed Mikveh Israel congregation there. After the Revolution, Seixas returned to Shearith Israel and became one of the founders of Columbia College and served for thirty years as a trustee.

It is not surprising that Seixas was one of 13 ministers to participate in the inauguration ceremonies for George Washington, or that the first President wrote his historic letters to the existing Jewish congregations of the time and expressed himself as a warm and understanding friend of the Jewish people. Surrounded as he was by Jewish officers, aided financially by Salomon, supported by Seixas and other brave patriots of the Jewish faith, George Washington knew the caliber of the handful of Jews living in the Colonies in those days. And he was grateful to them, just as they saw in him a friend of liberty and freedom.

A JEW FILLED WITH SELF-HATRED

REMEMBER ME TO GOD, by Myron S. Kaufmann, (Lippincott) 640 pp., \$4.95.

Each season seems to produce "the Jewish novel" of the year. Not too long ago it was Herman Wouk's "Marjorie Morningstar." Then came "The Last Angry Man." And now we have "Remember Me To God," by a 36-year-old Associated Press reporter, which is concerned for a full 640 pages with an obnoxious Harvard Jew who wants to pass over to the Christian fold so that he may shed everything Jewish.

Thomas Wolfe was long criticized for anti-Jewish bias because of some of the Jewish characters in his novels. Myron Kaufmann makes Wolfe seem like a passionate lover of Jews, yet there is little criticism of him as an anti-Semite. That is because Mr. Kaufmann is Jewish.

I stress this because many of his readers insist that he has written impressively about a segment of the American Jewish population—and don't Jews have the freedom to describe their own people, even if the over-all portrait is unfriendly? No one argues against Mr. Kaufmann's right to give us a crew of unpleasant, ineffectual, tortured Jews, but one is equally free to say this and to wish the picture were more balanced.

The "hero" of "Remember Me To God" is Richard Amsterdam who, in order to advance himself socially at Harvard, tries desperately to strip himself of every "Jewish characteristic." He keeps a journal which is full of snide remarks about "Yids." He rejects a girl friend because he overhears someone at a party suggest that she looks Jewish. He sets out to



marry a Christian girl and accepts her father's suggestion that he embrace Christianity. When he is turned away by the minister for the simple reason that he cannot accept the concept of Jesus, he is left suspended in mid-air. He finds temporary evasion of his problems by going into the army.

Richard's father, a former butcher and now a minor judge, is incapable of convincing his son of any of the virtues of Judaism. There is a scene between Richard and his rabbi, in which the latter is drawn as a pompous spiritual leader, with Richard as his superior in theological knowledge. The family's Jewish refugee maid is a bitter, mean, bothersome woman. Richard's sister stammers, is oversensitive, and stumbles into a coarse near-affair with an ignorant soldier. His mother is a whining, unpleasant woman. And so it goes.

Mr. Kaufmann is talented as a novelist, for he keeps his overlong story moving, and his characters, unpleasant though they are, come to life. He has been quoted as having said that Jewish writers have the right to depict "bad" Jews and that that doesn't hurt us. True enough, we have survived more than the Myron Kaufmanns.

HAROLD U. RIALOW

THREE DIFFERENT KINDS OF LIVES

TAKE MY LIFE, by Eddie Cantor. With Jane K. Ardmore (Doubleday) 288 pp., \$3.95.

NO MAN STANDS ALONE, by Barney Ross and Martin Abramson (Lippincott) 256 pp., \$3.95.

I LOST A THOUSAND POUNDS, by Jan Bart as told to Barney Ruben (Oceana) 237 pp., \$3.95.

Readers of these three life stories will immediately notice two things: all three stars are aggressively proud of being Jews, and not all ghost-writers are equally gifted (Eddie Cantor was most fortunate, Jan Bart least).

All three of these well-known figures stress in their books that their Jewishness has had a lot to do with the kind of people they are. Eddie Cantor and Jan Bart devote a great deal of space to their work on behalf of Jewish philanthropies and Israel. Barney Ross, the son of an Orthodox, scholarly grocer who was killed by hoodlums in a holdup soon after Bar-

ney's Bar Mitzvah, claims that Judaism helped him over the huge obstacles erected by his drug addiction.

Apart from the "Jewish angle" of these books, each tells an unusual tale. Eddie Cantor's life has been the most successful and famous. And he does not become coy when he gets around to judging his fellow stars in this book. His account is so detailed that it mentions the great number of Jewish comedians, singers, actors and actresses who contributed to America's entertainment history. Because Cantor is always cognizant of his humble beginnings and of the hell he got when he needed it, he writes with more than average understanding of his "schnorring" activities and the vast sums he has helped raise for Israel and American philanthropies.

Barney Ross, too, has lived a difficult life, but in the main a worthy one. When his father was killed, he drifted about Chicago and soon stumbled his way into boxing. He won the lightweight and welterweight titles. But he lost his money on slow horses, and when he lost his welterweight crown to Henry Armstrong in 1938, he was just a broke ex-fighter. When war broke out, he joined the Ma-

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rines and became a war hero—and later a drug addict, in an effort to ease the pains of war-inflicted disorders. How he beat the habit is a familiar tale. But his attachment to Judaism and what he studied in the Jewish field, is less known.

Jan Bart's lightly-told "I Lost a Thousand Pounds" is a mixed offering of how the entertainer has been fighting overweight all his life and how he has managed to earn a living as a singer. A warm-hearted man, Jan Bart has become popular in the Jewish field, and in recent years has become a sort of singing fundraiser for Israeli causes. The most amusing and enlightening chapters of his book deal with how he helped sell Israel Bonds at many testimonial dinners. The material on the borscht circuit, the way in which Bart moved from the Major Bowes amateur hour to bigger stages, and his gradual involvement in fund-raising make a rather unusual story—modest, but pleasant.

HAROLD U. RIBALOW

PROSE AND VERSE ON THE BIBLE

MIRROR OF MANKIND, by Louis A. Gann (Maran Press) 125 pp., \$3.50.

As a youth in eastern Europe, Louis A. Gann studied at a yeshivah, and dreamed of becoming a rabbi. But he

came to the U. S., where changed circumstances caused him to abandon the idea. Over the years he became a successful businessman in Baltimore.

But he never lost his love for Jewish learning, and he became what used to be an ideal in the Jewish life of olden days—the layman steeped in Yiddishkeit. As an avocation he pored over the Bible, and wrote many poems it inspired in him. He also wrote prose reactions to it, especially to the Book of Genesis, and these were filled with wit and humor. Many incidents in Genesis tickled his funnybone, and he wrote humorous essays in which he incorporated this humor. But over it all he cast the spell of his own love for the Bible and for Torah generally.

He has now issued this material, properly edited, in book form. The first half of the volume consists of his articles on Genesis; the second half, of verse inspired by or having some relation to the Bible as a whole. He makes no pretense of being a biblical scholar; his book should be read not for scholarly purposes, but for enjoyment and moral instruction.

Mr. Gann has been a member of B'nai B'rith for over 40 years, and several of his poems are devoted to the Order. One of them, "The Menorah," hangs framed in the new B'nai B'rith Building.

If this book whets the appetite of its

readers for the Bible itself, it will have served a fine purpose. If not, it will still enliven an hour for many people who will enjoy dipping into it for a chuckle, a bit of inspiration, and a taste of Torah.

EDWARD E. GRUSD

BOOKS IN BRIEF REVIEW

JEWISH BOOK ANNUAL, Vol. 15, 184 pp., \$3.—Like its predecessors, published by the Jewish Book Council, this volume is full of good, solid articles: on the fate of the Jewish book under the Nazis, by Philip Friedman; on the tragic fate of Yiddish writers in Russia, by Alexander Pomerantz; on contemporary American Jewish poetry, by Charles Angoff; on American Jewish translations of the Bible, by Barnard J. Tamberger; and many other items.

THE WORLD OF MOSES MAIMONIDES, by Jacob S. Minkin (Yoseloff) 448 pp., \$6.—Dr. Minkin here combines in one large volume a scholarly analysis of the works of Maimonides, a description of the great philosopher's life and times, and many selections from his actual writings. An excellent book on the subject, especially for laymen.

KILOMETER 95, by Herbert Russcol and Margalit Banai (Houghton Mifflin) 335 pp., \$4.—Almost as up-to-date as a recent magazine article is this novel of tension in Israel on its borders with its Arab neighbors. A former terrorist, the hero tries to find himself during "peace" time by working on a farm, but succeeds only when he meets the right girl. The colorful life of Israel today is the background.

ADVENTURE ON MANHATTAN ISLAND, by Abraham Burstein (Jonathan David) 128 pp., \$2.95.—Written for children up to 14, this story deals with "the first Jewish boy in America" and his adventures as part of the original Jewish settlement at New Amsterdam from 1654 on.

THE LIVING TALMUD (Mentor) 248 pp., 50¢.—This paperback is an original book, not a reprint. With a long essay on the Talmud by Dr. Judah Goldin, who also selected and translated the excerpts and commentaries, it is a valuable handbook on "The Wisdom of the Fathers" for those who cannot read the Talmud in the original.

TEHILLA AND OTHER ISRAELI TALES (Abelard-Schuman) 271 pp., \$3.50.—Here is a harvest of short stories by modern Israeli writers. The tales deal with a whole panorama of life in Israel, from the humorous to the somber and touching. A good sampling of current Israeli literary activity.

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AH-ZAY VEE GE-VINCH-EN!

I hope I am not starting the new year off by irritating a few readers of this gazette who might look with disfavor (or could it be with dismay?) on any use of a Yiddish word or phrase in these pristine pages. Actually, I don't know why this *should* miff any of my fellows; I don't see any Frenchmen going into a tailspin about *c'est la guerre*, *cherchez la femme* or a thousand other pungent Gallic phrases that are stock in trade with word jugglers. Ditto for Spanish, Italian and German phrases that crop up in our everyday speech and print . . . I have yet to hear of The Ancient Order of Hibernians stopping merchants from unfurling "*Erin Go Bragh*" flags on St. Patrick's Day!

Anyway, I started out to use this page to extend my greetings to all the readers of N.J.M. . . . even to those who have never been to *The Saxony*! I was trying to figure out how to put into even slightly-new words the traditional wishes for a happy, healthy, prosperous New Year, and I remembered the well-seasoned old expression:

"AH-ZAY VEE GE-VINCH-EN!"

Translated freely, this means that whatever it is you wished for has come out just exactly the way you wanted it . . . the way you dreamed it, planned it, desired it, hoped for it. When you get right down to it, that's exactly what I wish for all my friends, relatives, customers . . . in fact, for everybody in the world except those who are wishing for the kind of world we in the United States *don't* want! I wouldn't object to their wishing that kind of a world for *themselves* . . . that's their privilege . . . but the trouble is they insist on wishing *their* kind of world for *me* . . . and I don't go for that!

Anyway . . . for 1958 the best I can wish is that the year will come out as you are hoping; that your health is good and your business not too bad, that your son comes home from service, your daughter gets married, your golf score improves, and you are able to get away to *The Saxony* for a few weeks this winter; the way you've been working, you need it!

And at *The Saxony*, I think you'll find, just as most of our guests have found, everything "*Ah-Zay Vee Ge-Vinch-en!*" Whatever it is that you wish for in a luxurious, comfortable, smooth-running hotel of eminence, completeness and good taste . . . you will find it at *The Saxony* just the way you wished it.

That's about all I have to say about my *hacienda* in the sun; if you don't know the attractions of *The Saxony* . . . its wall-to-wall comfort, its Aladdin's-lamp service, its national reputation for food that **DESERVES** to be called "*cuisine*" . . . I repeat, if you don't know all this by now, what can I tell you? All I can say is: I hope that by the time you are reading this I am able to get down there *myself*; sometimes I feel like the cobbler who can't turn out shoes for his own brood . . . I wish I had time to stay in Miami Beach as much as I would like to! I know of no other place where relaxation can be so much fun!

To get back to you . . . I repeat my hope that the coming new year will bring as nearly as is humanly possible, the complete realization of your hopes for health, happiness and humanity . . . just as you wish it . . . "*Ah-Zay Vee Ge-Vinch-en.*" Translate that into any other *sprach* you choose . . . embellish it with as many different words as you wish . . . it's still the most all-inclusive way I can think of to wish you the ultimate in

A HAPPY NEW YEAR!

G. D. Sax

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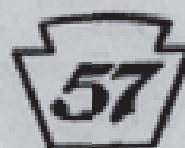
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[1958]

From the desk of

MAX HELVARG

3/19
Dear Dr. Silver -

Attached are some snapshots
I took in Miami, which
prove that my toying
with my little Minox camera
is not in vain —
provided the subject is
right.

My warmest regards —

Max

April 27, 1958

Dear Rabbi,

After having been away from Cleveland and The Temple for almost a year and a half, and speaking and thinking about you with a great deal of regret - surely, the inspiration has come over me that perhaps a letter would be appropriate.

Being far away from the city we will always consider our home, and The Temple we will always consider our spiritual home, we have our moments of homesickness which at times are quite overwhelming.

We miss being with all of our old friends and naturally our families.

We have made new friends and have joined the one and only temple in the community.

The congregation is headed by a progressive Rabbi - Harry Roth, who is greatly hampered by the diversity in thought of the members as to what is the proper extreme of religiousness.

He's doing as fine a job as any man can in a situation of this kind, but

I'm sure you know the going is rough.

We do all we can for the Temple, but it's hard to become accustomed to the customs and observances literally alien to our reformed background.

I'm not really complaining, I just wanted to give you an insight into our religious life in this community.

We are happy, healthy and looking forward to the future, but have become very sentimental about our life in Cleveland.

Our oldest son, Brad, who is 6, is attending Sunday school and enjoys it very much. Bruce, who is 4, will attend next year. Brian, who is 2, is only interested in how much mischief he can get into.

The Temple Beth Shalom naturally is the center of Jewish social life here in Middletown and so it has made us aware of the fact that we ~~we~~ could have gotten so much more out of our lives, had we done the same when we lived in Cleveland.

I suppose then, that you would consider this a very good thing for us as we have realized how important the Temple or any Temple is in the life of a Jew.

We plan on visiting Cleveland in the

very near future³⁻ and hope we will
have the opportunity of seeing you and
Mrs. Silen and Rabbi Spring.

We'll never be able to express our
gratitude and pride in being affiliated
with such a fine temple and having
a Rabbi who was so inspirational to
Benmy, through his childhood, to both of
us during our married life, and who
will continue to inspire us although we
are away.

Perhaps, someday, we may be able to pick
up our lives in the city we knew best, and
then there will be no need for any letters.

Fondly

Ben and Irene Miller

505 Fulton Lane
Middletown, Ohio

Dear Rabbi Silver,

Ever since I left Cleveland
(16 years ago) to follow my hus-
band around in the army -
The Temple has sent me Bulletins
and they've kept me in touch -
The last time I wrote to you,
I'd just missed Danny at
Yokosuka Naval Base - it
must give you a great deal
of "naches" to have him with
you now.

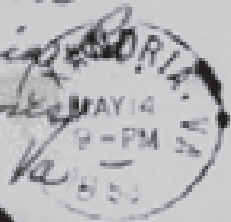
I'm writing for two reasons,
first, so that you can have my

Mrs. Wm. V. Gordon

3830 Lancaster

Race Hill

Alexandria, Va



new address & I can get the Bulletin again - and Second and most important we are going to have a "Simca".

My mother was in your first Confirmation class (Eisella Schenberg) - you married my mother & Dad - (Charles Mitzman) you confirmed my brother Newton & me - you married Bill & me and now our oldest daughter is to be confirmed. I wish you could be here ! ! !

I have taught Sunday School all over the United States & Japan - in fact in 1947 I helped Chaplain Eddie Elenbogen start the first religious School there ^{in Tokyo} - when we went back to Japan in 1954 I again went to work in Yokohama (with Bill Loman & my cousin J. Waldman - they'll be proud of me!) and our children have attended all of these schools.

Gail is the only confirmand & the Chaplain is very old today so this promises to be a most unusual ceremony - She has been teaching

The first grade in Sunday School - last year with Col. Henry Tavel in Japan - & this year at Ft. Belvoir, Va. She has studied for her confirmation on Tuesday evenings - We are very proud of her.

We have a son, Charles, who will be twelve in July - & he is studying for his Bar Mitzvah, a daughter Helen, 6, whose only claim to religious fame is that she fell in love with ^{her} Bernice Martin while he was in Japan, and a son Edward, 2 1/2, who keeps me "Bumch Licht" every Shabbas.

IV

While I seem to be "crowing"
 about our wonderful family -
 actually, all of our happiness
 is a feather in your cap!
 Yours Miss Bernan who made
 me learn to love Jewish
 music, Miss Rutkin who helped
 me to love Jewish literature,
 Rabbi Luzzatto, Rabbi Harris, Dr. Luzzatto
 who made me think and learn
 to be proud of our heritage - all
 of you made it possible for me
 to create a Jewish family - in
 the army where it is so difficult -
 where it would be much easier
 to assimilate - and I am very
 grateful - my children are the
 fruits of the learning that you

inspired - Thank you.

We have been back in the United States since last June - we are living in Virginia - (the Washington Area). This is all the General Staff at the Pentagon, Deputy C/S for Logistics Office. He enjoys his work very much and he goes to kind of Maryland Classes three nights a week.

I was the principal of the Nursery School in Yokohama during our last tour there & I worked as Asst Librarian at the Ft. Belvoir Elementary School Library until the first of the year, 1960. (I'm waiting at the Dental Clinic for Chuck - that's why when I ran out of ink, I had to change colors, Saddy.)

I do hope that if your many duties bring you to Washington, you will call on us.

Just as another item that might interest you - My father looked very much like Rabbi Brickner - & for the High Holy Days this year we attended Baglow's Services - although he doesn't even know me, it was very strange to sit there & watch a man who looked like more like my brother than

My own brother does - it was
like the feeling I had when I
walked into a meeting in
Pittsburgh, Pa - in 1952 & thought
that the picture my mother has
of you at the time of her con-
firmation - had come to life -
it was your nephew, Harold, who
looks and sounds so much like
you!

That's all the rambling for
now, my fond regards to Mrs.
Silver and your family - and
to those old friends and teachers
who might still remember.

Mrs. W. H. Gordon
3830 Pleasant St.
Rose Hill Farms /
Alexandria, Va.

Sincerely,
Eudice Gordon

Article for Universal Jewish Encyclopedia Supplement

July, 1958

SILVER, ABBA HILLEL. In 1943 Dr. Silver was called to the leadership of the Zionist movement in America. Thereafter, his biography and the history of the struggle for Israel's establishment become inseparable -- for any review of the momentous years that followed his assumption of the Chairmanship of the American Zionist Emergency Council brings into bold relief the decisive influence he exercised in determining the character, policies and program of Zionism in its most crucial period.

The Silver era began when the movement was passing through its darkest moments. While the Nazi program to exterminate European Jewry was being accelerated, Great Britain continued to bar Jewish refugees from Palestine and no voice had yet been effectively raised against the illegal White Paper policy. The United States -- the one power which could exert sufficient influence on its British ally -- was silent. Zionist political effort in America had reached rock bottom. The old methods of shtadlanut -- the private approaches to leaders of government by eminent Jews reinforced by nothing more than individual prominence and personal charm -- had been thoroughly discredited and had produced a series of dismal failures. Silver provided a bold new voice and a radically different program -- one based on his conviction that the Zionist movement could no longer rely on Great Britain in seeking to achieve Jewish national rebirth, that the center of the political struggle for the Jewish State would be in the United States, and that large-scale organization of American public opinion would be imperative to induce a reluctant U.S. Administration to act in support of Zionist aspirations.

There was ample evidence that an overwhelming majority of American Jewry was prepared to support the full Zionist program. The opportunity for an impressive demonstration of this fact was at hand at the inaugural gathering of the American Jewish Conference in the late summer of 1943. The resolution favoring a Jewish Commonwealth, violently opposed by the non-Zionist minority and all but abandoned by Zionist spokesmen in the name of "Unity" and in return for non-Zionist support of unlimited Jewish immigration into Palestine, was saved by Silver's powerful

plea to the delegates to reject such compromises. It was adopted by a vote of 502-4.

Silver then pressed for decisive action in Washington. The Palestine Resolution was introduced in both Houses of Congress early in 1944, but action on the measure was repeatedly delayed by interventions from the State Department and the White House. Silver shifted the American Zionist political front to the National Conventions of the Republican and Democratic parties, both of which adopted Jewish Commonwealth planks in their platforms. Subsequently, President Roosevelt was induced to affirm his support for the plank in the Democratic platform. Nevertheless, both Roosevelt and the State Department remained obdurate in their opposition to action by Congress, and the Palestine Resolution was tabled by a bare majority of the Senate Foreign Relations Committee.

The attitude of the Administration touched off a bitter policy dispute within the American Zionist leadership. Those who preferred to rely on the Administration's promises that it would, at some future date, take appropriate steps opposed action that might prove embarrassing to the White House. Silver and his supporters, on the other hand, felt that every effort should be made to persuade the Administration to withdraw its objections, especially since such opposition was diametrically opposed to the stand taken publicly by Roosevelt and his party. Unfortunately, the proponents of these two differing approaches also adopted separate and conflicting procedures. While Silver was pressing for a change of the Administration's policy on the Resolution, other Zionist leaders assured public officials in Washington that they would not press for action against the latter's wishes. The tabling of the Resolution was inevitable in the circumstances, as was Silver's resignation from the Emergency Council, which was followed by a great controversy throughout the Zionist world. Silver's supporters -- chiefly Dr. Emanuel Neumann and the top executives of the Emergency Council who resigned in protest following silver's removal from leadership -- organized an American Zionist Policy Committee which led the campaign for the recall of Silver and his militant policies. In July, 1945 -- after the wishes of the Jewish masses had been made unmistakably clear

and after subsequent political developments in Washington fully vindicated Silver's stand -- his opponents capitulated and he once again undertook political direction of the movement as Chairman of the American Zionist Emergency Council, as well as President of the Zionist Organization of America. The Palestine Resolution was reintroduced in Congress and adopted on December 19, 1945.

When the Anglo-American Committee of Inquiry -- which Silver had predicted would be employed by the British as a device for delay -- issued its report in April, 1946, Silver's representations in Washington resulted in the significant distinction which President Truman drew between the Committee's endorsement of his own recommendation that 100,000 homeless Jews be admitted to Palestine immediately, and the Committee's long-term recommendations which were inimical to Zionist aspirations. However, the British Labor Government did not act on the 100,000 and instead appointed a Cabinet Committee, the end result of which was the Morrison-Grady Report -- actually British Foreign Secretary Bevin's favorite scheme for the "federalization" of Palestine. Silver again mobilized the Jewish masses, and under pressure of an aroused and indignant public opinion President Truman was persuaded to reject it.

At the 22nd World Zionist Congress in December, 1946 Silver emerged as the chief opponent of Weizmann's proposal that the World Zionist Organization should participate in the London Conference called by Bevin and there propose partition as the Zionist solution of the Palestine problem. He attacked the partition plan which the Jewish Agency had already put forward as an error in judgment. Declaring that it was bad tactics for Zionists to have proposed partition, he categorically rejected any plan which would establish partition as the maximal Zionist position in international deliberations on Palestine, warning that this would inevitably result in the further whittling down of Jewish rights in order to arrive at a new "compromise" solution. This position--as well as Silver's outspoken support of the Resistance movement in Palestine--prevailed at the Congress. The "Silver line" was vindicated when Bevin, having been frustrated in his attempts to trap the Zionists into acceptance of his federalization plan, had no alternative but

to refer the Palestine question to the United Nations.

As Chairman of the newly-established American Section of the Jewish Agency, Silver was chiefly responsible for the preparation and presentation of the Jewish case before the United Nations. Certain that the final decision would depend largely on the position that would be taken by the United States, Silver, as Chairman of the American Zionist Emergency Council, simultaneously organized public opinion in order to convince the National Administration that it should take the lead in support of the Jewish case. His own historic addresses in the United Nations during 1947 and 1948 contributed mightily to the ultimate happy outcome and brought a new sense of pride and dignity to Jews the world over. There can be no doubt that Silver's strategy was the major factor in the achievement of the United Nations Partition Decision of November 29, 1947, as well as in counter-acting the subsequent U.S. reversal of policy and the last-minute manoeuvres of the British Foreign Office and the U. S. State Department to postpone indefinitely the proclamation of the Jewish State--manoeuvres which had ensnared other leaders, including some who were soon to become high officials of the Government of Israel and of the World Zionist Organization. Fortunately, Silver's stand was upheld by a majority of the American Section of the Jewish Agency, and in Palestine Ben-Gurion remained equally determined to proceed with the formal establishment of the State of Israel, proclaimed on May 14, 1948. Even as the State Department was still latoring to block the state's birth, Truman granted Israel de facto recognition--the welcome and decisive move for which American Zionists and their numerous supporters had been pleading. Concerning Silver's role in these great events Israel's Ambassador Eban later wrote: "We in the Israel Delegation to the United Nations are following Dr. Silver's footsteps in the field of Jewish leadership. Dr. Silver was the first to present the case of Israel to the United Nations and he was the first to announce to the United Nations the birth of Israel. Between these two great events, during months of struggle, his optimism, courage and leadership were a fitting response to the indomitable spirit of Palestine Jewry itself."

One of the great ironies of Zionist history was that internal conflict should have forced silver to resign administrative leadership of the movement almost immediately after he had achieved his greatest triumph in behalf of the Jewish people. The issues of that controversy, which had its roots in the attitude of the Israel Government toward the Zionist movement in general and American Zionism in particular, are still being debated. However, validation of Silver's stand of 1949 has been amply provided, particularly by the current leadership of the Jewish Agency which has espoused the very same position that it had bitterly opposed when taken by Silver nine years earlier. During those nine years Silver continued to render invaluable aid to Israel by his efforts as Chairman of the Board of Governors of the Israel Bond organization and by his frequent, though for the most part unpublicized, interventions in Washington at crucial moments. His no less significant contributions to the cultural and spiritual enrichment of Jewish life -- through scholarly works such as his "Where Judaism Differed" (Macmillan, 1956), through his activities as rabbi of The Temple in Cleveland, Ohio, and through his numerous public addresses and articles -- serve to reveal the basic motivation of his Zionist career: the classic impulses of Judaism.

HAROLD P. MANSON

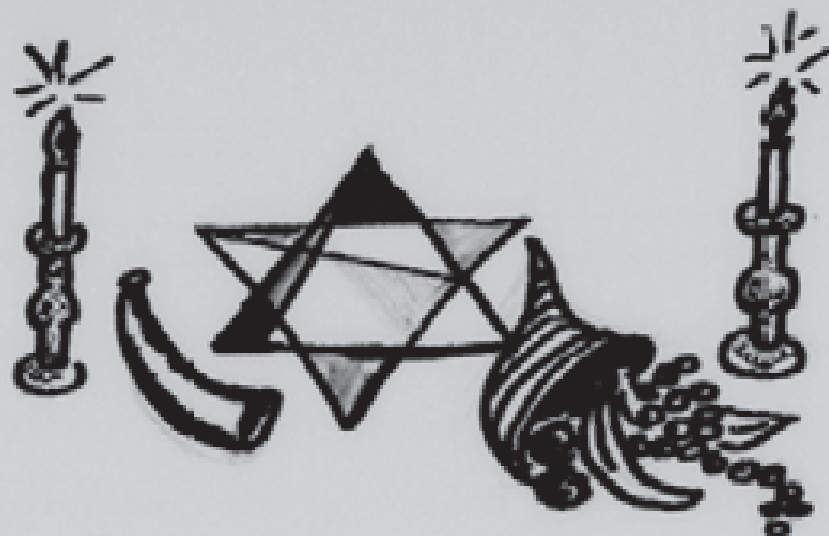
To

Rabbi Abba Hillel Silver.





*The famous and
Kind rabbi . . .*



One often thinks of a spiritual leader as being physically slight---a small person with an enormous soul. In Cleveland, Ohio, however, there resides a rabbi so large in stature that little children quiver in his presence, not realizing that their fears are uncalled for. The man I refer to is Dr. Abba Hillel Silver, whose name is familiar to every Jewish household.

For many generations, the Silver family has introduced a rabbi into the realm of religious society. Of these men, Abba Hillel Silver has been the first to become internationally renowned. He is an ardent Zionist whose magnificent orations have brought him into the political limelight, and whose firm belief that his people should have a homeland helped to bring the controversial state of Israel into being.

This is a man whose importance was acknowledged by millions on the day he gave the invocation at President Eisenhower's first inauguration: And this is a man whose humility is respected every day by those who are fortunate in knowing him.

Having graduated the Temple High School, I was indirectly a student of his for twelve years. It was from the eyes of a small child that I first viewed him, but I still feel the awe and admiration which I held for him then. I can remember my second grade in Sunday School. On occasion, our teacher would announce that Rabbi Silver would stop in the classroom that morning to hear our recitations in Hebrew. Now I trembled at the thought of performing my exercises before such a man, for I knew that, "The grown-ups call him brilliant and fancus!". When he would finally arrive, a hush would fall upon us as we watched him walk slowly to the front of the room. Rabbi Silver has a mass of gray hair, smoothed to the back of the head where it seems to form a fuzzy bush. His spectacles are the old-fashioned kind--steel framed with wire earpieces. In fact, the rabbi often interrupts whatever

he is doing to wipe those glasses and to rub gently the marks they leave on the sides of his nose. His gold watch chain, supported by a huge stomach, peeks out from his vest. His black suit, supposedly reverent in appearance, seemed, when I was younger, to be sinister and harsh. He would talk softly, however, telling us how important it was to be studious. We would then recite, terribly afraid that our Rabbi would scold us for our mistakes; or rather, that our teacher would scold us after he left the room. It is not exaggerating to say that each child probably pictured God as Rabbi Silver many times magnified.

As the years passed, so too, did my fear of this great man. It became a thrill to be admitted to the adult worship service, where several hundred people congregated weekly to pray and to listen to my Rabbi. It gradually became apparent that his visits to the classrooms filled him with affection and pride for the youngsters, not authoritative scorn. The hand that used to seem threatening when pointed at me, now appears firm with friendship. It is the hand of the humorous gentleman who whispered to me, at my Temple High School graduation, "You should have brought a cart this morning.". But ~~More~~

important, it is the hand of a man who insists on the carrying out of a few basic principles. He is devoted to study and is convinced that others should also be thus devoted. Understanding this, what I feel now is respect, not fear.

The house of worship where Rabbi Silver has had his pulpit for at least forty years, The Temple gallantly stands in the midst of Cleveland's famous cultural center. Its stone walls, high arches, and massive dome, are all a monument to Rabbi Abba Hillel Silver, for he, too, is strong and steady. A stimulating leader, Rabbi Silver has been a symbol of stability to the Congregation Tifereth Israel.

Rare indeed is the dynamic and powerful leader who also possesses the trait of humility. This characteristic is repeatedly witnessed in Dr. Silver, from the way he pauses before each sermon, scanning the faces and meeting the eyes of the congregation, to the tears that form in his own eyes when he hears the children singing "God Is In His Holy Temple". When I

was a child I never heard the "Thank-You" which he gave to every youngster upon recitation. I did not know then that Rabbi Silver would occasionally rearrange important trips, just so he could be present in the Confirmation classroom. Yes, this and more. As busy and important as he is, Rabbi Silver will often attend to matters which he would be justified in ignoring. I am reminded now of the joy which he brought to my Israeli relatives. It seems that my cousin, a brilliant boy at that, was destined to attend a mediocre agricultural school. The Rabbi, during a visit in Israel, met the boy. Through the Rabbi's recommendation and the financial aid of an aunt, the boy's dreams have been realized. Now at Efar Silver, the finest school of its kind in Israel, the lad considers himself as fortunate as a poor American boy attending Harvard.

Someday books will be written about Dr. Abba Hillel Silver, but they will most likely contain few stories such as the above. They will be crammed, instead, with facts about

his material accomplishments, for these are quite abundant.
But no matter; I shall tell my children what is really
important about him, so that they, too, will know about the
famous and kind Rabbi.

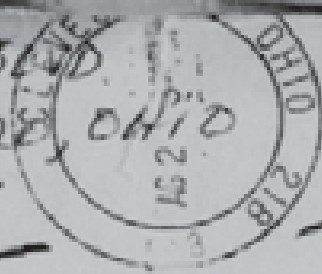
Your friend,
Joyce Hurwitz.
8/2/58



158.

IAN AKEN BLVD

SHAKER HEIGHTS 22, OHIO



Ralph B.

DR. Abba Hille L. Silver

19810 SHAKER BLVD.

SHAKER HEIGHTS 22, OHIO

POSTMAN: PLEASE DO NOT BEND.

Personal.

North Salem, N. Y.
August 15, 1958

Dear Dr. Silver -

You must know from the Cleveland press and other sources that I have been elected to the pulpit of the Fairmount Temple. I am troubled that I must write to you after the fact, since in anticipation of an interval between the invitation and my acceptance I had intended to seek an appointment with you as soon as the possibility of my coming to Cleveland had become a reality.

Strangely, however, the newspapers learned of my election before I did and the conclusion of arrangements with the congregation remains, a mere formality of exchange of letters.

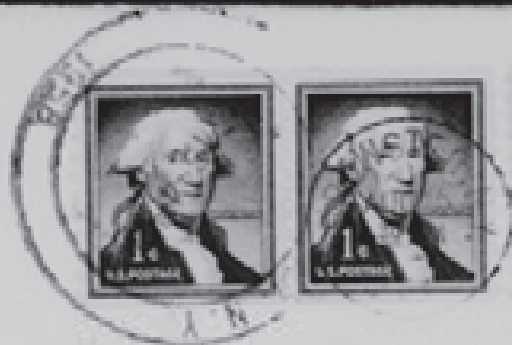
It is deeply gratifying to me to know that I shall have the privilege of working in the community led by America's pre-eminent rabbi whom I have respected since student days.

While I shall not impose on your time or your kindness, I hope that I shall frequently be permitted to avail myself of your counsel and guidance.

I trust that you and Mrs. Silver are having a pleasant summer and I look forward to the opportunity to speak with you personally on your return to Cleveland.

With warm regard

Most cordially,
Arthur Lelyveld



VIA AIR MAIL

Pensacola



Dr. Abba Hillel Silver
The Temple
Ansel Road at E. 107th St
Cleveland
Ohio

ARTHUR J. LELYVELD

• 2 WEST 45th STREET

• NEW YORK 36, N. Y.



August 19, 1958

Mr. and Mrs. Ben Miller
505 Fulton Lane
Middletown, Ohio

My dear Mr. and Mrs. Miller:

Through an unfortunate oversight I have failed to acknowledge your lovely letter of April 27th. I want you to know that it was not due to thoughtlessness on my part or any lack of appreciation for the letter which you wrote me. I deeply appreciate its sentiments and I was happy to learn about yourselves and your lovely family.

Should you visit Cleveland please come in to see me. I know that Rabbi Daniel and Mrs. Silver will be delighted to see you.

With warmest regards and all good wishes, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:lg

August 19, 1958

Mrs. William V. Gordon
3830 Franconia Road
Rose Hill Farms
Alexandria, Virginia

My dear Eudyce:

I trust that you will forgive the long delay in responding to your lovely letter. Somehow it was misplaced and only this moment I chanced upon it.

It was lovely of you to write to me and tell me all about yourself and your family. I showed your letter to Miss Leikind, who was delighted to read it. I was very much interested in the account of your wanderings since you left Cleveland. I am happy that you have finally settled near Washington, and some day I hope, when I am able to spend more than a few hours in a hurried visit to Washington, I shall be able to contact you.

We are very busy here at The Temple with the new Annex, which is rapidly approaching completion. I am sure that you will be very happy to see it when next you visit Cleveland.

With warmest regards and all good wishes, I remain

Cordially yours,

ABBA HILLEL SILVER

AHS:lg

22 August

Dear Rabbi Silver,

I just want to drop a note to tell you how much Iris and I appreciate what you have done for us in getting located in new surroundings.

So far we haven't yet had time to contact these Rabbis but will do so soon. I am enjoying Navy life professionally, and we are all enjoying our home life up here in Connecticut.

Sincerely yours,

Larry Fitterman

Lt. L. Tatum
14 Beach Rd.
Groton Long Point, Conn.



Rabbi Abba Silver
% The Temple
Ansel Rd at 105
Cleveland, Ohio

JOHN H. REDFIELD
26330 HENDRIE
HUNTINGTON WOODS, MICHIGAN

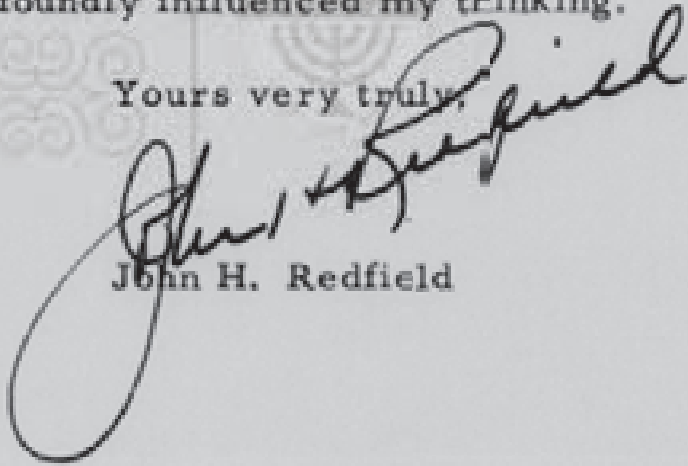
September 4, 1958

Dear Rabbi Silver:

I have just finished reading your book,
"Where Judaism Differed," and want to express my
appreciation to you for having written it.

I know of no book of modern vintage
which has so profoundly influenced my thinking.

Yours very truly,



John H. Redfield

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

September 8, 1958

Mr. John H. Redfield
26330 Hendrie
Huntington Woods, Michigan

My dear Mr. Redfield:

Let me thank you for your thoughtfulness in writing to me about my book "Where Judaism Differed". It is heartening to receive such letters of commendation. I have been pleased with the reception which has been given to the book in all sections of the country and among different classes of people of all religions.

With warmest regards, I remain

Very cordially yours,

ABBA HILLEL SILVER

AHS:lg

September 8, 1958

Mr. Claude Foster
1297 Union Commerce Building
Cleveland 14, Ohio

My dear Mr. Foster:

I was very happy to have had the chat with you in my study the other day. I was very much impressed by the color drawing "God's Road" which you showed me. Its deeply religious sentiments, which you composed and which go with the picture, cannot help but inspire. I have known of your dedication to the things of God for a long time, and the picture which you showed me and which you conceived carries with it a strong and helpful religious appeal. It is another phase of the commendable crusade for righteous living in the spirit of God which you are carrying on. Let us wish you every success in your undertaking.

With warmest regards and all good wishes, I remain

Most cordially yours,

ABRAHAM HILIEL SILVER

AHS:lg

[illegible]

This is just to inform
you that I have been again
admitted as a student.

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and this to go on to continue for five
consecutive days. The beginning was quite
encouraging.

Let me take this opportunity,
Dear Dr. Silver, and convey to you my
very best "Best Wishes" greetings.

Yours truly,
Dr. Silver

Dr. Silver, I was very
pleased to hear from you.

I hope you are well and
happy.

I hope you are well and
happy.

I hope you are well and
happy. Please convey my love to Dr. Silver
and his family. Sincerely,
Dr. Silver

ZIONIST ORGANIZATION OF CANADA
2025 UNIVERSITY STREET
MONTREAL

September 10, 1958

Dr. Abba Hillel Silver,
The Temple,
Cleveland, Ohio

My dear Abba:

I received several books
this morning from Israel and one of them
is a real treat for the New Year -- the
biography of yourself by Isaiah Vinograd.
This is a volume that I shall read with
the greatest of pleasure and I intend to
review the book for the 'Canadian Zionist',
the monthly publication of the Z.O.C.

Looking through the book
and at some of the photos brought back many,
many happy reminiscences of a long time ago.

With affectionate wishes for
a very Happy New Year from Rebecca and myself
to you and Virginia, I am,

Sincerely yours,

Jesse Schwartz
Jesse Schwartz

JS:PW

9-15-58

Dear Rabbi Silver.

The card you had sent me was forwarded to my brother-in-law Seymour Levy, 2978 Winthrop Lo 1-3712.

I am very sorry for this delay.

Hope this finds you and Mrs Silver in the best of health and enjoying the holidays. The boys and myself wish you and your family a very happy New Year.

Am looking forward to seeing you next month.

Sincerely
Lois Levy



LLM

GUGGENHEIMER & UNTERMYER

30 PINE STREET, NEW YORK 5, N. Y.

CABLE ADDRESS MELPOMENE NEW YORK

GUGGENHEIMER, UNTERMYER & GOODRICH
RING BUILDING, WASHINGTON 6, D. C.

NEW YORK, N. Y.

September 17, 1958

Dr. Abba H. Silver,
19810 Shaker Boulevard,
Shaker Heights,
Cleveland, 22, Ohio.

Dear Dr. Silver:

By reason of my very high esteem for you over the years, I decided I should take the liberty of writing to you when I observed that you are the registered owner of shares of The Central Foundry Company stock.

Our firm has served as the General Counsel for The Central Foundry Company during the past twenty years. During that period, partners of our firm, including Mr. Alvin Untermyer, son of Samuel Untermyer, Mr. Harry Hoffman and myself, have had very close contact with the Management of the Company, and have been able to evaluate the integrity and ability of those who comprise the present Board of Directors. A majority of this Board have guided the destinies of this Company since it emerged from bankruptcy reorganization some twenty years ago, and have built the Company into a strong earnings and asset position.

The prosperous condition of the Company has inspired one Sidney Gondelman to endeavor to obtain control of it. He has organized and financed a committee which is soliciting proxies in an effort to elect Mr. Gondelman and his associates to the Board of Directors.

I am convinced that if you were acquainted with Mr. Gondelman, you would share the Management's strong feelings as to his unfitness to be entrusted with control of the Company and of your investment. This view is not based merely on his unfavorable past record, but primarily on our views as to his present qualities. Rather than attempting to discuss this

Dr. Abba H. Silver

-2-


September 17, 1958

distasteful subject further, I would respectfully suggest that, if you have not yet had an opportunity to do so, you read the enclosed copy of the decision of Federal Judge Alexander Bicks, issued about 30 days ago, which furnishes a rather clear insight as to the present qualities of this man.

I am told that the Management has not received a proxy to represent your shares at the postponed annual stockholders' meeting scheduled to be held in Portland, Maine, September 26th. If you found it possible to be present personally at this meeting, that would be excellent. If, however, you will be unable to be present in person, I take the liberty of urging that you sign and mail to the Management the enclosed proxy. On its proven record over the years, and on the basis of the integrity and ability of those who comprise it, I submit that the Management is entitled to your support.

If you agree, won't you please act at once, so that your vote can be counted. A stamped and addressed envelope is enclosed for your convenience.

Sincerely yours,


Alfred Berman

encls

PROPOSED INCREASE IN DUES SCHEDULE

(To Be Effective Oct. 1, 1958)

	<u>Present Annual Rate</u>	<u>Suggested Ann. Inc.</u>	<u>New Annual Rate</u>	<u>Present Monthly Rate</u>	<u>New Monthly Rate</u>
Regular	465.00	35.00	500.00	38.75	41.66
Regular-Non /	385.00	15.00	400.00	32.08	33.33
Jr. #1 Single	135.00	10.00	145.00	11.25	12.08
Jr. #1 Married	185.00	10.00	195.00	15.41	16.25
Jr. #2 Single	190.00	10.00	200.00	15.83	16.66
Jr. #2 married	240.00	10.00	250.00	20.00	20.83
Jr. #3 Single	275.00	"	285.00	22.91	23.75
Jr. #3 Married	325.00	"	335.00	27.08	27.91
Widow-Full Pay	200.00	"	210.00	16.66	17.50
Widow-Non Play	165.00	"	175.00	13.75	14.58
Special	275.00	"	285.00	22.91	23.75
Non Resident	225.00	"	235.00	18.75	19.58
Associate	35.00	-0-	35.00	Annual	Annual

(No Taxes are included in the above figures)

10-7-58

40.80

~~41.66~~
Dues
39.60
39.60

Happy New Year

E. G. McCORMICK
CLEVELAND, OHIO

DISTRICT SALES MANAGER

Funny Farmer CANDY SHOPS

October 3, 1958

Mr. E. C. McCormick
District Sales Manager
Fanny Farmer Candy Shops
4180 Lorain Avenue
Cleveland, Ohio

Dear Mr. McCormick:

The candies you sent me were delicious. I am
ever so appreciative of your thoughtfulness
and your good wishes for the New Year.

Kind regards.

Very cordially yours

ABBA HILLEL SILVER

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My Dear Rabbi Silver

Thank you for your
letter. Your words of esteem, all
of them true, are satisfying to
read.

Sincerely Yours
Jean Haber

October 6, '58

October 8, 1958

Miller Memorial Funeral Chapel
744 East 105th Street
Cleveland, Ohio

My dear friends:

It was indeed kind of you to send me the lovely pocket folder as a birthday gift. Of course my birthday is not until January; nevertheless your gift is deeply appreciated.

Many thanks.

Very cordially yours,

ABBA HILLEL SILVER

AHS:bfm

NITE LETTER TO BE SENT FRIDAY, OCTOBER 10, 1958:

*Planned in 10/10/58
RAT III.*

Mrs. Mervin Hyman
c/o Mrs. Leona Schiller
128 Kent Road
Tenafly, New Jersey

BOTH AUNT VIRGINIA AND I ARE DELIGHTED AT THE HONOR WHICH
TEMPLE EMANUEL IS BESTOWING UPON YOU IN DEDICATING A PROGRAM
THIS IS YOUR LIFE TO YOU WE ~~WANT~~ ^{SEND} YOU OUR WARMEST FELIETTATIONS
WE KNOW HOW COMPLETELY DESERVING THIS TRIBUTE IS YOU HAVE GIVEN
SUCH LOVING AND DEDICATED SERVICE TO YOUR TEMPLE AND YOUR
COMMUNITY AND TO ALL THAT IS FINE AND WORTHY IN JEWISH LIFE
WE ARE ^{most happy} DELIGHTED TO JOIN IN THE CELEBRATION

(SIGNED)

ABBA HILLEL SILVER

FRANKLIN COUNTY COMMITTEE
CITIZENS TO DEFEAT STATE ISSUE NO. 2

"Safeguard Ohio's Future"

803-805 Brunson Building
145 North High Street
Columbus 15, Ohio

October 10, 1958

Dear Rabbi Silvers,

It would please our committee, the Franklin County Committee to Defeat State Issue #2, to have you send to us a large glossy print photo of yourself which we plan on using for publication in the Ohio Jewish Chronicle sometime prior to the November 4th election.

The "ad" will consist of a large picture of you and your past statement on State Issue #2. Dr. Bernard T. Mindlin 2794 E. Broad Street, Columbus, O., who is handling the mentioned advertisement for our group will be happy to receive it as soon as possible.

Thank you kindly,

Respectfully yours,

Vivienne L. Suarez
Secretary: Vivienne L. Suarez

October 13, 1958

Miss Vivienne L. Suarez
Secretary Franklin County Committee
Citizens to Defeat State Issue No. 2
8030805 Brunson Building
145 North High Street
Columbus 15, Ohio

Dear Miss Suarez:

Enclosed you will find the glossy photograph
of Dr. Silver for which you asked in your
letter of October 10th, 1958.

We would appreciate your returning this
photograph to our office when you have finished
with it.

Thank you.

Sincerely yours

Beatrice F. May
(Mrs. Lee J. May)
Secretary to Dr. Silver

משרד לידיעות על היהדות

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250 WEST 57TH STREET

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October 13, 1958

Mr. Leo S. Bamberger, Exec. Sec'y
The Temple
Cleveland, Ohio

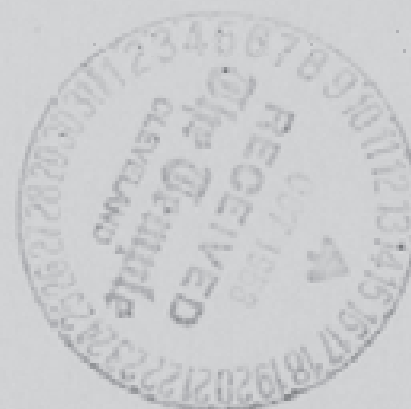
Dear Mr. Bamberger:

The Field Enterprises of the Educational Corporation which published the World Book Encyclopedia, Merchandise Mart Plaza, Chicago 54, Illinois, has written us to say that: "In connection with the current revision of THE WORLD BOOK ENCYCLOPEDIA we are in need of a photograph to illustrate the article on Abba Hillel Silver. We are looking for a good black-and-white photograph of this personality," the letter being signed by Gordon Support, Assistant Illustrations Editor.

I thought you would be in the best position to supply this picture and accordingly writing to you with regard to the matter.

With all good wishes for the New Year, I am,

Yours sincerely,


BGR:me
enc.

October 15, 1958

Mr. Bernard G. Richards
The Jewish Information Bureau, Inc.
250 West 57th Street
New York 19, New York

Dear Mr. Richards:

Mr. Bamberger has turned over your letter of October 13th to me and I am enclosing herewith a glossy photograph of Dr. Abba Hillel Silver for your use.

Kindly return this photograph after it has served its purpose. Thank you.

Sincerely yours

(Mrs.) Beatrice F. May
Secretary to Dr. Silver

מרכז לעניני חנוך



MERKOS L'INYONEI CHINUCH, Inc.

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Central Office

770 EASTERN PARKWAY • BROOKLYN 13, N. Y.

October 21, 1958

Dr. Abba Hillel Silver
The Temple
East 105th Street at Ansel Road
Cleveland 6, Ohio

Greeting and Blessing:

This is to acknowledge, with thanks, receipt of your contribution towards the new building of the Chabad Vocational Schools in the Chabad Village, in our Holy Land, in the form of a \$1,000.00 bond.

Your generous contribution was turned over to its destination, and we want to take this means of expressing to you our grateful appreciation.

With all good wishes,

Sincerely yours,

MERKOS L'INYONEI CHINUCH, Inc.

Ch. Hodakov
Rabbi M. A. Hodakov
Director

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"Where Cleveland Buys Its Lumber"

October 29, 1958

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14651 LORAIN AVENUE
Clearwater 1-4470

South-West Branch
10800 BROOKPARK ROAD
Shadyside 9-4000

Bedford Branch
160 BROADWAY
Bedford 2-6600

Rabbi Abba Hillel Silver
The Temple
Ansel Road & E. 105th St.
Cleveland 6, Ohio

Dear Rabbi Silver:

Thank you so much for being a sponsor at the dinner last Thursday night. As I told you, there are no words in my vocabulary that could express to you and your charming wife my deep appreciation. I know what a busy man you are and it was a great honor to have you spend the evening with us.

Such praise is not due me. My grandfather would ask with astonishment, "Is this the 20th century and for this one gets such honors?"

Even if God gives me the 120 years, I could not measure up to be a Hasad.

Again my sincere thanks.

Yours,

Leonard













7'171

Dear Dr Silber - POSTCARD

As you no doubt have
 heard by now, the
 Bond Conference was
 an outstanding success
 and we're all happy.
 Tho a bit tired - I look
 forward to visiting you soon
 after my return to the States.
 Best wishes and
 happy New Year -

Rabbi ~~Abba~~ ~~Flower~~
 The Temple
 Cleveland, Ohio

USA



ROMA - Moss di Michelangelo

This morning I had
the pleasure once
again to view
this magnificent
masterpiece.

Happy New Year
to you and
the family

Warm Regards

Sylvester

Rabbi Abba Hillel Silver

The Temple
Amsel Road & 105th St

Cleveland Ohio

U. S. A.

A WHISPERED PLEA

Oh would that I might be
As close to Thee as he;
Then days would promise peace,
Anxieties to cease,
To breathe the air more free
And walk with destiny
Unshaken, head held high,
Misfortune not decry
For faith would me sustain,
What spiritual gain,
The highest boon to man
Since flight of time began;
Oh would that I might be
As close to Thee as he.

To Rabbi A. H. Silver

The passing of Pope Pius III ~~it~~ will be deeply mourned

by all men of faith and good will throughout the world.

He was a deeply spiritual man, devoted to the noblest ^{ideals}
~~deeds~~ of humanity.

By his gracious spirit he gave guidance and inspiration
to human brotherhood, justice and peace, ~~throughout the~~
~~world~~. As head of his historic church during a time of
international breakdown and the arrogant sweep of ~~modern~~
barbarism and racialism, Pope Pius III raised his voice
in defense of the basic equality of all men as children
of God.

His name will remain ~~as~~ a blessing among men.



of New
Rabbi, Herbert C. Strauss

Copy

Q

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1/2

u n i o n G R A M



Many happy returns of the day. OUR Affectionate thoughts and every good wish go to you on your sixty-Fifth Birthday, Rabbi Silver! May it only be one of many more to mark your splendid work!

MR. + MRS. George Goldman
MR. + MRS. Joe Silber
MR. + MRS. Eddie Bergman
MR. + MRS. George Rose
MR. + MRS. Sol Soggy
MR. + MRS. Lawrence Korte
MR. + MRS. Leonard Lichtig
MR. + MRS. Leon M. Hirsch
Mrs. Jennie Spitz
Mrs. S. B. Friedman
Mrs. Joseph Amster
MR. + MRS. Jeff Randall
MR. + MRS. Harry Cohen
Malvin Newman
MR. + MRS. Julius Weingart
MR. + MRS. Sidney Lucife
MR. + MRS. Irwin H. Milner
MR. + MRS. Walter Gudin
DR. + MRS. S. W. Kleinman
MARTHA B. MARKOWITZ
Mrs. Arthur Bedford
Mrs. Edward J. Weisenberg
Dorothy Kovell
MR. + MRS. Lloyd Koenig
Bess D. Lewis
Lillian Evans
MR. + MRS. Herman Sampliner
MR. + MRS. Nicholas Goodman
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MR. + MRS. Sam B. Freedman
MR. + MRS. S. Guelber
MR. + MRS. Louis Levin
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MR. + MRS. Iwain Duchon
MR. + MRS. Harry S. Tucker
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MR. + MRS. Keller Jacobson
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MR. + MRS. Sydney Galvin
MR. + MRS. Morton Epstein
MR. + MRS. A. Schaffer
DR. + MRS. Louis Shore
Miriam Cole
MR. + MRS. Gilbert Stein
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MR. + MRS. Ed Arshan
MR. + MRS. Ed Meisel
Esther Kumin
Rosalie Kaufman
Sylvia Wasserman
Rose Weinberg
Mrs. Gus Whitman
MR. + MRS. Walter Gudin
Mrs. Anita Burnley
MR. + MRS. Eugene Goodman
Mrs. Sydney Gordon
MR. + MRS. David Kolt
MR. + MRS. Mervin Glickman
DR. + MRS. Phil Hirschfeld
DR. + MRS. Stanley Koener

"... SPEECH IS
THE MESSENGER
OF THE HEART"
THE TALMUD

u n i o n G R A M



Many happy returns of the day. Our affectionate thoughts and every good wish go to you on this your birthday. We missed you at Sewing.

Dorothy and Iz Seiber Louis & Golda Rothschild Eva & Helen
 Mr and Mrs Alfred Goodman Rex and Iz Horvitz Jennie Rothschild Dr & Mrs Chas. S. Gelstein Mrs Sara Mandelberg
 Dr and Mrs Sol. Sogge Paul and Sin Fuchs Hilda Bernheimer Rita & Herb Zipkin Mrs Louis Herman, Jr.
 Mr and Mrs Wm. Newman Roslyn & Ed Freedman Esther Moskowitz Mr & Mrs Leonard R. Lichty Mrs Dorcas Berner
 Mr and Mrs Herman Jacobson John & Ruth Rose Helen & Alfred Bloch Mr & Mrs Sam Greenwald Adele and George Rose
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 Mitze and Meniel Sands Anna Carl Art & Blanche Friedman Mrs S.B. Friedman Mrs. Henrietta Zernow
 Hilda Liffert Sue Sherman Mr & Mrs Geo. Goldma Mr & Mrs Abe Kanter Mr & Mrs D. S. Horvitz
 Sally and Buddy Hall Sadie Deyner Lil and Ike Evans Mrs. Charles Sauli Mr & Mrs Nicholas Goodman
 Mrs J. Marx Stella Lazarus Josephine & Sam Gerson Mrs. Jennie Spitz Sarah & Harry Cohn

".....SPEECH IS
THE MESSENGER
OF THE HEART"
THE TALMUD