

Happy New Year

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Commission Against Discrimination Helps End Civil Injustice Here, Says Allen White

By Lois Atwood

The Rhode Island Commission Against Discrimination has been instrumental in keeping this state free of the civil disturbances which have rocked other areas of the country, Allen J. White believes. The only Jewish member of the Commission, he was appointed to it by Governor John H. Chafee in January.

"I'd like to think the appointment was based on my activities of the past and my concern for equal opportunities for all people," said the president of A. J. White Associates, Inc., a stock brokerage firm. From the Governor's home district, Ward 9 in Warwick, he has been active in many civil rights groups, in the Urban League and the Rhode Island Association Against Discrimination. He was head of the Warwick Fair Housing Group.

When Alton Wiley was trying to buy a home, a meeting of "14 concerned people" was held at Allen White's house, in an effort to bring the dissenting parties together. Although this was before Mr. White's appointment to the Commission, he knew the Wileys and hoped to assist them in their since-successful home-purchasing problem. A later meeting, attended by much publicity, "brought to the attention of many the fact that discrimination is practiced in Rhode Island."

Chairman Barry Marks, a professor at Brown University, has done much to make the Commission an active rather than a passive group, said Mr. White. The Commission's activities over the years have helped keep this state in a condition of "relative calm."



violator aware of the state law. It has never been necessary to use the agency's enforcement powers.

One of the purposes of the Commission is public education. A full-time staff member has visited all public schools and many adult organizations, in order to bring about better race-relations.

Rhode Island has had for 15 years a Fair Employment Practices Act, which is enforced by the Commission. It has been helpful in finding homes for Negro people, and in placing persons of minority races in jobs. The

(Continued on Page 7)

The Commission is basically a conciliatory agency organized to enforce the Public Accommodations, Fair Employment Practices and Fair Housing Acts. For the past six years it has met with civil rights groups, realtors and others interested in human relations and better understanding, in order to bring about a better climate of integration and interracial activities.

Rhode Island was one of the nation's fore-runners in passing a public accommodations act, and the 14 years of experience in enforcing the act here formed useful guidelines for the federal law, he pointed out. The Commission is an enforcement agency, with full-time paid investigators who inspect any violations and seek, by conciliatory action, to make the



RABBI JEROME DAVIDSON

Sinai To Install Officers, Trustees

Rabbi Jerome K. Davidson, New England Director of the Union of American Hebrew Congregations, will be guest speaker and install officers and new trustees of Temple Sinai at services there tonight. Raymond Gertz will be installed as president; Allen J. White, Albert Bensusan and Sanford Sachs, vice-presidents; Mrs. Sydney Resnick, financial secretary; Herbert Galkin, treasurer, and Mrs. Mitchell Geller, corresponding secretary. Trustees to be installed are Mrs. Norman Blendenfeld, Dr. Martin Garber, Herbert Wang and Albert Falcofsky.

Rabbi Davidson, author of "The Religious Attitudes of Reform Jewish Youth," has been active in the national Reform Jewish Youth movement and is in charge of the activities of the 1,600-member New England Federation of Temple Youth.

The Sisterhood of Temple Sinai will prepare and serve a special Kiddush, under the direction of Mrs. Belle Sandler, after the service and installation. Mrs. Allen J. White is in charge of arrangements.

Rosh Hashanah Services Listed For Area Temples

Rosh Hashanah services at temples and synagogues throughout Rhode Island will begin Sunday at Sundown, and continue through Monday and Tuesday.

Special radio programs for Rosh Hashanah and Yom Kippur will be broadcast on the eve of each Holy Day over radio station WEAN at 8:30 P. M. This Sunday, Rabbi Jerome Gurland will present a Rosh Hashana service and sermon with the assistance of the choir of Temple Sinai, Cranston.

BLACKSTONE VALLEY TEMPLE-CENTER

Rosh Hashanah services will be held at 6:45 P. M. on Sunday and Monday, and at 8:15 A. M. on Monday and Tuesday, by the Blackstone Valley Temple-Center, in the Covenant Congregational Building, 143 Glenwood Avenue, Pawtucket. A baby sitter will be available. Rabbi Joel S. Geffen will officiate, assisted by Cantor Joshua Hilsenrath. Junior Congregation services for children under 10 will be held from 10 A. M.

to 1 P. M. on Monday and Tuesday.

CONGREGATIONS MISHKON TFILOH

Shachris services for both days of Rosh Hashanah will commence at 8 A. M. at Congregation Mishkon Tfiloh. Rabbi Abraham Klein will officiate. The Musaf service will be conducted by Rabbi Emanuel Lazar, who will also deliver a sermon before the blowing of the shofar.

OHAWE SHOLOM

At Congregation OhaweSholom, Pawtucket, Rabbi Herbert C. Dobrinsky and Cantor Eleazar Horvitz will conduct High Holy Day services. The evening services on Sunday and Monday will be held at 6:15 P. M., and the services on Monday and Tuesday will begin at 8 A. M.

SHAARE ZEDEK

Rabbi Arnold A. Wieder of Brandeis University will act as rabbi and cantor, and will be

(Continued on Page 2)

Initial, Vital Gifts Divisions To Hear Dr. Howard Sacher

Dr. Howard M. Sacher, a distinguished American scholar specializing in the history of the Jewish people and Israel, will be guest speaker at the Initial and Vital Gifts Division luncheon of the General Jewish Committee Women's Division on Monday, October 4, at the Colony Motor Hotel.

The luncheon is being held for contributors who have given the minimum or more for these divisions.

Mrs. Edmund I. Waldman is Initial Gifts chairman. Co-chairmen are Mrs. Max Alperin, Mrs. Melvin G. Alperin, Mrs. Lester D. Emers and Mrs. Frank Licht. Mrs. A. Louis Rosensteln is chairman of the Vital Gifts division. Co-chairmen are Mrs. Martin I. Dittelman, Mrs. Leo M. Goldberg, Mrs. Meyer Saval and Mrs. Joseph J. Seefor.

Dr. Sacher is acting director of Brandeis University's Philip Lown Institute for Contemporary Jewish Studies, and director of Brandeis University's Jacob Hiatt



DR. HOWARD M. SACHER

Institute in Israel, the first fully-accredited university program for training American undergraduates in the structure of the contemporary Jewish state.

Dr. Asher Finkel To Teach Judaic Studies At Brown

"We say the German youth today can redeem Germany . . . If we can do something with German youth, we can save Germany for the future," said Dr. Asher Finkel, who has been at the University of Tuebingen, Germany, since 1960. He will be visiting professor of Jewish religion at Brown University during the 1965-66 academic year.

Many people in Germany can create a lot of difficulties, he continued. They were indoctrinated during the Hitler period and are "still in the old school; they will not change their minds." Therefore, work at the Institutum Judaica at the University of Tuebingen is directed toward the young people of Germany who, surprisingly, think of Europe rather than Germany as the entity to be served. This means German youth can get along with Israeli

youth, working together in kibbutzim.

Professor Otto Michael, head of the Institutum and a Greek New Testament scholar, thought the only way to approach the problem was at the university level. He decided to create a link between Israel and the University of Tuebingen, and was responsible for the establishment of a chapter of Friends of Hebrew University at Tuebingen.

Professor Michael also organized a club for German and Israeli youth, where men of international repute spoke to the many Arab and Protestant and few Israeli students who attended. "We tried in this way to present Judaism as it is today to the German world. I believe this is the only way to tackle the problem. We have to think of the future."

(Continued on Page 24)

\$452,785 Pledged At Opening Dinner Of General Jewish Committee Campaign

Nearly half a million dollars was pledged by 180 men and women to the General Jewish Committee's 21st annual campaign, at an initial gifts dinner at the home of Merrill L. Hassenfeld, GJC president, on Tuesday evening.

A GJC spokesman said the response this year, \$452,785, was substantially greater than that in 1964 at the beginning of the campaign. The primary beneficiary is the United Jewish Appeal, which seeks to raise \$109,400,000 to help a total of 742,000 persons.

Rabbi Herbert A. Friedman,

executive vice chairman of the UJA and guest speaker at the dinner, said that around \$65,000,000 has been pledged this year, and that in 1966 the UJA will try to raise more than \$116,000,000.

A community dinner where more money is expected to be pledged will be held on Thursday at the Colony Motor Hotel.

Stanley Grossman is general campaign chairman; Max Alperin is initial gifts chairman, and Leonard I. Salmanson and Edwin S. Soforenko are his co-chairmen. Joseph Galkin is executive director of the GJC.

Inscribe A Year Of Hope For Them . . . Give MORE To GJC

History Of American Rabbis Depicts Development, Gains

NEW YORK — A 75-year old history of the Central Conference of American Rabbis, "Retrospect and Prospect" has just been published depicting the development of the Reform Rabbi in America.

The volume records the theological, liturgical, social and educational changes that have taken place through the work of the CCAR, the oldest permanent rabbinic body in the world.

The CCAR was founded in 1894 by the late statesman of American Reform Judaism, Rabbi Isaac Mayer Wise of Cincinnati. Today

the CCAR represents 900 spiritual leaders in all parts of the world and maintains headquarters at 790 Madison Avenue in New York City.

According to the book's editor, Rabbi Bertram W. Korn, Keneseth Israel, Elkins Park, Philadelphia, "the Conference was the first pioneering rabbinical association in America and the first Jewish body to undertake the challenge of developing a policy in regard to such matters as social justice, church state, American Jewish unity and interfaith relations.

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Temple Israel, Sharon
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Officiating at 2:00 P.M.

RABBI MURRAY I. ROTHMAN
Temple Shalom, Newton

RABBI ALFRED L. FRIEDMAN

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AT BLACKSTONE VALLEY — Dr. Joel S. Geffen, Field Activities and Community Education Director of the Jewish Theological Seminary, will conduct High Holy Day services at the new Blackstone Valley Temple-Center of Pawtucket. Rabbi Geffen has been honored by the Rabbinical Assembly and B'nai B'rith, and is co-editor of the official publication of the National Federation of Jewish Men's Clubs. Assisting him will be Cantor Joshua Hilsenrath, who was High Holy Day cantor last year at the Mosaic Law Congregation, Sacramento, Calif.

Services

(Continued from Page 1)

assisted by his father, who is from New York, at Congregation Shaare Zedek during the High Holy Days. Mincha will be held at 6 P. M. on Sunday, and morning services will start at 9 o'clock on Monday and Tuesday. The shofar will be blown at 10:30 A. M.

SONS OF ABRAHAM

Rabbi Abraham Chlil, assisted by Cantor Maurice Gordon, will conduct Rosh Hashanah services at Congregation Sons of Abraham. Mincha-Maariv will be held at 6:30 P. M. on Sunday, Monday and Tuesday. The shofar will be blown at 9:30 A. M. on Monday and Tuesday. The rabbi's sermon topic on the first day of Rosh Hashanah will be "Three Men Who Missed the Boat," and on the second day, "Are You Far-sighted or Near-sighted?" The sermon will be given on both days at 10 A. M., and Musaf will begin at 10:30 A. M.

Junior services for children between the ages of 10 and 14 will be held in the chapel of the synagogue, from 10 A. M. to 12 o'clock noon.

SONS OF JACOB

At Congregation Sons of Jacob, Rabbi Rubin Soloff will conduct High Holy Day services and Ira Zaidman will be Baal Shachris. A service will be held Sunday at 6 P. M. Shachris will begin at 8 A. M., the rabbi's sermon at 10:15 A. M., the blowing of the shofar at 10:45 A. M., Musaf at 11 A. M., Mincha at 6 P. M. and Maariv at 6:45 P. M. on Monday and Tuesday.

SONS OF ZION AND ANSHEI KOVNO

Musaf services will be conducted by Rabbi Morris Drazin and shachris services by Joseph Finklestein, at Congregation Sons of Zion and Anshei Kovno. Mincha will begin on Sunday at 6 P. M., and the holiday service, at 6:20 P. M. The shachris service on Monday will start at 8 A. M., and the shofar will be blown at 10 A. M. The shachris service will be held at 8 A. M. on Tuesday, and Mincha on both days will commence at 5:45 P. M.

CRANSTON JEWISH CENTER
New Year services at Cranston Jewish Center will be conducted by Rabbi Saul Leeman and Cantor Jack Smith, with Mrs. Bernard Barasch at the organ. At 8:30 P. M. on Sunday, Rabbi Leeman will speak on "This Age of Youth," and on Monday morning, at 8:15 o'clock, on "Day of Judgment." At 7:30 P. M. Monday there will be a family service for all members of the family except infants. On Tuesday morning at 8:30 o'clock, the rabbi's sermon topic will be "Lost and Found."

TEMPLE BETH AM

Mincha-Maariv services will be held at 6:45 P. M. on Sunday, (Continued on Page 15)

Calls On Jewish Community To Push Jewish Learning

NEW YORK — The American Jewish community was called upon to pay major attention to the need of providing Judaic learning as part of the general education of its youth, in an address by Dr. Judah J. Shapiro, Secretary of the National Foundation for Jewish Culture.

The noted educator and historian asserted that the younger generation of American Jews, which is receiving College and University education, are deprived of material "drawn from our Jewish culture."

Dr. Shapiro spoke before several hundred Jewish and Zionist representatives at the annual public installation rally of B'nai Zion, the American Fraternal Zionist Organization, last Sunday at the New York Hilton Hotel, here. Nathaniel S. Rothenberg, former President of the organization, presided.

Edward Sharf, of Queens, L.I., who was re-elected National President of B'nai Zion at its last annual convention, was installed by Norman G. Levine, his predecessor in office. Supreme Court Justice Arthur Markewich installed the National Officers and Judge Harry A. Pine of Newark, N.J. installed members of the Executive Board and Administrative Committee.

Hon. Mario J. Cariello, President of the Borough of Queens,

extended greetings to Mr. Sharf, a resident of his Borough, upon his election and installation.

In his address, Dr. Judah J. Shapiro, who now also serves as Co-Ordinator of the Commission on Reorganization of the World Zionist Organization, deplored the failure of Jewish students to learn that "Jewish ideas have relevance to the world in which we presently live." He emphasized that "It is therefore necessary for the Jewish community to overcome this limitation." He stated that Jewish students are influenced by great literature and ideas of the past and of the contemporary period which generally includes religious ideas and philosophical systems.

Following his installation as President and that of members of his Administration, Mr. Sharf announced the launching of an expanding program of activities for the ensuing year embracing the three phases of Americanism, Zionism and Fraternalism. He further announced that National Committees are now vigorously engaged in mapping plans in such areas as the rallying of enlarged financial support for B'nai Zion projects in Israel under the auspices of its Foundation fund, the fostering of Hebrew culture, the establishment of Hebrew Day Schools, the support of civil rights, and expanding of activities in the furtherance of the Bill of Rights.

Obituaries

JULIUS SEIDEN

Funeral services for Julius Seiden, 59, of 144 Elton Street, who died Sept. 17, were held Sunday at the Max Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The husband of Klare (Fruchter) Seiden, he was born in Germany on May 22, 1906, a son of the late Samuel and Sarah Seiden, and had lived in Providence for 29 years. Previously he had lived in New York City.

He was the proprietor of Klare's Card Shop, 742 Hope Street and had been a member of Temple Emanu-El and its men's club. Besides his wife, he is survived by a daughter, Miss Shirley Seiden of New York City; a son, Manfred Seiden of Sharon, Mass.; two sisters, Mrs. Victor Zuckerman and Mrs. Max Block, both of New York City; a brother, Arnold Seiden of New York City, and two grandchildren.

MRS. MAYNARD BROWN

Funeral services for Mrs. Helen Brown of 1167 East 101st Street, Brooklyn, N.Y., formerly of New Bedford, who died Saturday, were held Monday at Plainville Cemetery, New Bedford. She was the wife of the late Maynard Brown.

Born in New Bedford, she was the daughter of Mrs. Gussie Hahn of New Bedford and the late Louis Hahn. She moved to New York 18 years ago.

Besides her mother, she is survived by three daughters, Lynne, Joan and Debra Brown, all of Brooklyn; two sisters, Mrs. Louis (Eva) Dress of Providence and Mrs. Joseph Goodman of New Bedford, and a brother, Morris Hahn of Swainsboro, Ga.

HARRIS SONION

Funeral services for Harris Sonion of 453 Fairmont Avenue, Philadelphia, Pa., a former Providence resident who died Sept. 13, were held Sept. 16 at the Max Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The husband of Rose (Newman) Sonion, he was born in Russia, a son of the late Charles and Esther (Brooken) Sonion, and had lived in Providence for 40 years until moving to Philadelphia in 1944.

He was a retired retail furniture dealer in Philadelphia.

In addition to his wife, he is survived by one daughter, Mrs. Bernard Dryer of Cleveland, Ohio; two brothers, Robert and John Sonion, both of Providence; one sister, Mrs. Ida Goldberg of Newport, and two grandchildren.

JOSEPH DRESSLER

Funeral services for Joseph Dressler, 68, of 170 Slater Avenue, who died Saturday, were held the following day at Temple Emanu-El. Burial was in Lincoln Park Cemetery. The husband of Sarah P. (Weisman) Dressler, he was president of Colfax Packing Company in Pawtucket.

Born in Austria on Dec. 25, 1896, a son of the late Max and Peshia (Herpst) Dressler, he had lived in Providence for the last 32 years. He was a member of Temple Emanu-El and its men's club, Redwood Lodge of Masons, Temple Beth David in Narragansett, the Jewish Community Center, the Jewish Home for the Aged Association and the Hebrew Free Loan Association.

Besides his wife, he is survived by three sons, Maurice M. and Sidney Dressler, both of Providence, and Abbott W. Dressler of Cranston; two daughters, Mrs. Robert Krasnow and Mrs. Justin Abrams, both of Providence; two brothers, Hyman and David C. Dressler, both of Providence; a sister, Mrs. Abraham Lechtman of West Warwick, and 12 grandchildren.

Unveiling Notices

The unveiling of a monument in memory of the late IRVING SCHAFER will take place on Sunday, October 3, at 1 P. M. in Lincoln Park Cemetery. Relatives and friends are invited to attend. 10-1

The unveiling of a monument in memory of the late MRS. HARRY WINKLEMAN will take place on Sunday, October 3, at 2 P. M. in Lincoln Park Cemetery. Relatives and friends are invited to attend. 10-1

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Eshkol-Ben Gurion Political Battle Lines Are Drawn

JERUSALEM — Israel's major parties made public recently the names of the candidates for the Nov. 3 Parliamentary elections which they hope will have maximum voter appeal in the new situation created by the first split in the long-dominant Mapai Party.

The split was signaled by the entry of a competing Israel Workers' List (Rafi), led by former Premier David Ben Gurion, challenging the national and party leadership of Prime Minister Levi Eshkol.

The Mapai list, as expected, was headed by Premier Eshkol, Knesset Speaker Kadish Luz, Foreign Minister Golda Meir, followed by the other Mapai Cabinet ministers. Three "new faces" were listed among the first 36 Mapai places — Aryeh Elfav, Zeev Sharef and Zvi Dinstein, special adviser to the Defense Minister.

Dinstein in effect replaced Deputy Defense Minister Shimon Peres, who resigned in support of Ben Gurion. Mapai secretary Reuven Barkat is another new name on the Mapai list.

First place on the new Rafi list went, as expected to Ben Gurion. Others in order are: Yizhar Smillansky, Peres, Matilda Ghez, former Housing Minister Yosef Almog, Yitzhak Navon, former Agriculture Minister Moshe Dayan and former Chief of Staff Zvi Tsur.

A Rafi spokesman hinted that a return to the Premiership by Ben Gurion was not a prior condition to Rafi's joining a future coalition.

Two former Chiefs of Staff, Haim Laskov and Mordechai Maklef, closed the Mapai list. The Rafi list was closed by former Chief of Staff Yaakov Dori. Thus five former chiefs of staff appear on the two lists.

Israel's three religious groups — National Religious Party, Agudat Israel and Poale Agudat Israel — will run separate tickets. Negotiations for a united religious front failed after the Council of Sages advised Agudat Israel against participation in such a front.

Top places on the list of the National Religious Party (Mizrachi-Hapoel Hamizrachi) went as expected to such key figures as Health Minister Moshe Shapiro, Social Welfare Minister Yosef Burg, and Religious Affairs Minister Zorah Warhaftig.

The party said that Yitzhak Rafael, former Deputy Health Minister, had not been placed on the list because he had been associated with a scandal in the Health Ministry in which a high official was sentenced to prison for al-

legedly receiving kickbacks from contractors. Rafael resigned to clear his name.

Achdut Avodah's list, which will be offered as an alignment slate with Mapai, included most key leaders in the outgoing Knesset. The list included Israel Galili, Gen. Yigal Allon, Moshe Carmel, Mordechai Bibi, Ruth Hektin, Zeev Tsur and Moshe Erem.

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Mrs. Myron F. Port

Miss Claire Ellen Kussell, daughter of Mr. and Mrs. Shepard Kussell, Newton, Mass., became the bride of Myron F. Port, son of Mr. and Mrs. Ira Port, 167 Beachmont Avenue, Cranston at a candlelight ceremony held at Temple Mishkan Tefila, Chestnut Hill, September 12.

Rabbi Kazis officiated at the ceremony and the bride was given in marriage by her father.

The bride's gown was of ivory imported Alencon lace applique on white imported French net with a line skirt and Empire waistline and silk satin bodice with detachable jacket train with Sabrina neckline. Continental sleeve and court train were in Alencon lace, Mantilla of matching imported Alencon lace hand applique and designed to match her gown. She carried her mother's Bible with a cascade of

white stephanotis.

Miss Gayle Magerer of Chestnut Hill was maid of honor. The bridesmaids were Miss Sharon Port, sister of the bridegroom and Mrs. David Goldberg of Norwood.

Paul Kussell, brother of the bride, served as best man. The ushers included Barry Port, brother of the bridegroom, Sheldon Birenbaum, Alan Brososky, Gerald Cohen and Joseph Dwyer, all of Rhode Island, and Robert Chitel of Newton, Paul Erlich of Sharon and Steven Albert of Detroit, Michigan.

The bride attended Tufts School of Social Dentistry, and the bridegroom attended the University of Rhode Island and is a graduate of Bryant College.

Following a honeymoon in Bermuda Mr. and Mrs. Port will live in Norwood, Mass.

Former Nazi Prisoner Hears Voices, Pushes Neighbor Under Subway Train

NEW YORK — A 39-year-old Bronx woman told the police she was obeying an "inner voice" when she pushed a neighbor to her death in front of a subway train, on Sept. 14.

The woman, Miss Zena Hochman, who lives with her mother and sister at 1410 Morris Avenue, was charged with the murder of Mrs. Minnie Newman, a 53-year-old office worker who lived at the same address.

Mrs. Newman was pushed in full view of rush-hour passengers crowding the 170th Street IND station at 7:33 A.M. Miss Hochman, a worker in the garment district, became hysterical as she was arrested at the station.

At the Sedgwick Avenue station house, the short, red-haired suspect told detectives she had been suffering from headaches caused

"by a voice in her head." The detectives said she had told them that the voice was that of Mrs. Newman, although they had never met.

Miss Hochman, who said she had been a prisoner in a Nazi concentration camp in Poland, told the detectives that another voice told her to push Mrs. Newman to stop the headaches.

Miss Hochman was arraigned in Bronx Criminal court. Judge Samuel J. Oshinger rejected the plea of her court-appointed lawyer for an immediate psychiatric observation and ordered her held without bail for a hearing Friday.

ARABS TO VOTE

JERUSALEM — For the first time in the history of the state of Israel, 40,000 Arabs will go to the polls in the forthcoming Knesset elections.

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2 1/2 Days Left For Shopping Before The Holy Days

Mr. and Mrs. Fred Spigel and son Bernard and Mr. and Mrs. Larry Levine and children Renee, Alan and Todd extend Best Wishes to their relatives and friends for a joyous New Year.



Lurking in the closets and storage vaults, are many fine furs, a-dangle with scrawny legs, glassy-eyed heads. Often the fur itself is in beautiful condition, and deserves a more fashionable deal than lonely retirement. If you own such a fur, bring it to us, where our imaginative restyling experts will transform it into a fur-of-today: a fashionable capelet, a twist, a circlet, a fur lei, a smart little ascot for suits or a collar for a coat!

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PROTEST USSR ACTION

MONTEVIDEO, URUGUAY — A sharp protest against pro-Soviet propaganda relating to treatment of Jews in the USSR, being dis-

seminated here by Aaron Vergelis, editor of the Moscow Yiddish monthly magazine "Sovietisch Heimland," was issued here by the central committee of the Jewish Community of Uruguay.

CHARLES BRESLER

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CHANGE OF ADDRESS

Mr. and Mrs. Reuben Alexander and children Judith and Richard and Mrs. Alexander's mother, Mrs. Alice Kastal, have moved from Lowden Street, Pawtucket, to 3714 Country Club Road, Philadelphia, Penn. Mr. Alexander is attending the Philadelphia College of Osteopathy.

BIRTH ANNOUNCED

Mr. and Mrs. Howard Bruce Kouffman of 4 Highland St. announce the birth of a daughter, Lori Robin, on Aug. 31. Paternal grandparents are Mr. and Mrs. Leo H. Kouffman, of Providence. Maternal grandparents are Mr. and Mrs. Abraham Belllove of Providence.

ANNOUNCE BIRTH OF SON

Mr. and Mrs. Alan Brososky of 43 Winton Street, Cranston, announce the birth of their second child and first son, Harold Eli, on September 10. Maternal grandparents are Mr. and Mrs. Marshall Dauer of Warwick. Paternal grandmother is Mrs. Bessie Brososky of Pawtucket. Maternal great-grandfather is Samuel Moverman of Cranston.

BECOME BAR MITZVAH

Robert Stewart Palow, son of Mr. and Mrs. Irving Palow, became Bar Mitzvah at Temple Beth El on Sept. 18.

BIRTH ANNOUNCED

Mr. and Mrs. Ernest K. Chernick announce the arrival of a third child and second girl, Terri Susan Chernick. Maternal grandparents are Mr. and Mrs. Sol Koffler. Paternal grandparent is Mrs. Faye Chernick.



Mrs. Aryeh Yehudah Maidenbaum

Miss Judith Covitz, daughter of Mr. and Mrs. Milton Covitz, Gallatin Street, became the bride of Aryeh Yehudah Maidenbaum at the Biltmore Hotel, Sunday, September 5th at 6:30 P. M. Mr. Maidenbaum is the son of Mr. and Mrs. Nathan Maidenbaum of Lawrence, New York.

Rabbi Emanuel Lazar, uncle of the bride, officiated at the ceremony and was assisted by Rabbi Abraham Klein, grandfather of the bride, Rabbi Eli Lazar, cousin of the bride, Rabbi Abraham Chill and Rabbi Gilbert Klapperman. Soloists were Cantor Marcus Ehrlich and Cantor Maurice Gordon.

Her ivory gown, accented with Belgian lace, was fashioned with a bateau neckline, elbow length sleeves and a fitted bodice. The A-line skirt ended in a bouffant cathedral train. A pillbox of matching lace caught her veil of French illusion. She carried a bouquet of bud roses and stephanotis.

Mrs. Alan Freedlander, sister of the bride, was matron of honor and Miss Hadassah Maidenbaum, sister of the bridegroom, was maid of honor. Bridesmaids were the Misses Toby Umansky, Susan Rosenman, Rosalie Yarmus, Lynne Haber, Rachell Maidenbaum and

Tamar Maidenbaum, sisters of the bridegroom. Miss Ora Maidenbaum was flower girl.

Jerry Bernstein was the best man and ushers were Howard Rosenman, Chaim Levitt, Perry Garber, Elliot Gourwitz, Joel Covitz and Howard Covitz, brothers of the bride, David Lazar and David Schreiber. Junior ushers were Shalom Maidenbaum, brother of the bridegroom, and Arie Nadboy.

After a wedding trip to Mexico, the couple will reside in New York.



NEREIDS ELECT

The Nereids, women's water ballet club of the Providence YWCA, have elected officers for the 1965-66 season. Mrs. Lorine Kraemer is president; Mrs. Phyllis Powers, vice president; Mrs. Hannah Meyers, secretary, and Mrs. Norma Goldman, treasurer. Mrs. Patricia Lund, YWCA pool director, directs the group.

The Nereids launched the season with a demonstration of synchronized swimming at this week's YWCA open house. Women interested in learning water ballet are invited to contact the YWCA, United Fund agency at 54 Jackson Street.

ISRAEL REFORESTING

TEL AVIV — Israel's Reforestation projects have resulted in wooded areas totaling about 80,000 acres, most of which was planted since the establishment of the State.

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DIRKSEN DELAYS ACTION
WASHINGTON — A procedural maneuver by Senate Republican leader Everett McKinley Dirksen, of Illinois, has resulted in delaying Senate Judiciary Committee action on the House-approved immigration reform bill. He prevented action on the bill when the committee refused to clear his proposed constitutional amendment on the apportionment of state legislatures, which he had attached to the immigration bill as a rider.

Grossinger's CALLING ALL SINGLES!



Grossinger's is going to hold another one of its fabulous singles weekends. October 8-10! It'll be a weekend full of fun, frolic and festivities that will make it easy for unattached fellows and girls to meet. So, if you're single, mate, don't hesitate! It'll be great! Don't be late! Make it a date, October 8-10!

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Mrs. Barry Elliot Newman

Miss Deborah Joy Cutler, daughter of Mr. and Mrs. Joseph Cutler, 114 Sheffield Street, Pawtucket, became the bride of Barry Elliot Newman, Sunday, September 19, at the Cranston Jewish Center. Mr. Newman is the son of Mrs. Esther Newman of Broad Street, Cranston and Mr. Irving Newman of East Avenue, Pawtucket.

Rabbi Saul Leeman officiated and was assisted by Cantor Jack Smith. The bride was given in marriage by her father.

The bride's gown was of ivory peau de sole with a portrait neck line and short lace sleeves. Remembroidered lace on English net formed the fitted bodice and accented the A-line skirt which formed a chapel-length train. The bride carried a Bible with cascading white orchids and stephanotis.

Mrs. George Goodman, matron of honor, wore a powder blue, full-length crepe sheath gown with empire waist and crystal beads. Miss Wilma Altman was maid of honor and wore a romance blue full-length satin gown with a satin overskirt. Bridesmaids were Mrs. Elliot Cooper and Mrs. Allen Ross. Miss Honi-Ann Goodman was a junior bridesmaid. The bridesmaids and junior bridesmaid wore gowns of romance blue, crepe sheaths with high scoop necklines, long sleeves and overskirts.

The bride's mother wore an ice blue full-length peau de sole sheath gown with overblouse trimmed with crystals and seed pearls. The mother of the bridegroom wore an ice blue imported French splendyne full length gown trimmed with beads and seed pearls.

Elliot Cooper was best man and ushers were Robert Newman, George Goodman, Thomas Block and Allen Ross. Junior usher was Steven Cooper.

After a wedding trip to Bermuda and New York, the couple will reside in Pawtucket.

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ANTI-SEMITIC CARTOON
RIO DE JANEIRO — Wide resentment over the appearance of an anti-Semitic cartoon in one of the country's most widely read magazines was registered here

this week by segments of the Jewish and general community. The cartoon, caricaturing a "Jewish type" usurer with a long beard and peoth, appeared in "O Gruzeiro," an illustrated magazine



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Community Solicitation Division GJC Workers To Hear Rev. Grauel

The community-wide phase of the 21st annual campaign of the General Jewish Committee will get under way next Thursday evening at the Community Solicitation Division workers dinner at the Colony Motor Hotel.

Harold Leavitt, chairman of the division, said broad community participation is hoped for in this year's drive. Harold Tregar is co-chairman of the division.

Mr. Leavitt said that a large number of earlier immigrants to Israel still need help in adjusting to the society and economy. This backlog, he added, brings those needing aid to a total of 352,000 persons who require help with housing, welfare and medical care, job training for family breadwinners and schooling for the young. He pointed out that the Israelis already are making sacrifices, through taxes, loans and contributions, to cope with the vast problems of absorption.

The Rev. John Stanley Grauel, a crew member of the famed refugee ship Exodus, will be guest speaker at the dinner. He was also a member of the Haganah and an active figure in the European underground.

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The Herald assumes no financial responsibility for typographical errors in advertisements, but will reprint that part of the advertisement in which the typographical error occurs. Advertisers will please notify the management immediately of any error which may occur.

FRIDAY, SEPTEMBER 24, 1965

'Peace And Well-Being'

"Remember the Spirit of the High Holidays — No Horn Blowing," reads the bulletin of a Cleveland Congregation. The prohibition was intended to refer to automobile horns in the parking lot, rather than the shofar in the temple, but it still seems a strange injunction against the New Year.

Rosh Hashanah is marked with that ambivalence and paradox which apparently cannot be avoided when men try to live religiously, without trying to justify God's ways to man. Sweet dishes, notably honey, are eaten as a foretaste of a happy year ahead — and this during the period when the mystics say man's deeds are weighed in the balance, and everyone must seek forgiveness of those he has wronged.

Along with sober reflection on the actions of the past year, goes renewed commitment to Jewish ethics and traditions. We consider our children's education and growth in the flourishing Judaism of this country. We think of the continuing needs in Israel. We remember the many Jews, in the Soviet Union and other Communist countries, who cannot live a full religious life, and whose children are growing up with little or no religious instruction.

But as we recall our misdoings and the needs of our people, we also eat the bread and apple dipped in honey, and hear the ancient prayer, "Grant peace and well-being to the whole house of Israel and to all of mankind. Give us of Your Grace and Your Mercy."

YOUR MONEY'S WORTH

by Sylvia Porter

A WOMAN MEMBER OF THE NYSE?

"Could I become a full-fledged member of the New York Stock Exchange if I applied?" I asked my luncheon companions, three intelligent, informed gentlemen from the NYSE.

All three put down their forks. A pall fell over what had until that instant been a pleasant lunch. Finally, my senior host managed what was so sickly a grin that it was amusing and said:

"Please, Sylvia, you're not going into that again? You know that no woman has ever applied for membership on the Exchange. Why raise a fuss?"

"I'm doing just the opposite of raising a fuss," I retorted. "I'm helping clear up widespread misunderstanding by reporting that there is no provision in the constitution of the NYSE or written rule or regulation barring a woman from becoming an NYSE member. I'm doing you a favor by emphasizing that it's only a matter of tradition and protocol. Now answer me: Could I — me, Sylvia — become a member if I applied?"

There was another long pause. Then: "Yes, probably you...you...could."

The stress on the "you" couldn't be missed. The implication clearly was that because of my financial background, position and the many friends I have among NYSE members, I probably could make it. The implication also was that very few other women could.

Okay, then. In yesterday's column I wrote that the background is emerging for some highly qualified woman to make an historic attempt to become the first full-fledged woman member of the NYSE. It could be one of you reading this report. Below, therefore, are details on what you must be and do.

To begin with, here are the constitutional requirements, as summarized by Keith Funston, NYSE president: "A member of the New York Stock Exchange must be at least 21 years of age, a

citizen of the U.S., and be able to satisfy the Exchange's strict standards of professional competence and financial responsibility."

Here are other major requirements:

1. You must pass a Stock Exchange examination to demonstrate your knowledge of the business.
2. To be active on the NYSE floor, you must be indoctrinated under the guidance of an experienced floor member for the period necessary to acquaint you with floor procedures.

3. You must be approved by an affirmative vote of two-thirds of the NYSE governors present at a meeting of the board.
4. You must present letters of recommendation from at least three responsible persons.

5. You must be sponsored by two members or allied members of the Exchange who have known you sufficiently well and over a long enough time to endorse you without qualification from their personal knowledge of you and your business connections.
6. You must appear personally before the NYSE Committee on Admissions.

7. You must pay for your NYSE seat prior to election to the membership. A seat price is now around \$220,000.
8. Unless otherwise permitted by the Exchange, you must be actively engaged in the securities business and devote the major part of your time to this business.

None of the above, you notice, differentiates on sex. A woman with outstanding qualifications and a crusading spirit might really make a serious attempt to break the barrier.

P.S.: There is no ladies' room next to the NYSE's trading floor in today's building and there is no provision for one in its plans for a trading floor in its new building. Thus, my parting positive proposal as I thanked my hosts was:

"Better re-do your plans now to include a ladies' room. It'll be cheaper than rebuilding later on..." (Distributed 1965, by The Hall Syndicate, Inc.)

FROM FRIDAY TO FRIDAY

A Year Of Sabbath



By Beryl Segal

In the Book of Leviticus, which is the third in the Five Books of Moses, we read:

"When you come into the land which I, the Lord, give you, then shall the land keep a Sabbath unto the Lord. Six years shall you sow your field and six years shall you prune your vineyard and gather the produce thereof. But in the seventh year shall be a Sabbath of solemn rest for the land, a Sabbath unto the Lord. You shall neither sow your field nor prune your vineyard."

This is the Law of Shmittah, the Law of Release. A year of rest for the land, a year of rest for the orchard, and also a year of release from all debts which a man has incurred during the previous six years. For in the fifth Book of Moses we are told:

"At the end of every seven years you shall make a release. And this is the manner of the Release: Every creditor shall release that which he had lent his neighbor. He shall not exact it from his neighbor, because a year of the Lord's Release has been proclaimed."

Thus on the seventh year a Jew is not to plow nor sow, nor harvest his field, nor press his neighbor for a debt.

He is not to plant and prune and gather the fruit of his orchards. Let the land go free.

And he is not to press his neighbor for a debt which the debtor could not pay during the six years. Let the debt go uncollected.

Give the land a fresh start. Start a new page with your neighbor.

All this on the seventh year. Many reasons were given for this unusual law.

One reason is a practical one. The soil will become poor and infertile when you work on it year in and year out. These were the days before chemical fertilizers were known. A period of rest every six years was considered just right for the soil to recuperate and to rejuvenate itself.

Another reason was a philosophical one. Man should not become haughty. This is my land. This is my vineyard. No!

The land is the Lord's and we are only tenants. At the end of six years give the land back to the Creator, and remember who the Owner is. It was left in your keep, but you are not the absolute owner.

But the truth of the matter is that we do not know the real reason. The number seven holds a special significance for the Jew. The seventh day of the week is Sabbath. The seventh year of the cycle is Shmittah.

And at the end of seven times seven years is still another Year of Rest to the Lord. The year of Jubilee.

Of this year of Jubilee we read in the Bible:

"And you shall hallow the fiftieth year (seven times seven) and proclaim liberty throughout the land, unto all the inhabitants thereof. It shall be a year of Jubilee unto you, and you shall return every man unto his possessions, and you shall return every man unto his family."

The Jubilee year was a complete reshuffling of the economy of the land. Every one had a chance to a new start. He had his ancestral land back. He had his personal freedom back. He was given a chance to prove himself.

But this is the year 1965 and not the year in which these laws were written. And this is a year when the economy of the Land of Israel is more complex than in the days of primitive agriculture. So the Rabbis found a way out. They sold the land to a non-Jew for one year.

We are told that during the last month of the "sale" of the entire land of Israel took place. A deed was signed that the land, privately owned and government owned, lands belonging to the National Fund as well as lands

belonging to small farmers and agricultural settlements, all of it was sold to an Arabian Sheikh.

The ceremony of the sale took place in the Temple of Solomon (Heichel Shlomo) in Jerusalem in the presence of the Chief Rabbis of Israel and representatives of the Ministry of Religion. The "buyer" was presented with his interpreters and witnesses. And now the land does not belong to Jews, and Jews are allowed to work on it, "to sow the field and to prune the vineyard, and to gather the produce thereof."

We do not know what the members of the Kibbutzim have to say about the "sale". The Kibbutzim that we visited will work the fields you can be sure, no matter what the Rabbinate does with the land. To the Kibbutz member work is a Holy command. They serve the Creator by working in the fields and in the orchard of the land. To sit idle and to let the land go idle is a sin to the men of the Kibbutz. They are idealists where the land is concerned, but practical men when ancient laws are invoked.

Nor will the "sale" be taken advantage of by the members of the Orthodox Kibbutzim. They, too, are committed to work. But they are also committed to Torah. Work and Torah, are the two pillars on which they built their life. These Kibbutzim will observe the year of Shmittah no matter what the Rabbinate does. The Orthodox Kibbutzim have already, in fact, arranged for imports from abroad for the duration of the year of Release. They will also supplement their food needs with vegetables grown in water, a science which they developed in their agricultural settlements to the utmost degree. They will not die during the Year of Shmittah. A commandment like this does not happen every year and they will not let the Law of Shmittah go by because it may cause them some hardships.

But we here, while we do not pass judgment on the business of the sale of the land to an Arab, will do well to remember that on Rosh Hashanah, the New Year, the year of Shmittah begins in Israel, and we will watch with interest how Jews observe this year.

A Happy New Year to all.

(Mr. Segal's opinions are his own. His views are not necessarily those of this newspaper.)

Editor's Mailbox

Russell Sage Student Answers Jeff Berger's College Comments

Dear Editors:

Every week I read Jeffrey Berger's column, hoping for improvement. I have faith. But every week I am disappointed. I have been silent too long. This week's article served as the fuel for this letter. I wish you, the editors, would give your readers a chance at someone else's opinion.

I agree with Mr. Berger that there is much discontent among college students. But I only agree because I have seen it on my own campus. Mr. Berger speaks in overwhelming generalities, encompassing all colleges in his tirade on college ills. Has he matriolated on every college campus in this country? Has he even matriolated on ten? I think not. Then, how can he speak so authoritatively on a subject about which he actually knows very little!

Mr. Berger is right when he says that entering students have not been adequately forewarned of what lies ahead. But my high school training did prepare me — more than adequately. True it is that schools like Classical High

are few, but they do exist. How can Mr. Berger ignore this?

Mr. Berger devoted much of his article to a discussion of the austere, impersonal, over-rated college professor. This type of teacher must exist only on your campus, Mr. Berger; he does not exist on mine. At Russell Sage, there is not one professor who refuses to see a student on any matter. At the beginning of each semester, each one, and I repeat, each one, tells his office hours and welcomes those students conscientious enough to seek him out. True it is that appointments are made at the teacher's convenience; shouldn't they be? Mr. Berger also stated that if it becomes impossible to see a professor, the student must settle for flunking a test — "there'll be others." At Russell Sage, the chairman of the chemistry department was so eager to help her students in any way that she gave help sessions up to ten minutes before the final exam!

From bad professors, Mr. Berger switched to IBM. Russell

Sage has no IBM, so I am not prepared to attack his statement on confused registration days with no one around to help. I assume that entering freshmen are all too scared to approach a high-and-mighty upperclassman who may have been through it before.

Next on the list of collegiate discontents is the student's major. True it is that most majors require some subjects which are often highly distasteful to the student. Mr. Berger suggests that special sections be offered in these courses so that the student won't find it too rough. I am a Foods and Nutrition major; this course requires more organic chemistry than I care to think about. Yes, I wish I didn't have to take it. No, Russell Sage does not offer easy sections of the subject. Where would the challenge lie? Why should everything be made easy? Mr. Berger also suggests that if a student should find himself in one of these difficult courses, it is possible to butter up "the prof during his less formal moments."

(I consider the expression Mr. Berger used to be vulgar and in extremely poor taste.) Mr. Berger does not elaborate as to the nature of these "less formal moments," but any teacher who allows himself to be buttered up at any time does not belong at the college level.

Mr. Berger next attacks "freedom rules," which, as far as girls are concerned, seem too stringent. Mr. Berger, have you ever been to Troy, New York, or to any other campus located in the middle of a city? If you ever do visit Troy, please let me know if you would want your daughter to leave her dorm any time she wished without telling anyone where she is going. If you would, this would very nicely relieve all administrations of any responsibility for her whereabouts, and then you wouldn't be able to criticize lax college officials. As for being treated like a kindergarten

(Continued on Page 12)

COMMUNITY CALENDAR

FOR LISTING CALL GASPEE 1-4111 — Ask for Calendar Secretary
MRS. BERTRAM L. BERNHARDT — CALENDAR CHAIRMAN

TUESDAY, SEPTEMBER 28, 1965

8:00 p.m. — Cranston-Warwick B'nai B'rith Women, Board Meeting.
8:00 p.m. — Miriam Hospital Ass'n., Board of Trustees Meeting.

WEDNESDAY, SEPTEMBER 29, 1965

10:30 a.m. — GJC Women's Division — Initial and Vital Gifts Div., Report Meeting.
1:00 p.m. — Sisterhood Temple Beth El, Tea for New Members.
1:00 p.m. — Ladies Ass'n. Jewish Home for the Aged, Board Meeting.

THURSDAY, SEPTEMBER 30, 1965

8:00 p.m. — GJC Men's Division, Workers Meeting.

BRIDGE

By Robert E. Starr



Mr. and Mrs. Paul Field, of Pawtucket, bid today's hand very nicely to arrive at a fine small slam but Mrs. Field had to play the hand very carefully after the opening lead to make it.

North		
♠ J		
♥ 7, 5, 2		
♦ A, K, 8, 4		
♣ K, Q, 8, 6, 5		
West		
♠ 7, 6, 4, 2		
♥ K, 6, 4		
♦ 9, 7		
♣ J, 7, 4, 2		
East		
♠ K, Q, 9, 8, 5, 3		
♥ 8, 3		
♦ Q, J, 5		
♣ 10, 9		
South		
♠ A, 10		
♥ A, Q, J, 10, 9		
♦ 10, 6, 3, 2		
♣ A, 3		

The bidding:

N	E	S	W
1C	Pass	2H	Pass
3D	Pass	4D	Pass
4H	Pass	4NT	Pass
5D	Pass	5NT	Pass
6H	Pass	Pass	Pass

This slam should be bid, for to make it, either the Heart finesse had to work or the Clubs break 3-3. As you can see, looking at the 4 hands above, neither will succeed. Nevertheless, our heroine sitting south made the hand anyhow with the help of a slight lapse in the defense.

West made the killing lead of a Diamond. Any other lead and

the hand would be easy. This was won in the Dummy after which a Spade was led to the Ace and the last Spade ruffed on the board. Now came the Heart finesse which lost to the King.

At this point another Diamond lead would have removed Dummy's entry to the Club suit and with their not breaking evenly, only one Diamond discard could be obtained. East, however, was apparently afraid of Spade ruffs in Dummy and returned a Heart which gave Declarer smooth sailing. She completed drawing trumps and then turned her attention to the Club suit. She played the Ace, then over to the King and Queen, on the latter she discarded one of her 2 Diamond losers. When East showed out she trumped the fourth Club in her hand and then returned to the Dummy with the high Diamond to discard her last Diamond on the now good 5th Club. A second Diamond lead by West after winning the Heart King would have made this impossible for after setting up the fifth Club there would have been no way of getting over to use it.

Today's moral: A game or slam should be bid if it has at least a 50% chance of making. This actually gives Declarer an edge for even with a finesse failing, the defense may still slip. This does not mean to drastically overbid, naturally.

High Holy Days Observances OK'd

WASHINGTON — The bureau of personnel of the United States Post Office Department has ruled formally here that Jewish post office personnel wishing to attend religious services during the forthcoming High Holy Days shall, "as far as practicable, be permitted to be absent on annual leave for that purpose."

"The policy of the Department," the Bureau noted in its official Bulletin, "is to cooperate in making possible the observance by Federal employees of the various established religious holidays of their faith; for example, Easter, Good Friday, Yom Kippur, Rosh Hashanah, etc."

The Bulletin then called attention to the fact that Rosh Hashanah starts this year at sundown Sept. 26, while Yom Kippur starts at sundown Oct. 5.

A subscription to the Herald is a good gift for the person who "has everything" else.

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JEWISH CALENDAR

All Holidays and Fast Days Begin at Sunset on the Day Preceding the Dates Given Below

Holidays and Fasts for the
Year 5726
(1965)

Rosh Hashanah	Sept. 27-28
Fast of Gedaliah	Sept. 29
Yom Kippur	Oct. 6
Succos	Oct. 11-16
Hoshana Rabah	Oct. 17
Shemini Atzereth	Oct. 18
Simchas Torah	Oct. 19
Chanukah	Dec. 19-26

(1966)

Fast of 10th of Teveth	Jan. 2
Fast of Esther	Mar. 3
Purim	Mar. 6
Pesach (Passover)	Apr. 5-12
Shevuos	May 25-26
Fast of 17th of Tamuz	July 5
Fast of 9th of Av	July 26

Memorial Services (YIZKOR) for the
Departed Are Said on the
Following Holidays

(1965)

Yom Kippur	Oct. 6
Shemini Atzereth	Oct. 18

(1966)

Last Day of Pesach	Apr. 12
Last Day of Shevuos	May 26

Kassner Tells Court He Is Loyal To Hitler

BONN — Erich Kassner, 52, a former officer of Hitler's SS, told the Oldenburg Criminal Court at the opening of his trial on charges of participating in the murder of 11,000 Jews in 1942 in Kowel, a Ukrainian city, that he considered himself still bound by his "oath to Hitler" and, therefore, could not testify on any of the details of his wartime activities in Kowel, Kassner and Fritz Mathei, 67, also an ex-nazi, were

accused of killing the victims in a few months during occupation.

Sixty witnesses, including many from Israel and the United States, are scheduled to testify that the two nazis killed many of the victims with their own hands. Kassner also said, in his preliminary statement to the court: "I have only tried to be a faithful son of the German nation and, as such, I have always blindly obeyed orders without discussion."

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White—End Civil Injustice

(Continued from Page 1)

organization has also allowed the Equal Employment Council to use its offices and staff.

"I feel it unlikely that we will have the problems which beset other areas," the young businessman said, partly because many of the tensions found elsewhere are not as prevalent here, and partly because our communications are effective. "Fair Housing will in time be accepted and understood, I think most people today will agree, those who understand it, anyway. To help others understand what the basic law is, and how well it can perform, is one of the Commission's basic tasks."

Being a member of the Commission is "a job with a great deal of satisfaction, as I witness the many things actually being done within Rhode Island to improve race relations."

Mr. White has also been active in Temple Sinai, of which he was a founder and is vice-president. "I've been thrilled at the progress the temple has made," he commented. "Everything that has happened to it was consistent with growth and development. It filled a void in the Cranston-Warwick-South County community."

He was chairman of the temple's cemetery committee, whose four-year efforts were recently completed by negotiations with the New Pawtuxet Cemetery. This was a natural completion for Temple

Sinai, said Mr. White. "There always will be a need for cemetery land to fulfill a well-rounded temple's activity." The 3,000 grave sites, set up as Temple Sinai Memorial Park, a separate Jewish cemetery with its own entrance, will be a beautiful site when the anticipated landscaping is complete, he said, and added that they were fortunate to find a cemetery so close to the Temple. This is the first new Jewish cemetery in the Providence area in many years.

This fall Allen White will return to teaching, an activity he practiced during his 1945-1949 stint as a finance officer in the Army. He will teach an investment course in the evening division at Bryant College. "We've had seminars connected with our clients, but this is my first time teaching a course open to the general public." He is a graduate of Boston University.

A member of many civic and fraternal organizations, both in East Providence and in Warwick, the young Republican also plays golf at the Quidnesset Country Club and dines at the Aurora Club. He and his wife live in Warwick, where their 12-year-old daughter, Nancy, attends Lockwood Junior High School, and their son, David, aged 9, entered fourth grade at Cedar Hill School this month.

Allen White's appointment to the Commission Against Discrimination will run through 1967.

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**Orders Four Ships
At \$30.8 Million**

LONDON — El-Yam, Ltd., of Haifa, a privately-owned Israeli freight-ship company, entered an order here for the construction of four cargo ships, worth 11,000,000 pounds sterling (\$30,800,000), by the Furness Shipbuilding Company, a British firm.

Minister of State Roy Mason, addressing the British Board of Trade, said the contract constitutes "the most valuable single order" ever placed here by Israel, and "one of the largest orders ever received from overseas by a shipyard in Britain."

Furness will build the 65,000 ton ships, under the contract, scheduling delivery in 1967 and 1968. Charles Clore, chairman of the Furness board, is Jewish. London newspapers, featuring news of the El-Yam contract, referred to Mr. Clore as one who has "marked sympathies" for Israel and is unafraid of any possible reactions from Arab League states interested in boycotting Israel.

Press reports stressed that Israel now ranks as Britain's biggest Middle East customer, having spent more than 25,000,000 pounds sterling (\$70,000,000) in Britain in the first half of 1965.

HEADS CULTURAL CENTERS

NEW YORK — Issachar Milron, a prominent Israeli composer and educator, has been appointed executive vice-president of the International Cultural Centers for Youth. It was announced here last week by Murray Silverstone, president of the organization.

**In
Hollywood . . .**

By Barney Glazer

HOLLYWOOD — Boston visitors Betty and Carl Shapiro and Helen and Bob Stein joined me in my appointed rounds at Paramount Studios during their mutual 25th wedding anniversary tour of the U.S.A. by plane, auto and ox cart. In Paramount's commissary at high noon, my guests came completely unglued and were ready for sick bay after meeting in rapid succession: Milton Berle, Stephen Boyd, Jack Jones, Walter Brennan, Sidney Poitier, James Dunn, Cornell Wilde, Terry-Thomas, Edith Head, topped by Howard Koch, the studio's boss cat.

When they shook hands with Milton Berle and Walter Brennan, the Bostonians acted as if they were accepting the Nobel Prize.

"What's the use of going back to Boston?" they moaned. "Nobody will ever believe us!"

However, a few wisely collected autographs should convince hometown friends and relatives that the starry-eyed quartet had pinched themselves and found they were really awake. It must be duly chronicled that backseat drivers Bob and Carl kept urging their better halves, "Go ahead, get their autographs!" which Betty and Helen hesitatingly but determinedly proceeded to do, lending further evidence that the meek

shall inherit the earth.

After their overall traumatic experience, one that they won't soon forget, the tight little group expressed their only disappointment — that Terry-Thomas, the actor with the hyphenated name and teeth, acted like an American product instead of wearing an Ascot tie and saying something like, "I say, old man, that's a bit snappy, isn't it?"

A close-up view of Stephen Boyd, who brilliantly co-starred in the most recent production of "Ben Hur," reminded Carl Shapiro of the eventful period when the film ran in the moviehouse adjoining his Boston bookshop. After watching Charlton Heston smash and later repentantly replace the mezuzah in his home, many theatergoers walked into Shapiro's bookshop and with equal self-reproach said, "The movie next door reminded me of something. I need a mezuzah for my house."

Following luncheon, we took the VIP tour through Paramount's rambling studio in tow of Heather MacRae, the prettiest guide this side of Miss Universe. As Number Two Daughter of Sheila and Gordon MacRae, Heather is a beautiful and talented young lady who, on many occasions with her equally gifted sister Meredith, has joined her parents' nightclub act and supported their musical comedy sing-fests.

Our eager group soaked up Heather's animated and informative chatter while wandering through historic sets, mechanical departments, a set rapidly taking shape for Rock Hudson's next movie, the huge drapery room, familiar "Bonanza" sets, and one special department that stocks the most amazing and complete collection of guns seen anywhere in the world. Underneath one shotgun hanging on the wall, a sign clearly spelled out its restricted use, "For weddings only."

The Steins and Shapiros also learned that the studio once used its existing emergency hospital for something other than medical dressings — as Rudolph Valentino's dressing room.

On the set of "The Oscar," the Boston visitors keenly watched the enactment of a scene by Milton Berle, James Dunn and Walter Brennan. Dialogue fluffs requiring reshooting of the scene made the experience even more unforgettable.

Produced by Joseph E. Levine, the Boston movie heavyweight, and Clarence Greene, this major Paramount-Embassy production stars Stephen Boyd, Elke Sommer, Milton Berle, Eleanor Parker, Joseph Cotten, Jill St. John, Edie Adams, Ernest Borgnine, Tony Bennett, Broderick Crawford and Walter Brennan.

Incidentally, Tony Bennett's name in the film — Hymie Kelly — suggests a great slogan for the Brotherhood of Christians and Jews — namely, "What this country needs is more Hymie Kellys."

As the Steins and Shapiros walked reluctantly out of the big Paramount gate into the land of bleak realism, one of their party remarked, "If all the luck we had seeing all those stars stays with us in our next stop at Las Vegas, we ought to break the casino bank."

Judging from the wondrous starlight in their glittering eyes, the Boston couples apparently had acquired something more endurable and pleasurable than any sudden windfall of negotiable metals and banknotes.

LIFT RESTRICTIONS

JERUSALEM — The Israeli Ministry of Commerce and Industry announced it was lifting import restrictions on products of Hitachi, the huge Japanese electronics firm, after the latter announced it would defy the Arab economic boycott and do business with Israel. Hitachi makes transistor radios, television apparatus and a wide range of other electronic products.

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NOTE IMPORTANT UPCOMING GJC CAMPAIGN EVENTS

- | | |
|--------------|---|
| SEPTEMBER 23 | TELETHON WORKER'S CONFERENCE, Colony Motor Hotel, 10:30 a.m. Speakers: RABBI ELI A. BOHNEN of Temple Emanuel and MERRILL L. HASSENFELD |
| SEPTEMBER 29 | REPORT MEETING, WOMEN'S DIVISION, Initial and Vital Gifts at the home of Mrs. Peter Bardach, 33 Intervale Road, 10:30 a.m. |
| SEPTEMBER 30 | MEN'S DIVISION, WORKER'S MEETING, Community Solicitation Division, Colony Motor Hotel, 6 p.m. Speaker: JOHN STANLEY GRAUEL of New York |
| OCTOBER 4 | WOMEN'S DIVISION, INITIAL AND VITAL GIFTS LUNCHEON, 12:30 p.m. Colony Motor Hotel. Speaker: DR. HOWARD MORLEY SACHAR of Brandeis University |

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Report Increase In Jewish Day Schools

WASHINGTON — The Office of Education of the U. S. Department of Health, Education and Welfare, in a recent publication reported an increase in the number of Hebrew Day Schools on the high school level.

According to the report, the number of such schools jumped from 46 in 1961 to 71 in 1964. The number of new high schools is believed indicative of an increase of close to 55 percent.

In a summary of all of the non-public high schools in the U. S. by religious affiliation, the report noted that "It may be observed that the greatest increases have occurred in Jewish day schools."

The government report was said to have confirmed the findings of Torah Umesorah, the National Society for Hebrew Day Schools, that high schools were becoming increasingly more important within the Hebrew Day School sector.

In New York City, the president of the society, Samuel C. Feuerstein, referred to the interesting fact "that for the first time there are now an equal number of high schools outside of New York City, as are located in the city," and that out of the eleven new schools established in 1964, five were on the high school level. Society officials believe that the number of all day schools this year will go beyond the 310 mark.

OFFER SURPRISES MOSCOW

LONDON — Jewish community leaders in Moscow have expressed surprise at reports that Dr. Zvi Harkavy, a rabbi who is director of the Israel Chief Rabbinate Library in Jerusalem, had been approached by the Soviet authorities on the possibility that he serve as Chief Rabbi of the USSR, a post that has never existed before, even in Czarist times.

Russian Curbs Still Exist For Jews Behind Iron Curtain

NEW YORK — The head of the largest Jewish Orthodox rabbinic group in the United States asserted recently that, despite "minor cracks of light," the situation of Soviet Jews remained grave because of continuing suppression of religious and cultural privileges.

Rabbi Israel Miller, president of the Rabbinical Council of America, who headed a delegation that visited the Soviet Union, said all religious groups there were subject to "disabilities but these are more visible" in the Jewish community than among other religious groups.

"We did discern cracks of light," he added, "but this is very minor in terms of the gigantic problem. It's like lighting a match in a dark room. It gives a lot of light only because the room was so black before."

Speaking at a news conference at the council's headquarters at 84 Fifth Avenue, Rabbi Miller cited as a "minor concession" the Soviet Government's recent issuing of a map showing Moscow's churches and synagogues. Another, he said, was the promise to provide 10,000 Jewish prayer books in Moscow, which has three synagogues.

However, the Orthodox leader said he and his group had encountered "an undercurrent of fear" among Soviet Jews about practicing their faith. This fear, he added, is evident in the failure of Jewish parents to give their children religious instruction and failure to observe the circumcision ritual.

Rabbi Miller, leader of the Kingsbridge Heights Jewish Center, the Bronx, said that, based upon the group's observations, Soviet Jews urgently needed permission to bake matzoh.

He said every Jewish commu-

nity in the Soviet Union should be allowed to bake matzoh, the unleavened bread used in the observance of Passover. Only Jews in Moscow now have that right, he said.

He also said the Government should set aside new land for Jewish cemeteries in Moscow and Leningrad, where no more burial space is now available.

Rabbi Miller pleaded for the establishment of additional seminaries in the cities of other Soviet republics. The only Jewish seminary now is in Moscow.

Recalling the separation of families in World War II, he called for increased emigration of Soviet Jews who wanted to rejoin their families in other countries. He said only a "trickle" was permitted now.

The rabbi said that the Soviet authorities were "sensitive to the outpouring of criticisms from the Western world" and that further protests would "elicit more positive responses from the Russian Government in granting its Jewish citizens full religious freedom and equality."

He called on American Jews to attend a "vigil" Sunday, Sept. 19, in Lafayette Park in Washington. The rally will stress the situation of Soviet Jews. Trains and buses are scheduled to carry thousands of demonstrators to the capital.

POPULATION STUDY

SANTIAGO DE CHILE — The first socio-demographic study of the Jewish population of Chile was launched here recently by Prof. Eduardo I. Rogovsky, director of social studies of the Latin American Jewish Committee's Institute for Human Relations. The study is being sponsored by the Committee and the Zionist Federation of Chile.

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Brotherhood Institute Called 'Utopia' By JCC Representative Ken Richmond

BY LOIS ATWOOD

"We got along so beautifully it was a Utopia," said Kenneth S. Richmond of the Brotherhood Youth Institute which he and 42 other Rhode Island teenagers attended at Camp Tel Noar in East Hampstead, N. H.

The National Conference of Christians and Jews sponsored the August 29-September 3 Institute, in which 168 New England high school students participated. This was the first year Rhode Island has been invited.

Kenneth represented the Jewish



KENNETH S. RICHMOND

Community Center, where he is president of the summer canteen and treasurer of Sigma Gamma fraternity. The summer canteen committee paid his full tuition, but almost all the Rhode Islanders who went were on full or partial scholarship awards made possible through the Arthur I. Darman Youth Scholarship Fund.

The fund was established in honor of the Woonsocket industrialist who was cited as an NCCJ annual awards banquet for his contributions to interreligious and interracial understanding in New England. The money was raised under the chairmanship of Morton Smith of Providence.

Accompanying the students were Rozella White Switzer, New England regional director of the National Conference, and Rabbi Jacob Handler of Temple Beth Israel.

The teenagers represented a variety of national, racial and religious backgrounds. Their discussions were thorough and sometimes heated, their involvement in brotherhood complete. Lights out came at 11:45 P.M., but they seldom stopped talking.

They were housed in three-bedroom cabins, each with its own lounge and fireplace. Arguing, discussing, agreeing — it was an exciting week. "Everybody was quite highly opinionated on everything we discussed," said Kenneth. "The Catholics didn't understand Judaism, the Protestants didn't understand Catholicism and so forth. No one knew about the others but we asked each other questions."

Their day began at 7:15 A.M. and at 9:15 they settled on wooden benches for lectures. At 11 o'clock they broke into small groups, each with a teenage discussion leader. Then came lunch and a three-hour recreation period which most of them spent boating or swimming. At 4 o'clock they had workshops with free discussion on any topic they chose, from intermarriage to birth control. After dinner came evening group sessions, with one or two lectures and then a social hour with dancing.

The lecture program ranged from religious creeds to interracial activities. Rabbi Handler explained Judaism, the Rev. Robert O. Bradstreet, a Congregational minister, discussed Protestant beliefs, and a Boston priest, Father Quinn, explained the faith of a Roman Catholic. Mrs. Switzer, who called her talk "Portrait of a Bigot," spoke of George Lincoln Rockwell, a Central High School graduate who attended Brown University for three years and is now head of the Nazi Party in America.

Only one speaker received a standing ovation: J. Westbrook McPherson, head of the Boston Urban League, who spoke on the

double school sessions in Boston and the probable revolt of Boston mothers, and on neighborhood integration, which is threatened by "certain whites who are still block-busting neighborhood values." Brotherhood and harmony between races and religions could help end hatred and injustice, he and the students agreed.

Mel King, director of South End House in Boston, discussed housing problems faced by Negroes, and their difficulties in financing the purchase of a home. South End House, like the Jewish Community Center, organizes clubs and activities for teenagers and adults.

Dr. Thomas Curtin, Massachusetts Department of Education commissioner of education, told of efforts to improve public schools in Boston. When he spoke of Mrs. Hicks, who doesn't want redistricting in Boston high schools, said Ken, "no one agreed with her."

One of the speakers, Charles Feeley, a Newton policeman and safety director of the Newton public schools, talked about police brutality, which he characterized as very rare and mostly accidental. He cited as an example the time he was called into court, because in trying to prevent a wife-beating he was bitten by the enraged husband. The husband chipped a tooth on Mr. Feeley's arm, and sued.

When Fred Nader of the Boston University Human Relations Center was delayed by car trouble, the students listened to tapes made by the Episcopal Society for Cultural and Racial Unity. In one of them, a Negro was the boss and a white the common worker. Ken said it was quite interesting, "and really brought out the idea of prejudice." When Mr. Nader arrived, he showed the youngsters a gambling game, in which both teams can beat the bank or both can lose; rather than win together they preferred losing separately. The game brought out, as it was intended to, an aspect of human nature which plays a big part in preventing equal rights for all.

Dr. Reuben Margolin, Jewish co-chairman in Boston of the National Conference of Christians and Jews, and a teacher at Northeastern University, was the institute's first speaker, and suggested means of improving civil rights and environment, and enforcing laws. The teenagers considered ways to improve human relationships and combat prejudice. They concluded that better education and understanding of other's religions are vital.

The clergymen's talks helped, as did the youngsters' non-stop questioning of one another. The Rev. Thomas Savage, a Roman Catholic, discussed federal aid to education. Rabbi Handler explained why Judaism has so many laws. A Catholic priest, who spoke of the role of Jesus in a Catholic's life, and of the responsibility of the Catholic toward his church, made a point of the fact that "intelligence in understanding religion is important."

Belief, practice and disagreements were aired, by the speakers (who were questioned after their talks) and by the students. The whole idea of the institute was to promote brotherhood, and through living together and thrashing it out verbally, this was done. Such institutes are held mainly for teenagers, as the National Conference feels prejudice is formed too strongly in older people to make such brotherhood weeks for them worth-while.

Mrs. Switzer called the week "a notable success. It was an experience for the young people to spend a week at a camp where all the kosher laws are kept. You'd see the Protestant and Catholic children looking around to see if the milk or meat plates were going to be used." Cooks from Brown University prepared the kosher meals.

Ken, the 16-year-old son of Mrs. David Richmond of 15 Germania Street, Pawtucket, and the late Mr. Richmond, is a senior at Pawtucket West Senior High School. He moved to Rhode Island



BROTHERHOOD INSTITUTE — Among the Rhode Islanders at Camp Tel Noar for the Brotherhood Youth Institute were, from left, back row, David A. Engle of 177 Warrington Street, Hope High; Jeffrey L. Sutton of 154 Warrington Street, Classical; Linda D. Levitt of 49 Sackett Street, Hope; Jay R. Kapsinow of 18 Whitin Avenue, Warwick, Pilgrim High; and Phyllis Winkleman of 70 Community Drive, Cranston, Cranston High; in front, Kenneth S. Richmond of 15 Germania Street, Pawtucket, Pawtucket West, and Susan A. Orzeck of 46 Delmar Avenue, Hope High.

from Franklin, Mass. five years ago. In addition to his Center activities — and he is also on the Youth Council there — he has two part-time jobs, will play tuba for the sixth year in his school band, is active in the dramatic society (he has starred in two plays), and finds time for skiing, swimming, bowling and photography. He was on his junior high school (Slaters) track team. A mem-

ber of Temple Beth El, he has been active in the USY. Next year Ken hopes to study engineering at Northeastern.

He will attend the Brotherhood Youth Institute again if he has the opportunity. "Everyone was striving for brotherhood," he said, "and we did have brotherhood the whole time we were there. Everyone was like one family. Nobody wanted to leave each other."

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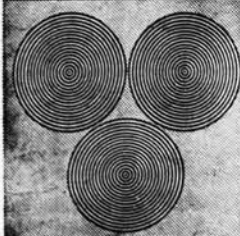
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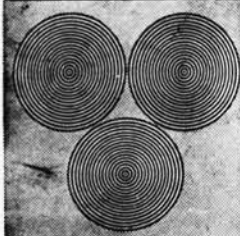
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- Pike
- Perch
- Pickerel
- Mullet
- Whitefish

FIRST NATIONAL STORES



PROGRAM SET — Vice President Hubert Humphrey (right) discusses the new Hearst Newspapers' "Junior Diplomat" program with Tommy Shulman, New England Director. Two Boston American-Sunday Advertiser newspaperboys will be picked for an 11 day trip to Israel with an additional two days to be spent in Rome. Mr. Humphrey was also made an honorary member of the paper's newsboy club.

Editor's Mailbox

(Continued from Page 6)
 pupil, I've never been more independent in my life.

Again, I say that if a student cannot talk to a professor about a problem, it is his own fault. All teachers are not as Mr. Berger paints them. They are not all good, but they certainly are not all bad. True it is that I am speaking from limited, narrow experience, but, I feel, valid enough experience to punch a big, fat hole in Mr. Berger's theories. I do not by any means try to say that there is no unrest on college campuses or that Russell Sage has all the answers. But we are not looking for the easy way out of our problems. I can only assume, Mr. Berger, that you have found all these ills on the campus of the school which you attend. Tell me then, if you find so many wrongs with the operation of your school and "every" other school, what are you doing in college?

Janice Fishman
 Slocum Hall
 Russell Sage College
 Troy, New York

Israeli President Accepts Invitation To Visit Argentina

JERUSALEM — President Zalman Shazar has accepted an invitation to pay an official visit to Argentina, it was disclosed here by his office in a statement which said that the invitation was conveyed to the President by the Argentinian Ambassador to Mexico on behalf of President Arturo Illia of Argentina.

At the same time it was disclosed that the planned visit to Nepal by the President was still under consideration, though the Indian-Pakistan war has posed problems of safety for air passage in the area.

A subscription to the Herald is a good gift.

Everyone Is Urged To Hear Rev. Grauel

Dear Editor:

Anyone who misses hearing the Rev. John S. Grauel Sept. 30 or anywhere else he speaks has been robbed of something they would never have forgotten.

Sincerely,

Mrs. Alan J. Knasin
 137 Popular Drive
 Cranston, R. I.

MICHIGAN SIGNS PACTS
 DETROIT — The Michigan Civil Rights Commission Monday signed agreements with six Federal housing agencies to ensure their cooperation in enforcing compliance with Federal and state regulations prohibiting discrimination in housing. The agreements provide for specific procedures in efforts to resolve complaints of discrimination where both the commission and one of the agencies have jurisdiction.

ART LESSONS

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Herald Recipes

CORNHUSKER SALAD

1 head of lettuce, broken into pieces
6 radishes, sliced
1 cucumber, sliced
3 tomatoes, quartered
1/2 julienne-cut green pepper
2 stalks celery
3 carrots
1 green onion
1 bunch fresh watercress
Olive Oil Dressing
1/4 cup finely cut chives
1 cup olive oil
2 garlic cloves, peeled and chopped
1/2 teaspoon salt
1/4 teaspoon dry mustard
1/8 teaspoon white pepper
1/4 cup wine vinegar
1/4 cup tarragon vinegar
juice of 5 lemons
dash of sugar
dash of Worcestershire sauce
Mix dressing ingredients together, adding olive oil last. Shake well. Makes a little over 1 quart. Combine crisp cut-up raw vegetables with olive-oil dressing. Toss well. Top salad with anchovy fillets, capers, and quartered hard cooked egg. Serve with garlic bread. Serves 4.

SWEET POTATO PONE

3 large sweet potatoes
1 pint boiling water
1 teaspoon salt
1 teaspoon pepper
2 tablespoons brown sugar
1 teaspoon allspice
Peel and grate sweet potatoes. Add boiling water and mix well. Add remaining ingredients. Stir until blended. Turn into a shallow greased pan and bake at 250 degrees until brown, about one hour. Serves 8.

MUSHIMONO

(STEAMED FOODS)
thin slices of cooked chicken (allow 4 to 6 ounces for each person)
30 boiled and peeled chestnuts (gingkos)
1/4 pound mushrooms sliced
4 eggs, beaten
4 tablespoons soup stock
2 1/4 tablespoons soy sauce
1 teaspoon sherry
dash of salt
1 pound spinach, washed
slices of lemon
Arrange each serving in an individual heatproof bowl. Place several slices of chicken, a few chestnuts and mushrooms in a bowl. Flavor beaten eggs with soup stock, soy sauce, sherry and salt. Pour some of this mixture over each serving. Spread spinach leaves over all as a cover. Set bowls in a large pan of boiling water and steam for fifteen minutes. Serve garnished with slices of lemon.
Variation: Slices of cooked cod or halibut may be substituted for chicken.

KNEIDLACH (MATZO BALLS AND CHICKEN SOUP)

Kneidlach
2 egg yolks
1/2 teaspoon salt
2 teaspoons melted fat
1/2 cup matzo meal
2 egg whites, stiffly beaten
Soup
1 five-pound chicken with feet, neck and giblets
1 onion
1 carrot
1 bunch soup greens
2 tablespoons salt
monosodium glutamate, if desired.
Kneidlach: Beat egg yolks and salt together. Beat in fat. Add matzo meal. Combine thoroughly, then fold in egg whites. Chill at least 30 minutes. Form into small balls. Drop into boiling salt water and cook, at slow boil, tightly covered, until they rise to the top (about 20 minutes). Serve with hot soup. Yield 16.
Soup: Place chicken, feet, neck and giblets in water to cover. Bring to a boil. Lower flame. Add salt and vegetables. Cook slowly for 2 hours, or pressure cook for 20 minutes, and allow to cool. Skim off fat. Reheat and serve in casserole with dumplings. Chicken may be removed and served separately, if desired.



CONTRIBUTORS BANK PLAN — John Simmen, president of the Industrial National Bank presents the first book of the Savings Bank Plan of the Women's Division of the General Jewish Committee to Bank Plan chairman Mrs. Aaron J. Oster. The plan was adopted by the Women's Division for the 1965 campaign to make possible an extended payment plan for contributors.

ACQUIRES JEWISH CHAPLAIN

BRUSSELS — Rabbi Hillel Medalle, spiritual leader has been appointed chaplain for Jewish students at the Catholic University of Louvain. There are 150 students at the University, practically

all of them American.

This is the first time that contact has been established between Jewish students at the University and the local Jewish communities. Plans are also under way for the opening of a kosher restaurant

Bourguiba Snub Slap At Nasser

LONDON — The heads of 12 Arab states met in Casablanca for the opening of a summit conference. But discussions on military plans against Israel and other matters began without President Habib Bourguiba, of Tunisia, who boycotted the meeting.

Some reports said that he was boycotting the meeting because he received no guarantee that he would not be attacked for his conciliatory attitude toward Israel. The Tunisian President clashed earlier this year with Egyptian President Gamal Abdel Nasser on this issue and over relations with West Germany, after that country agreed to exchange ambassadors with Is-

rael.

The conference had before it, a memorandum from President Bourguiba demanding a basic reorganization of the Arab League, to put an end to its use as an instrument of Nasser's foreign policy. Reports from Tunis indicated that Morocco and Algeria promised to support President Bourguiba's demand.

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The Lyons Den

by Leonard Lyons

SAN FRANCISCO: The fog rolled down from the hills across the bay, mugging the city, and then it suddenly released its grip and vanished in the late-summer twilight. The golden bulbs hung over the Top-of-the-Mark and the neons went up over North Beach.

Leo Durocher was at the Ricksha Bar, warm and expansive to everyone — like a defeated politician. "Me manage again?" he smiled to an admirer. "Of course I'm ready to, but who'll have me?" The owner of the bar, Willie Tsang, showed friends his Japanese tea garden: "A Chinese with a Japanese tea garden. My honorable ancestors will kill me."

Godfrey Cambridge limped across the narrow street. "Auto accident," said the comic, waving his cane. "Great for the sympathy bit. They mistake me for Dick Gregory, with my limp and cane, and they say, 'He was shot by his own people, too.' Let's go to some joints."

At The Committee, Larr Hankin, an alumnus of Syracuse University, told his packed house that Mary Poppins was a junkie, that we should make love and not war, and that God has an ego. At Varni's Roaring '20s silent films are shown, to accompaniment by a hokky-tonk piano and a shooting alley, and customers entered the Red Balloon down a slide chute.

At the hungry 1, the wall was thick with overlayers of the names of performers — Sahl, Cambridge, Shelley Berman, Joan Rivers, Bill Cosby. Irwin Corey began his marijuana routine by puffing a butt from a customer he'd berated: "Smoking during the seminar? How dare you."

Corey told me of his trying to persuade his 14-year-old son to talk to a psychiatrist. The boy refused: "Dad, there are certain things I will tell only to you, other things I will tell only to Ma, and other things I will tell only to Sis, and others only to some of my friends. But what's left over I won't tell to anybody."

The topless joints are everywhere in the North Beach nightclub district of this city. In the sketch-me-nude bar the model isn't permitted to move while posing, lest she violate the law. And in a topless bar the waitresses must dance while serving drinks.

The signs advertise a topless revue, a gold-girl topless, double topless, amateur topless twist, topless a-go-go, topless fashion show, luncheon topless. "A bore, these topless joints," said the lady from Belvedere. "Last night we saw them all, then came home where, for the first time in 23 years, I put on a nightie. My husband found it most alluring."

A sailboat party, incidentally, was given in Belvedere for those who live beside the lagoon: the boats raced to five homes marked by flares, and a card was drawn from an envelope in each place. Two prizes: (1) for the boat first home with the five cards, and (2) for the best poker hand.

Jake Ehrlich, the trial lawyer, was at the Sheraton-Palace's Happy Valley Bar. He spoke of fees he'd never gotten: "Many a husband settled because his wife claimed 'I've retained Ehrlich.'" In the famed, glass-domed Garden Court the film festival officials prepared the first showing of "Jim the Man," Herb Gold's filmed-locally story, with Gold and Mark Shorer acting in it.

We joined Joe DiMaggio at the Presidio Country Club's invitational tournament dinner. His weight is exactly the same as it was in his playing years. "Sure, sure, he replied to admirers' shouts, 'I'd love to play for the Yankees now. Just get me new arms and legs.'"

At his table were other sports heroes — Ernie Nevers, Lefty O'Doul and Joe Petranio, the one-time place kicker for the 49-ers and Eagles. "I kicked 56 successive conversions," said Petranio. "Fifty-six. Quite a number. But that was nothing, Joe, my 56

compared to your 56 — your hitting safely in 56 successive games."

A PGA official approached DiMaggio to play in a pro-am tournament. "No, thanks I never like to play in a golf tournament with pros, where I'm the one who has to pick up," said DiMaggio. "It's as if Arnold Palmer were asked to play softball rules."

One man mentioned that DiMaggio, like Tris Speaker, played centerfield shallow, while today's centerfielders play deep and near the fence. "That's right," said the baseball immortal. "The centerfielders today catch 'em by coming in for 'em. We used to go back to catch 'em. By playing deep they don't catch the line drives or the bloopers."

He ordered beer. "I never had a hard drink. Don't like it. I used to order either beer or champagne; now just beer." Mrs. Lefty O'Doul beamed at him, approvingly: "Sure you have one drink and it makes you feel like another man — and then that other man wants a drink."

He drove us back to the Sheraton-Palace, slowly to show us the places of his youth.

His family, he said, settled 20 miles from here — where his uncle first had arrived from Italy, and then his father followed, as a fisherman near the coast. "If they'd have stopped and settled at a fishing port in the East," said Joe DiMaggio, "I'd have been a bocci player instead of baseball."

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THE Golden Years

WHAT A WIFE SHOULD KNOW ABOUT RETIREMENT BENEFITS

Some men are not telling their wives all there is to tell about the retirement benefits that go with their jobs.

They simply haven't bothered to learn what the benefits are, or else they reckon these benefits are their private business.

Whatever the cause — and this column is not intended to start any new domestic feuds — here is a general picture of what jobs with some of the better companies and institutions now offer a husband in retirement:

1. They offer great variety, and any wife who is seeking to check up on her husband must understand this. His job may offer all of what follows here. It may offer less of some benefits and more of others. If she is not convinced by what her husband says, he can bring her a copy of his Employee's Manual and or his union contract, either of which should detail retirement benefits.

2. One of the key retirement benefits some jobs offer, from the standpoint of a wife, is a provision in the man's pension plan whereby he can guarantee his wife a lifetime pension in case he dies. The man provides this either by paying more money into the pension fund while he is working, or agreeing to take a smaller pension — say one-fourth or one-third smaller — than he is entitled to at 65. The man must give his employer a decision on this from five years before his retirement down to one year before depending on the employer. Once he makes the decision he has to stick by it.

3. Many jobs now allow a man to retire prior to age 65. This is vital to a wife who sees he is losing his health. An early re-

tirement, of course, reduces the pension the man will get, and the size of the reduction varies with employers. One progressive employer who formerly reduced pensions up to 8 per cent sent for each year prior to age 65 now reduces them a flat 3 per cent. Thus a man set to retire at 65 with \$200 a month could retire at 62 with \$182.

4. Many jobs, usually the better ones, have some intriguing gimmicks to them which are not written down in manuals. They provide, for instance, that a man who has a post the employer would like for him to vacate can step down to a lesser post and be assured he can hold it for maybe three years beyond the normal age-65 retirement date. A man's vanity will seldom let him do this, so why tell the wife?

5. Some jobs allow a man to sway his retirement date up to six months or more after, or before, his 65th birthday. If he is 65 in March he may be allowed to stay on until September or December 31. He may be allowed to walk out six months early with only a minor cut in pension.

6. Some jobs allow a man to tack his vacation onto his retirement and walk out three weeks early. Some allow him to forego his vacation for the year and walk out with three weeks' pay in a lump.

What has been said here, as stated, is not to start a fuss. Most husbands are nice guys. They actually don't know much about their retirement benefits. Maybe more wives can now prod more of them to go find out.

New GOLDEN YEARS 36-page booklet now ready. Send 50c in coin (no stamps), to Dept. CSPS Box 1672, Grand Central Station, New York, 17, N. Y.



ENGAGED — Mr. and Mrs. Arnold Neustadter of 1185 Park Avenue, New York, have announced the engagement of their daughter, Miss Martha Hetty Neustadter, to Stuart S. Berman, son of Mr. and Mrs. Philip Berman of Providence. Miss Neustadter attended the Lycée Français de New York, and was graduated from the Brearley School and Sarah Lawrence College, class of '64. Mr. Berman was graduated from Brown University and the Columbia Law School. He is an attorney with the Federal Reserve Bank in New York. A November wedding is planned.

At Bottom Of List; Drops From Election

TEL AVIV — A sensation was created here by the fact that at the last moment Mapai has decided to move down the name of Dr. Dov Joseph from the 18th position to No. 118. The former Deputy Minister of Finance, Isaac Korn, withdrew from the slate in protest against the placement of his name at the bottom of the list.

A Herald ad always gets best results.

Services

(Continued from Page 2)

Monday and Tuesday at Temple Beth Am, Warwick. Shachris services will begin at 8 A.M. on Monday and Tuesday. Rabbi Mordcai L. Brill will conduct the New Year services, and Cantor Arne Meyrowitz will chant the prayers.

TEMPLE BETH DAVID

Evening services at Temple Beth David will start at 6:30 P.M. on Sunday and Monday. Morning services will begin on Monday and Tuesday at 7:30 A.M., and the sounding of the shofar will take place at 10:30 A.M. The Rosh Hashanah sermon will be delivered at 11 A.M. Cantor Charles Ross, assisted by the temple choir, will conduct the services.

TEMPLE BETH EL

The High Holy Day schedule at Temple Beth El will begin with a 6:45 P.M. service on Sunday, conducted by Rabbi Herman J. Blumberg, and a 9 P.M. service conducted by Rabbi William G. Braude. Rabbi Braude will officiate at the 10 A.M. service on Monday, and Rabbi Blumberg at the 3 P.M. children's service that day. Cantor Norman Gewirtz will assist.

Services tonight will begin at 5:45 P.M., and at 11 A.M. on Saturday.

TEMPLE BETH ISRAEL

Rabbi Jacob Handler will conduct all services in the sanctuary and Cantor Seymour Lichter will chant the liturgical prayers, at Temple Beth Israel during the High Holy Days. The Sunday service will begin at 7:45 P.M., Monday services will be held at 8:30 A.M. and 6:30 P.M., and the service on Tuesday at 8:30 A.M. Shachris will be chanted by Cantor Emeritus Joseph Schlossberg.

Rabbi Handler's sermon topic on Monday will be "Testing Our Faith" and on Tuesday, "The Ancient Shofar and Its Modern Message." A parallel service in the auditorium will be conducted by Sheldon Dorph. Charles Bojar will chant the Shachris service and Dr. Harold Hanzel will serve as baal tokeah. Melvin Engle is in charge of the Ushers Committee.

Two services for children will be conducted at 11 A.M. on each day of Rosh Hashanah, with Mr. and Mrs. Harry Cohen in charge. Children from eight to 12 years of age will attend services in the chapel; those under eight years old, in the board room.

TEMPLE BETH SHOLOM

New Year services will begin at 6:30 P.M. on Sunday at Temple Beth Shalom. On Monday and Tuesday services will be held at 8 A.M., the reading of the Torah at 9:30 A.M., the sermon at 10:15 A.M., Musaf at 10:45 A.M. and the evening services at 6:30 P.M. Rabbi Charles M. Rubel will conduct the services, with the assistance of Cantor Karl Krutz.

TEMPLE EMANU-EL

Temple Emanu-El will conduct three simultaneous services for adults on the High Holy Days, and two simultaneous services for children. Rabbi Eli A. Bohnen will preach a sermon, "Afraid of Oneself," on Rosh Hashanah Eve, Sunday evening, when the entire congregation will worship together in the main synagogue.

On Monday at 8:15 A.M., in the Main Synagogue, the service will be conducted by Rabbi Bohnen and Cantor Ivan E. Perlman, assisted by the choir under the direction of Benjamin Premack. Rabbi Bohnen will preach on "A Problem in Communication." In the New Synagogue Rabbi Nathan Rosen, Director of Hillel Foundation, will officiate, preaching on "Thoughts On Space Flight." Cantor Louis Ainsberg will chant the services, assisted by the choir under the direction of David Mitchell. In the Meeting House Rabbi Joel H. Zelman will lead the services, speaking on "Gates Within Gates." Cantor Morton Freeman will chant the services, accompanied by Mrs. Louis B. Rubinstein.

Rabbi Rosen will conduct services on Tuesday at 8:15 A.M. in the Main Synagogue, speaking on "Peace in High Places," with Cantor Perlman chanting the service, assisted by the choir under the direction of Mr. Premack. Rabbi Zelman will be in the New Synagogue, with Cantor Ainsberg, assisted by the choir under the

(Continued on Page 24)

Campus View

By Jeff Berger

Collegiate Discontent:

(This is the second of two articles on student discontent in the nation's colleges. — Ed.)

Of the multitude of problems facing college students today, one of the more severe is professors who do not communicate.

The various departments in the nation's colleges can measure the qualifications of professorial applicants in one way: by what they have accomplished. The only tangible evidence a department has of the applicant's potentials is things he has written.

The job of the nation's colleges is to educate American youth, and secondarily to do essential research in areas of concern to mankind. The ability of a given professor to communicate his ideas and knowledge to students is considered by some to be relatively unimportant. This gives rise to the all-important question: Are any of the professors teachers, too? There is one answer: a few.

Inevitably new students will find themselves in the class of a prof who speaks "illegibly" or in terms the students cannot grasp. Ignored by many college bureaucrats is the fact that, in order to learn, one needs to be communicated to. And, in dull subjects, it is the job of the professor to communicate the knowledge effectively through making it exciting and interesting. There is some concern in the circles of college administrators about uncommunicative professors, but it is ineffectual, inasmuch as nothing has been done to see if a professorial applicant can teach, as well as write. Students are forewarned about this problem. A student who finds himself being lectured to by a college professor who is not also a knowledge communicator is in trouble, and I am, unfortunately, qualified to say so.

Perhaps the most severe problem is also the most basic. Society today demands success in college. Parents expect success and seem to take it for granted that getting a son or daughter in college assures a degree four years later. Students are also under fantastic pressure from their peer group to succeed in college. An individual who doesn't go to college with the rest of his "group" may soon find himself alone. And a student who flunks out of college afterward must look his peers in the eye knowing they know what happened. Colleges are impersonal, as I said earlier, so impersonal that most dismiss students for low scholarship by use of a form letter.

This pressure to succeed is one

STUDENT GRIPE

1. Prof talks so he can't be heard and/or understood.
2. Prof talks in unknown terms.
3. Inability to contact professor.
4. Don't understand subject, prof is no help.
5. Don't understand subject; prof, other students no help.

ACTION TO BE TAKEN

1. Ask questions loudly; if this is ineffective, ask to have your seat changed because you're hearing trouble.
2. Ask pointed questions, as, "What is a —?"
3. Press for an early appointment and hope it's kept.
4. Ask the students who get good grades for help — they'll give it.
5. See department head, personnel dean, college dean, or prominent trustee, or all four and complain.

I am not Abigail VanBuren, but if anybody has problems, send



cause of cheating, a scourge which is very widespread in college and apparently getting worse. I don't believe that most students do, in fact, cheat habitually, but most do it at least once...knowingly... in college life. The national suicide rate in America shows that this country has twice as many suicides as murders, and the figures are inaccurate because some suicides are unreported as such. The suicide rate and suicide-attempt rate in college is shockingly high, which is morbid testimony to the fantastic pressures most students labor under. We mentioned suicide merely to emphasize college pressure, and although it deserves closer analysis, we shall not dwell upon it any longer. Suffice it to say that college suicides are successful in every state in the union including Rhode Island.

There are no real cures to collegiate discontent. The impersonality of college will grow inexorably higher so long as college enrollments continue to increase at a rate faster than that at which capable professors can be found and employed. One reason the procurement rate for college-level teachers is so slow is that meat-cutters make better pay than do some college instructors. So, many instructors enter private industry, but usually at jobs that pay better than meat-cutting.

One aid students might find helpful is that which should be offered by student personnel workers before the student starts his college career. Students should be thoroughly briefed on what is happening and on what will happen, and on the college teaching method, which is markedly different from the high school method. Adaption to the college environment isn't easy for illusion-filled high school grads, and it should be made easier by competent preadmission counseling.

There is a panic button, or perhaps two, which students can use to their advantage if they "got problems." The Dean of Men, Women, Students, Student Personnel, or whatever else the particular college may call the office, is almost always willing to help any student honestly and conscientiously seeking to work out a difficulty in college. If help is available nowhere else on campus, this is a good, practical, effective place for the panic button to be pushed. Often you can get help from Personnel Deans.

Following, for the sake of summarization, is a list of some student gripes and their possible cures:

MANIFESTATIONS

- Inability to take meaningful notes or understand subject matter.
- Can't understand.
-
- Poor grades, etc.
- Sleepless nights.

Benign Or Malignant?

PROTESTS ALLEGATIONS
RIO DE JANEIRO — The Confederation of Jewish Communities of Brazil protested last week against a newspaper story published in Recife, capital of the State of Pernambuco, which charged that Jewish youth organizations advocating Zionism, strengthening of Jewish education and Jewish emigration to Israel are "conspiring."

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NAZI MINISTER
TORONTO — Charles Thompson, 28, a self-styled Pentecostal minister who says he is the "Christian advisor" to the Canadian Nazi Party, completed a month

in jail still unable to raise bail. He was arrested on a charge of public mischief. The public prosecutor told the court that Thompson must post \$500 cash or property before his release.

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Gabermann

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ENGAGED — Mr. and Mrs. Joseph M. Finkle of 51 Savoy Street announce the engagement of their daughter Karen Susan to Stanley Ira Marcus of Cambridge, Massachusetts. Mr. Marcus is the son of Mr. and Mrs. Solomon Z. Marcus of Allentown, Pennsylvania. Miss Finkle is a graduate of Lesley College in Cambridge, Mass., and is a teacher in the Wayland, Mass. school system. Mr. Marcus is a graduate of Massachusetts Institute of Technology where his fraternity was Pi Lambda Phi. He is a senior electrical engineer.

Origins Traced Of Middle Ages Of Institutions

By Abraham Cronbach

(This discussion of the origins of Jewish philanthropic practices, institutions and policies in the Middle Ages, is one of the last articles written by the late Dr. Cronbach.)

The middle ages, so far as the Jewish people are concerned, cover the period that falls, roughly speaking, between the years 700 and 1700 of the Christian era. This happens to be a period the understanding of whose Jewish philanthropy requires not a little recourse to the imagination.

Among the striking features of this period, especially its later centuries, is the high degree of philanthropic specialization and diversity. We hear of societies for visiting the sick, for burying the indigent dead, for providing the poor with the candles needed on the Sabbath and the holidays, for supplying Passover and other holiday victuals, for furnishing poor girls with dowries, for ransoming captives, for the outfitting of needy women and children with clothes, shoes, undergarments, mattresses and blankets.

There were societies for the relief of prisoners, of widows, and of the aged as well as societies that looked after maternity needs and circumcision arrangements.

1. Hospitality: The custom of welcoming needy strangers to the family table, especially on the Sabbath and on holidays, is one of the best known forms of Jewish philanthropy. These strangers were sometimes men of learning obliged to seek their livelihood by traveling from community to community.

When the Jews were expelled from Spain in 1492, the refugees were signally cared for by their co-religionists in Pisa, Corfu, Candia, and Turkey. About the year 1652 when Cossack uprisings sent homeless Jews swarming into Lithuania, the resident Jewish householders were required by their own communal officers to accept their respective quotas of refugees for temporary shelter. Large scale relief for the unfortunate is planned in the Jewish synodal statutes of the time.

In 15th century Treviso, the president of the congregation would draw from the urn the tickets by which poor wayfarers were respectively assigned to the homes that would entertain them. A noted Rabbi of the time ruled against those who, aiming to keep transients away, sought to impose upon them the embarrassment of having to draw their own tickets.

(Continued On Following Page)



"PAWNBROKER" DRAMATIS PERSONAE — Artist Cristiano's drawing of "The Pawnbroker" cast shows, from left, Jaime Sanchez, Thelma Oliver, John McCurry, Brock Peters, Raymond St. Jacques, Rod Steiger and Geraldine Fitzgerald.

Avon Shows Gripping Film About Jew Who Shuts Himself Off From Living

By Lois Atwood

"Everything that I love was taken away from me and I didn't die," says Sol Nazerman in "The Pawnbroker," now playing at the Avon Cinema.

The film opens with an idyllic flashback to a hillside golden with wheat and bathed in bliss, where a younger Nazerman swings two children to his shoulder and laughs with his family. The Nazis invade this halcyon scene, and the movie proper opens with Mr. Nazerman in America.

At his pawnshop in New York City, he has just taken on a helper who intends to go straight. The eager boy, played by Jaime Sanchez, is miles away from the indifference to human passions felt by Nazerman. We are asked to believe that the pawnbroker last felt emotion in a concentration camp during World War II.

Fine acting by Rod Steiger makes the pawnbroker believable and tragic. At home or at work, his self-insulation keeps him from being involved, and so safe from further hurt. Neither the lonely, defeated people who wander into the pawnshop, nor the invalid Mendel, who lies bedridden and shrieking in what seems to be the central room of the Nazerman home, touch him. Only toward his young helper, and seldom toward him, does he indicate that perhaps he is not entirely the hollow man he seems.

Several events, accompanied by frightening flashbacks to the concentration camp where he suffered and saw his family degraded and killed, shake his composure. Among the flashback scenes is one in which women hold their shaking hands against a fence, while Nazi guards strip off their rings. As the movie ends, we see a man who can no longer isolate himself from other men. "Words that I thought I had kept myself from hearing," he murmurs, "and now they flood my mind."

"The Pawnbroker" is intense and moving. For those who have any personal knowledge of Hitler's Germany, it may be close to unbearable. It was originally refused the motion picture code seal of approval. The refusal was probably because of a scene in which the shapely Thelma Oliver tries to raise some cash, but the concentration camp scenes, especially taken in conjunction with the rest of the movie, are not fare for juniors. The movie is not intended for youngsters "and we'll not play it to youngsters," said the Avon's manager.

Excellent acting, good photography and careful pacing tend to conceal weak spots in the film. Even slice-of-life realism needs some motivation, and such a change

as Nazerman undergoes is not adequately accounted for by the script. To say that life itself is unexplainable is no answer; it is the business of art to give a clear-cut question or answer regarding the problems it holds up for our inspection.

Minor objections are the flashing back and forth of pictures, hard on this reviewer's eyes; the too-American hillside with which the movie opens, presumably in another continent, and the unnecessary melodrama to make a point which might have been more effectively made in a quieter way. "The Pawnbroker" is an Ely Landau production directed by Sidney Lumet. Mr. Steiger's playing of the title role won him the Best Actor Award at the Berlin Film Festival. Geraldine Fitzgerald and Brock Peters co-star. Quincy Jones is responsible for more than adequate music.

Center To Offer Extension Programs In Cranston Area

A varied program of activities for children and teenagers will be offered as an extension program in the Cranston-Warwick area this year by the Jewish Community Center. All activities, unless otherwise noted, will be held at Temple Sinai, Cranston. For children in grades 2 through 6, crafts classes will be given on Tuesdays from 3:45 to 4:30 P. M., and from 4:45 to 5:30 P. M., and dramatics on Wednesdays at the same hours. The Explorers' Boys Club will meet on Wednesdays from 4:45 to 5:30 P. M.

Junior and senior high school activities will include a social dance class and a guitar class, both meeting on Wednesdays from 7 to 8 P. M.; a drama workshop on Wednesdays from 8 to 9 P. M., and Rebel's Club on Sundays at 11:15 A. M. A gym program will be held at the Cranston West High School gymnasium on Monday or Tuesday nights, and the bowling league will meet on Sundays from 2 to 4 P. M. at Casino Alleys, Providence.

Regular Center family members may also take advantage of the extension programs, for which Temple Sinai is now taking registrations.

IDC EARNINGS

NEW YORK — Israel Development Corporation has announced that both its interim earnings and assets reached all-time highs during the six months ended May 31, 1965.

Net income before taxes for the period rose to \$402,626, compared with \$396,168 for the like period last year.

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STRIKE AVERTED

JERUSALEM — A general strike of some 20,000 Israeli physicians, engineers and other professionals employed in government and public enterprises, which had

been scheduled for September 5, was averted. Representatives of the professionals and the Government reached agreement on a schedule for the granting of salary adjustments on a par with administrative officials.

**MR. and MRS.
NAT KNIAGER
and daughter
FREDDA**

37 Sessions Street
wish their friends a very
happy New Year

**MR. and MRS.
HARRY SKLUT
And Children**

wish their relatives and
friends a Happy New Year

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and sons, HARVEY
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Wish Friends and Relatives
A Healthy and Happy
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And Family**

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For A Happy and Prosperous
New Year

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and children, NANCY,
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To All Their Relatives and Friends

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WISH ALL THEIR RELATIVES, FRIENDS
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And Sons, James Scott And Steven Marc

Wish Their Friends And Relatives
A Very Happy And Prosperous New Year

Klutznick Endows
Chair At Brandeis

WALTHAM—Philip M. Klutznick, Chicago business and civic leader, and a former U.S. representative to the United Nations, has endowed a chair in sociology at Brandeis University.

Prominent Brandeis sociologist John R. Seeley has been named the first incumbent of the chair, which will be known as the Philip M. Klutznick Endowed Chair in Sociology.

The \$250,000 gift from Klutznick will be supplemented by additional funds from the Ford Foundation to complete endowment for the professional chair. This arrangement is in keeping with the terms of a matching grant made to Brandeis by the Ford Foundation to encourage establishment of chairs, fellowships and scholarships.

Klutznick, who served as a U.S. representative to the Economic and Social Council of the United Nations from 1961 to 1962, is a Brandeis trustee and has been associated with the university since its earliest years. Senior partner in Klutznick Enterprises, he has held high state and national posts for over a quarter-century.

Origins Traced
Of Institutions
Of Middle Ages

(Continued From Preceding Page)

Mention is frequently made of "hospitals" maintained by Jews in various European centers for the lodging of needy coreligionists. Christian reference to one of these Jewish "hospitals" occurs as early as the year 1210, although both Jewish and Christian writings of many centuries earlier speak of communal lodges for wayfarers as an extremely ancient Jewish institution. It must be understood that these "hospitals" were originally hospitals only in the Latin sense of inns, taverns, lodges.

A rare exception in which "hospital" comes to have almost its modern sense is that of a hospital for Jewish lepers mentioned in the year 1349 as existing in Heidelberg. Otherwise, facilities for the sick (primarily for sick strangers) were a later development connected with these wayfarers' lodges; from which facilities, the Jewish hospital in its modern form evolved.

The Hebrew term for such public taverns and sick shelters was Hekdesh, that is "Holy object"—a word which was in ancient Hebrew applied to any object deemed to be sacred and dedicated to the Divine. "Sometimes," says Israel Abrahams, "the ordinary Jewish inn-keepers were paid from the communal funds, and traps or wandering mendicants were freely entertained on the ground floor while the more respectable paying guests occupied the upper story of the Inn."

II. Higher Education: Jewish education in its philanthropic aspects coincides with hospitality at various points. Poor students would receive, aside from small allowances from benevolent funds, meals or lodging in the homes of the Jewish community in which their academy was situated. A student would usually dine with a number of families in rotation.

Benevolence to poor students is reported as early as the year 1170 to have been practiced among the Jews of France as well as among those of far-off Arabia. In 1662, the communities of Lithuania adopted regulations for distributing students among their respective members. It was later ordained that each congregation should care for at least nine poor students. Still later, regulations were adopted for the assistance of students stranded in academy towns during vacation periods between sessions. A Polish community of fifty householders once supported about thirty students.

The providing of books was also a philanthropic venture both by communal regulation as in Lithuania or by private benevolence. When philanthropic individuals would devote certain sums for books to be loaned to impecunious students, that fact had to be re-

(Continued On Following Page)

Herald Classified Ads Sell



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Wishes All the Jews
in New England
and friends and relatives
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And Family
93 Fourth Street
Extend Best Wishes
For A Happy And Healthy
New Year

MRS. JOSEPH COHEN
22 Sparrow Street
Wishes Relatives and Friends
A Happy and
Prosperous New Year

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Origins Traced Of Institutions Of Middle Ages

(Continued From Preceding Page)
 corded on the fly leaves to prevent the heirs from mistaking such books for personal property.

III. Children: Educational programs and relief programs coincided in the care of orphans. The first Jewish orphan asylum was founded in London in 1831. Prior to that time, orphans would be reared privately—a plan to which modern social workers are reverting.

A Lithuanian synod of the seventeenth century had to adopt measures for the shelter and the training of numerous destitute refugee children. An extremely interesting provision of this period was that for the registration of refugee children to prevent the inadvertent marriage of brothers and sisters. We find these 17th century Lithuanian synods particularly concerned about the vocational training of the boys. In Avignon of the sixteenth century, a sum for free education had to be contributed from every marriage portion.

IV. Women: Outstanding among the provisions for orphaned girls was that of dowries supplied either from communal funds or by special associations within the community. To this bounty, poor girls, even if not orphaned, were eligible. In Avignon of the 16th century, the customary sum for a philanthropic dowry was one florin (apparently sixteen dollars).

In Lithuania it was twenty shok (a shok was approximately the equivalent of one dollar and a half) which relatives might raise to sixty shok or, according to a later ruling, to four hundred shok but which they could not be required to raise above one hundred shok.

In 1618 at Rome the sum was fixed at two hundred scudi (a scudo was about ninety-seven cents). When applicants for dowries exceeded the resources, the recipients were chosen by lot—an arrangement inevitable when, as in Rome in 1618, the number of dowries had to be limited to twelve a year.

The Lithuanian synod of a somewhat later period stipulated the following annual choice of dowry recipients by lot: Twelve at Brisk; ten at Horodna; eight at Pinsk; and three judges representing the community were to conduct the selection.

Women are mentioned in the Lithuanian protocols among the refugees who were to receive special attention. In Rome in 1617, there was a society of women for helping women, while in 1682 there existed at Rome special organizations which supplied needy women with clothes, shoes, mattresses, and blankets. Widows and lying-in women were particular objects of solicitude. Noticeable among the special benevolences for women are those concerned with ritual requirements such as oil for Sabbath and Hanukkah lights, ritual baths, etc.

V. Ritual: A large phase of the mediaeval Jewish philanthropic program involved the aiding of poor persons to fulfill their ritual obligations. We hear of double allowance granted the poor before each festival in 16th century Avignon and of special bounties for the Sabbath and for the several holidays, such as wine and unleavened bread for Passover and the necessities of Purim and Hoshana Rabbah.

VI. The Sick: Visiting the sick is an extremely venerable form of Jewish benevolence. The mediaeval custom was to call upon the sick immediately after the Sabbath morning service. A communal usage in Avignon provided an allowance of three sous a week for any bed-ridden poor person. Care of the sick is mentioned also by the early 17th century Italian writer who has already been quoted.

Sometimes the visiting of the sick, except in periods of pestilence, was enforced by the imposition of fines. Such fines existed for instance among the shoemakers who had in 1336 formed a guild of mutual aid in Saragossa, Spain. In Avignon, subject to fine for non-compliance, visitors to the sick were chosen by lot. A special

(Continued On Following Page)

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Our Sincere Best Wishes For Health,

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In The Year 5725

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POSTHUMOUS AWARD

FORT DIX, N.J. — A posthumous medal of honor awarded to the late Chaplain Meir Engel,

who died last December of a heart attack while on duty in Viet Nam, was presented here recently to Mrs. Engel by Commanding General Beauchamps.

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AND
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AND THE
DEMOCRATIC CITY COMMITTEE

LAWRENCE McGARRY, Chairman

Origins Traced Of Institutions Of Middle Ages

(Continued From Preceding Page)
society for sick relief was founded in Rome in the pestilence year 1657. There was also in Rome a society which looked specially after the needs of those who were extremely ill.

A Jewish physician in Frankfurt in 1394 gave free medical treatment to the inmates of the Jewish communal inn. In Rome there was an organization which maintained a physician for the free treatment of indigent co-religionists. At the end of the 14th century, there was in Algiers a Jewish physician who gave charitable assistance and free treatment to Jewish poor and Mohammedan poor alike.

VII. Prisoners and captives: The same regulation of 16th century Avignon which allotted three sous a week to every indigent sick person allowed one sou a week to Jewish prisoners. There was in Rome in 1615 a society whose object it was to improve the detention quarters of Jewish prisoners. The question of securing clemency for Jewish prisoners through communal action was occasionally considered. Cases are on record in which rabbis favored such action and cases in which they opposed it.

Rabbi Meir of Rothenburg, languished in prison for seven years and died in prison (1293), declining to avail himself of the ransom which was being raised by his people. The rabbi feared that the payment of the ransom would only encourage further extortions from the Emperor Rudolph whose object in imprisoning the rabbi was manifestly that of exacting money from the Jews.

Much less qualified was the readiness of the Jews to ransom those of their own who had been taken captive in the vicissitudes of war or travel. Owing to the inordinate hardships and perils of captivity, the ransoming of captives was, from early times, deemed a philanthropy par excellence. All of the charity codes of the period contain provisions for the ransoming of captives.

The founder of Jewish scholarship in Spain, Moses ben Hanoch, had himself been brought to Cordova as a captive (about 945) and had been ransomed by the local community. The average cost per ransom in 11th century Egypt was two hundred and fifty dollars. To raise ransom money for their co-religionists at the time of the expulsion from Spain, the Jews of Corfu and Candia sold the gold from their synagogue ornaments.

Moses Kapsali, a noted Turkish Rabbi of that time, levied a tax and traveled from town to town soliciting money for ransoms. The Jews of Constantinople ransomed three thousand Jews from Podolia in the year 1648. In 1656, Leghorn Jews gave one-fourth of their income for the ransoming and assisting of Jewish refugees from Poland.

From antiquity, the rule had existed to decline to pay exorbitant ransoms so as to avoid encouraging high ransom charges. Emer-

(Continued On Following Page)

CONGRATULATES SHAH

NEW YORK — Samuel Bronfman, vice-president of the World Jewish Congress, and chairman

of the WJC's North American executive, sent a telegram today extending best wishes to the Shah of Iran on the 25th anniversary of the latter's reign.

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*A Happy and Prosperous
New Year*



**"And keep the paths of the
righteous. For the upright shall
dwell in the land. And the whole-
hearted shall remain in it."**

*best wishes for a happy
and prosperous new year*

Plantations Bank
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Wishing All
Our Family
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Good Health and
Prosperity For
The New Year

Fran, Joe and Henry Priest
Sandra, Mel and
Mindy Sue Maldavir

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Distributors, Inc.**
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Providence, R. I.

TO APPROVE DECLARATION
TORONTO — Prediction that
the Eucumenical Council in Rome
next month will approve a pro-
posed declaration exonerating
Jews of the death of Jesus was
made here last week by Francis
Cardinal Spellman of New York.

Mr. and Mrs.
William Newman
Children and Grandchildren
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Origins Traced Of Institutions Of Middle Ages

(Continued From Preceding Page)
gencies were common, however,
in which this rule had to be set
aside. It was also forbidden to
assist captives to escape, for
fear of reprisals and increased
severities.

Lithuanian agreements of 1649
look to the sharing of the heavy
ransom costs among the several
communities, with due regard for
promptness on the one hand and
the consent of the assessed com-
munities on the other. Commu-
nities would federate and cooperate
for this purpose sooner than for
any other. Sometimes the com-
munities would function merely
as sureties to the captors for the
ransom which the captive would
himself eventually pay. Frequent-
ly communities were reimbursed
for captives or by the kinsmen of
captives.

VIII. The Dead: Like the visit-
ing of the sick, the burial of the
dead was a philanthropic activity
only in certain instances. There
was an early Lithuanian provision
allowing recourse to the charity
fund for funeral costs.

As a rule the same burial so-
cieties which served the rich also
functioned for the poor. The an-
cient law requiring inexpensive
habilliments and appurtenances at
the funerals of rich and poor alike
was observed throughout the cen-
turies. Financial assistance would,
when needed, be accorded the
survivors, especially in cases of
sudden death.

IX. Palestine: One of the be-
nevolences which a 12th century
Jewish traveler found among the
Jews of distant Khelbar in Arabia
was that of remittances to the
"mourners of Zion." Donations
for Palestine are commonly men-
tioned in the philanthropic litera-
ture of this epoch. In Rome, there

was a special society concerned
with collecting alms for Palestine.

As early as the thirteenth cen-
tury a rabbi, Jacob, formerly of
Paris, went from Jerusalem to
solicit aid for his scholarly col-
leagues resident in the Holy City.
This Rabbi Jacob was the first of
a long series of emissaries called
"Meshullachim" who went abroad
seeking aid for needy Palestin-
ians; although the first to be sent
officially as representative of the
community began his activities
in 1441.

The still familiar "Halukkah"
box for Palestinian benevolence
was introduced in the 17th cen-
tury. "Halukkah" means "dis-
tribution" and refers to the ap-
portionment of the money among
the several needy groups or in-
dividuals.

X. Modes of Financing: One
source of philanthropic income
was the custom of a person's
making donations when honored
with the privilege of participating
in certain synagogue rituals. Thus
we hear that in seventeenth cen-
tury Rome, people "called up" to
the reading of the Law would
pledge sums for the providing of
dowries, the ransoming of cap-
tives and the relief of the neces-
sitous. Occasionally a sum would
be donated, the interest of which
would go to charity.

In Barbary, whenever money
was needed for charity, the syna-
gogal scroll of the Law would be
sold to the highest bidder who
would thereupon donate the scroll
back to the synagogue, contenting
himself with the honor of affixing
his name as having been the one-
time owner.

Special donations would be
made on occasions of joy such as
marriages and circumcisions or
on occasions of sorrow when
bereavement or the anniversary
of a bereavement would prompt
memorial offerings. Hanukah,
Purim, and fast days were held
to be particularly suitable as
times for remembering the needy.
One man is on record who di-
rected his heirs to give alms to
the poor annually on Hanukah. We
also hear of a Jewish butcher
"who weighed his children three
times a year and gave their
weight in meat to the poor."

A highly munificent source of
income was the custom of making
charitable requests. Records tell
of a certain Roman Jew who be-
queathed, among other things, four
(Continued On Following Page)

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Origins Traced Of Institutions Of Middle Ages

(Continued From Preceding Page)
 thousand Florentine scudi for the ransoming of captives; and eighteen thousand for the dowering of needy brides. (A scudo was approximately ninety-seven cents.)

There was also house to house canvassing or synagogal solicitation by duly accredited officials or representatives of the community. In 17th century Rome, the prominent philanthropic leaders would make collections in the synagogue every Purim and at every recurrence of the fast day of Ab.

At times and places where the community could assess its members, that prerogative would, among other things, be exercised in behalf of eleemosynary needs. The Lithuanian communities were assessed for the support of poor students and for dowries, ransoms, and the relief of refugees. In Avignon every marriage settlement would be taxed in the interests of the free education fund.

In 1469 a prominent rabbi at Bamberg required the members of the community to donate to charity one-fortieth of their profits. All of the Jewish law codes vest the Jewish communal authorities with the right to compel just contributions. Everybody, even recipients of alms, had to give something.

Occasionally we hear of the tithing system. Our 12th century Jewish traveler found it prevalent among the Jews of Khelbar in Arabia. Other sources tell us of a 15th century Jew who laid down for himself meticulous rules about computing the tenth of his income which he had dedicated to benevolence. We also learn of the practice in Germany and in Spain. In fact, the Jewish law codes of the period specify one-tenth as characterizing the average Jew and less than one-tenth as marking the stingy one.

Not a little unique and curious was the widespread Jewish practice of diverting to charity the fines incurred for various derelictions. Thus we find a Florentine regulation of 1428 that, under certain conditions, a Jew who, by using a Gentile intermediary, evades the law forbidding a Jew to take interest from a Jew, must pay that ill gotten interest to the charity fund.

A law adopted in Frankfurt in 1603 required that a fine be paid to the charity fund by any Jew who took to a Gentile court a case against another Jew. A ruling in Valladolid, Spain, in 1432, punished failures to obey the summons of a Jewish court with the requirements to pay one gold piece to the charity fund for the first offense, three for the second, and ten for the third; similarly a Jew or a Jewess who defamed a co-religionist would be fined one hundred maravedos (about three dollars) one-half of which would go to charity.

In 16th century Avignon, part of the fine imposed for failure to attend the Sabbath service went to charity. Similarly in 17th century Lithuania, the charity fund

(Continued On Following Page)

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SYNAGOGUE RAZED
 VIENNA — The ancient syn-
 agogue here, known as the Schiff-
 schul, burned down last week.
 Authorities investigated and said
 that the cause of the fire was
 faulty electrical wiring. The
 Schiffschul was badly damaged by
 the nazis after World War II, but
 was subsequently restored.

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Origins Traced Of Institutions Of Middle Ages

(Continued From Preceding Page)

received the fines imposed for violation of the communal statute forbidding certain excesses of ornamentation in the attire of women.

The 16th century law code rules that fines destined for charity must go to charity even if, by virtue of some other settlement of the difficulty, the fines were eventually remitted. Highly interesting is the case of a Jew who, fining himself, gave to charity a gold piece for every glass of wine he drank, every meal he ate, and every costly garment he acquired in excess of certain self imposed limits; nor does he seem to have been chary about transgressing those limits.

There were finally various miscellaneous ways of aiding the poor. Thus we find a Lithuanian regulation that there shall be one or two poor persons in every group of ten invited to any sacred festivity. Certain indigent classes, again, would be exempt from wedding charges just as in 16th century Avignon, indigent widows and octogenarians paid no "capage" and poor orphans no "taille" (forms of taxation).

There were also in 17th century Lithuania certain generous relaxations of trade barriers permitting refugees and other needy outsiders to trade at certain seasons within certain areas where the privilege was not theirs normally. A Hebrew devotional book of the 11th century commends the act of selling food to the poor at low prices in times of scarcity and high prices.

There is noticeable in Jewish philanthropy the tendency to put charity on an official basis under supervision of reputable and responsible persons. The law codes abound in rules to this effect. Maimonides in the 12th century knew of no Jewish community which was devoid of some form of philanthropic organization.

In Lithuania, the solicitors and disbursers of charity were commonly the rabbi and the congregational officials or boards on which the community is represented. Israel Abrahams says: "By the 13th century, philanthropic societies for various purposes made themselves apparent but several centuries elapsed before the synagogue finally delegated most of its benevolent functions to semi-independent bodies."

In 17th century Rome, the official upon whom devolved the


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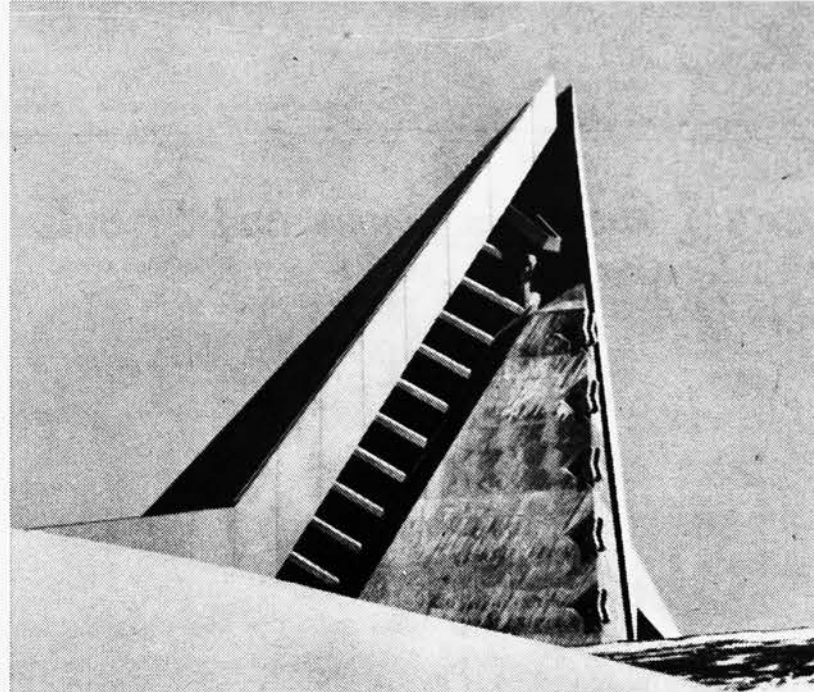
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 when I cry unto thee,
 when I lift up my hands
 toward thy holy oracle. Psalm XXVIII, Verse II

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Origins Traced Of Institutions Of Middle Ages

(Continued From Preceding Page)
task of making collections was, under penalty of a fine, obligated to carry the collection box personally. The elimination of uncontrolled begging was always among Jewish philanthropic objectives. House to house canvassing was permitted in the Roman ghetto only on Fridays and on the middle days of festivals. Begging might not occur at all on the streets or in front of the synagogue.

A person under necessity of leaving home in search of maintenance as a scholar or, of assistance in raising his daughter's dowry, or in ransoming or burying a relative, would obtain from his local rabbi a certificate vouching for his probity.

This certificate had to be endorsed by a rabbi or by some high communal official of every locality in which solicitation was to be made. In Avignon, six sous a day would be granted a transient having such a certificate.

Often the communal officials would do the collecting for the bearer of the certificate, thus obviating direct solicitation on his part. It appears that these certificates did not always prevent imposture.

We also find drastic measures for the deportation of beggars in the Lithuanian protocols of 1623. The Lithuanian synod of 1639 ruled that all beggars coming from Poland be peremptorily returned.

The following year appears the ruling that the entire district bear the costs of such deportation. Supplying mendicants with transportation rendered one liable to a fine.

Three communal representatives had to investigate a girl's eligibility for a communal dowry. Such girls had to be at least fifteen years of age. They had to be thrifty enough to renounce the wearing of silk garments. One regulation contains the requirement that candidates for communal dowries perform domestic service for three years prior to marriage, that is from the age of twelve to the age of fifteen and that they pay the surplus of their earnings to one of the communal representatives.

By 1618 in Rome, the dowry privilege had been so abused by fathers who made sumptuous promises to suitors and then came to the society for help, that a rule was passed rendering ineligible for help any father who had promised more than two hundred scudi.

Students in Lithuania who received communal stipends had to reciprocate by tutoring pupils younger than themselves, these pupils to be examined periodically by the charity administrators with a view to testing the caliber of the student's pedagogy. Something is also said about the obligations of refugees to the communities that befriended them — such as contributing to the maintenance of the communal institutions as soon as circumstances would permit.

Nor is it likely that practice departed very far from the law against too ready and too frequent ransoming of persons who would repeatedly sell themselves into captivity especially as a means of satisfying their creditors. Similar was the law excluding from philanthropic benefits those who were guilty of extreme departures from ethical and ritual usages.

While the rendering of aid to non-Jews was a regular part of Jewish law and practice, the taking of aid from non-Jews was discountenanced.

On the whole, when a non-Jewish Englishman wrote in 1676 regarding the contemporary Jews of Barbary that they live "in a more mutual charity of alms than either Moor or Christian," his words are equally applicable to other countries and other centuries of Jewish life.

(Condensed from a bulletin of the Commission of Information about Judaism, sponsored by the Union of American Hebrew Congregations and the Central Conference of American Rabbis.)

(Reprinted from The Jewish Digest.)

ELECTED TO BOARD
BOSTON — I. Gideon Strauss, executive vice-president of the New York branch of Bank Leumi Le-Israel, has been elected a

member of the board of directors of Boston British Properties, Inc., principals of the \$30,000,000, 34-story bank building now under construction here.

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Jewish Family Service Changes Meeting Date

The date for the 36th annual meeting of the Jewish Family and Children's Service has been changed to Monday, Oct. 25. Louis I. Kramer, honorary vice-president of the organization and principal of Mount Pleasant High School, will be chairman of the meeting, to be held at Kane Hall, Butler Health Center.

JORDANIAN DAM PROJECT
LONDON — An Egyptian firm has been awarded a \$33,000,000 contract for the construction of the Mukhalba Dam on the Yarmuk river in Jordan.

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Cranston, R. I.
9 A.M. to 7:30 P.M.



ENGAGED — Mr. and Mrs. Sidney Altman, 135 Concord Avenue, Cranston, announce the engagement of their daughter, Donna Joy, to Julius Rappaport, 16 Eaton Street, son of the late Mr. and Mrs. Meyer Rappaport. Miss Altman is a graduate of Cranston East High School and Johnson and Wales Business College and was a member of Alpha Pi Kappa sorority. Her fiancé is a graduate of Middleboro High School and attended Franklin Institute of Technology. A June 1966 wedding is planned.

Services

(Continued from Page 15)
direction of Mr. Mitchell. In the Meeting House Rabbi Bohnen will lead the service, and Cantor Freeman will chant the liturgy, accompanied by Mrs. Rubinstein.

Two separate children's services for Rosh Hashanah will be conducted on Monday and Tuesday from 11:15 A.M. to 12:30 P.M.

TEMPLE SINAI

Tonight's service at Temple Sinai will begin at 8:30 P.M., and the service on Saturday at 11:15 A.M. At the Rosh Hashanah service on Sunday at 8:30 P.M., Rabbi Jerome S. Gurland's sermon topic will be "Changing Within." He will preach on "The Missing Person" at the children's service at 9 A.M. on Monday, and on "The Real Choice" at the adult service at 10:30 A.M. Monday. Cantor Herman Foster will assist Rabbi Gurland.

Algiers No Place To Discuss Issue

JERUSALEM — Cyril Rodgers Wright, Foreign Minister of Sierra Leone, said here that his Government would oppose any attempt to raise the question of the Israel-Arab dispute at the forthcoming conference of Afro-Asian nations to be held in Algiers. Wright, who concluded a state visit to Israel Monday, said that Sierra Leone does not consider the Algiers conference the proper forum for the airing of the Israel-Arab dispute.

Wright also promised his country's support for Israel's claim to membership in the "Group of 77" developing countries within the UN. The Arab states oppose Israel's inclusion in the group, which is considered an important step in Israel's struggle for political recognition as an Asian country.

Wright left here for the United Nations where he will head his country's delegation to the General Assembly.

OPENING SET

The opening Brunch of the B'nai B'rith Hillel Foundation at Brown University will be held on Sunday morning, September 26 in the auditorium of the Samuel Rapaport Jr. Hillel House.

The guest lecturer will be Prof. C. Peter Magrath of the Political Science Department at Brown University.

The Brunch begins at 11:00 o'clock and the program starts at 11:30. Students from all colleges as well as friends of Hillel are welcome.

URGES SUMMER HELP

COLON, MICH. — The Student Zionist Organization was urged here last week to initiate a Summer program for next year in which members would serve in small Jewish communities as educators and youth leaders.

To Teach Judaic Studies At Brown

(Continued from Page 1)

A new generation is growing up with different ideas. If we will not tackle the problem now, what will happen in the future? Professor Finkel compared the problem in Germany with President Johnson's anti-poverty campaign. Dr. Aaron Soviv, Executive Director of the Bureau of Jewish Education of Greater Providence, commented that in one country material poverty was to be overcome, and spiritual poverty in the other.

Dr. Finkel said the Institutum in Germany decided to open a branch in Israel, to send capable and unbiased German students there. The Germans are interested in finding out what Judaism is all about and why there was a "Jewish problem."

Such an institute as that at Tuebingen is rare in Germany, as most such centers of learning are traditionally associated with the Lutheran church and involve Christian missionary work, which was their only purpose in the past. "At my university it is for research only," said the young scholar, "that they may find out for themselves what Judaism and the New Testament are all about. Only my school offers courses on anti-Semitism, to teach students about it. We have a small library of anti-Semitic literature. There is no such library in America. For this to happen in Germany is a wonderful thing." Courses on Zionism and the State of Israel are also offered.

"I only try to show the good side, but there are many, many problems in Germany," said Dr. Finkel. "If nothing is done now, things could be very bad for Israel, and for Germany and the world. If we could have Germany as a friend now, why have her as a foe later?"

Dr. Finkel, who was born in Jerusalem, received his elementary education in Palestine ("though I don't like that word"), and came to the States with his parents in 1947. He attended the Yeshiva University high school and Talmudic Academy in Brooklyn, and later in Manhattan for more advanced Hebrew and Talmudic studies. In 1956 he was graduated from Yeshiva with a B.A. degree in mathematics.

As Yeshiva has a double program, Asher Finkel followed up his Hebrew education and was ordained at the Theological Seminary. He "wanted a true Orthodox and also liberal background" in his studies. After beginning work on his Master's at Yeshiva, he went to England, where he was rabbi at a synagogue in London and also director of the Mizrahi organization in Great Britain and Ireland.

Learning that the Institutum Judaica at Tuebingen was looking for a Talmudist, he went there on trial. He spoke Yiddish but no German. Dr. Finkel received his Ph.D. in philosophy there. He said it's hard to get a doctorate of theology if you're a Jew, as such a degree is planned for Christian theologians. His doctorate was in comparative religion, with minors in Semitic philology and Old Testament theology. He will return to Germany next summer, but believes someone else should take over his work at the Institutum.

He has worked on the Qumran texts (the Dead Sea Scrolls) and the problems they present. Tracing the Jewish background for Christianity, Professor Finkel believes, indirectly helps stamp out anti-Semitism. Such textual comparison and tracing of interpretations and developments is stressed more in Europe than in America, where philology takes second place to "philosophy of religion, psychology, sociology and so forth." In Israel a New Testament scholar at Hebrew University, Professor David Flusser, is doing the same thing, making an historical approach to the historical Jesus.

At Brown, the scholar of early Christianity and Judaica will teach two courses to undergraduates this fall — one in intermediate Hebrew (syntax and morphology) and another on the history of Jewish thought and institutions. Next semester he will teach "Form and Tradition of Evangelical and Rab-

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binic writings" to graduate students, who will need to know Hebrew, Aramaic and Koine Greek (the language of the New Testament). If students' language backgrounds are not adequate, Dr. Finkel might change his subject to "Jewish Gnosticism."

He speaks English, German, French and Hebrew, and works also in Arabic, Aramaic-Syriac, Koine and Phoenician. He and his Latvian wife, Diana, presently apartment-hunting, look forward to the music, ballet and opera of the Boston-Providence area (though his primary hobby is drawing). Mrs. Finkel, said her husband, "is a linguist. She speaks close to eight languages perfect — Hebrew is a little difficult for her."

Author of "The Pharisees and the Teacher of Nazareth," he hopes to do further writing on the Qumran literature, early Christianity and rabbinic literature of the first two centuries, and, when time permits, more popular writing.

While in Germany he lectured many times to Jewish military personnel, who gather at Hitler's Berchtesgaden (now the European Catskills, he said) twice a year. "It's interesting to see that American Jews in Europe still think about this kind of program," he said, referring to the similar Bureau of Jewish Education courses for adults. He began a series of lectures on rabbinic theology on Thursday night, as part of the Bureau program.

The Brown visiting professor praised Rabbi Joseph Asher of Greensboro, N. C., who proposed that German-speaking American rabbis be asked to devote a month each to teaching in German secondary schools. Compulsory religious instruction in the public schools is difficult for Jews in Germany, as there are not enough rabbis to go around and explain Judaism.

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Women Aided Both Sides In Civil War

By STANLEY R. BRAV

Full many a daughter of Sarah, Rebekah, Rachel, and Leah, in the America of Civil War days, might well have turned to her Christian counterpart and declared:

"I am a Jew; hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is?" (Merchant of Venice, Act III, Scene I)

Jewish and Christian women were indeed "sisters under the skin." We have these strangely similar sentiments in the memoirs of three women, all deeply committed to the Southern cause and writing on or immediately after April 9, 1865:

"Our women were all heroines everything like dress, amusement, or frivolity was abandoned, until Providence in his wisdom decided against us. To accept bravely was all that was left us . . ."

"Although I am glad, aye, very glad, to have the fearful loss of life stopped, and to feel once more again the security that peace alone can give, yet it is fearful to know that we are conquered! By superior numbers all the gallantry of our soldiers, all their suffering, avail nothing. We struggled for freedom, but found it not. Oh God, fill us with fortitude to bear this reverse!"

"Gradually we felt that all was in the hands of God, and that he had willed this in his unerring wisdom, and that we must submit ourselves to him, that in thus doing we were not humbled before our foes, but before God."

What Christian women in La Grange, Georgia, or Columbia, South Carolina, or Richmond, Virginia, might not have penned these words? Who would, on the face of things, identify them as the expressions of Eugenia Levy Phillips, Eleanor H. Cohen, and Emma Mordecai, all Jewish women from those cities?

Probably the best descriptions of Civil War women would apply, in most particulars, equally to both Jews and Christians. Insofar, however, as the Jewish women during the years 1861 to 1865 are revealed in their memoirs, in the American Jewish press of the day, and in cognate sources, the story merits telling during the centennial of our country's unforgettable fratricidal conflict.

One is hard pressed to designate a single individual as the typical American Jewess, even among the four best-known names of the period. Is she the founder of the Jewish Sunday school movement, the sedate octogenarian Rebecca Gratz? Or the erratic twentyish Adah Isaacs Menken, who, after an adolescence of writing Jewish poetry, was now thrilling theatregoers from Albany to San Francisco, and from Baltimore to Milwaukee, with daring exhibitions of her less spiritual endowments? Or is she the most articulate suffragette and Garrisonian abolitionist among the "fair daughters of Judah," Ernestine Rose, who by her early fifties was a leading platform orator, sometimes preaching "Free Thought"? Or the blind Charleston, South Carolina, poetess, Penina Moise, who in her mid-sixties spun a stirring war ditty for her younger fellow townspeople?

North and South claimed notable and devoted Jewesses, and the collective picture of Jewish womanhood during the Civil War includes as well many facets from the lives of women who are scarcely remembered by name. There was, for example, Mrs. Charles H. T. Collins, born Septima Maria Levy, of South Carolina, who was the wife of a Northern officer and published a fascinating memoir, "A Woman's War Record, 1861-1865." She may have been the only Jewess (or woman of any faith?) to spend three winters at army headquarters like Frederick, Maryland, Brandy Sta-

(Continued On Following Page)

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SOVIETS IN ISRAEL
TEL AVIV — The Moscow State Orchestra will perform for three or four weeks in Israel in May or June, 1966, it was an-

nounced here by the Israel Philharmonic Orchestra. The Israel Philharmonic will perform simultaneously in the Soviet Union, according to the announcement.

Women Aided Both Sides In Civil War

(Continued From Preceding Page)

tion, and City Point. Rosanna Dyer (Mrs. Joseph) Osterman's selfless nursing of the Confederate wounded at Galveston inspired Colonel Alfred M. Hobby to indite a tribute of some forty-six rhymed couplets.

Eugenia Levy (Mrs. Philip) Phillips defied the authority of General Benjamin F. Butler in New Orleans, and was banished for three months of exile to mosquito-infested Ship Island, in the Gulf of Mexico. Mrs. Phillips' sister, Phoebe Yates Levy (Mrs. Thomas) Pember, was the first of her sex to preside as matron over a division of the South's largest military hospital — Chimborazo, outside of Richmond, Virginia. In "A Southern Woman's Story," Phoebe Pember wrote brilliantly about her strenuous four years as a social worker, nurse's aid, and hospital administrator. President Abraham Lincoln appointed the widowed Mrs. Abraham Jonas to succeed her husband as postmaster of Quincy, Illinois. When actress Rose Eytinge, of Philadelphia, was presented to the President, he is reported to have said: "So this is the little lady that all us folks in Washington like so much."

Yet names and personal histories tell but one part of the story. Woman's place was in the home for the approximately 100,000 Jewish females of the North and South. Rebecca Gratz herself could bewail those who "step out of the sphere God designed them to fill." As the war commenced, a successful Jewish merchant in Cincinnati was publishing "A Word to Wives and Mothers," floridly characteristic of the day:

"... you are a wife and mother, and therewith your position is nobler and grander than that of the master mechanic, the merchant prince, the man of letters, the soldier and the statesman of the land; your position gives you the power to sway over all; but do you use this power, which civilization and nature have bestowed upon you, rightly? If you are true to your husband; if you take a lively interest in his occupations; if you are economical and do your best to live below his income; if you strive to be worthy of his entire confidence; if you advise him to what is good and noble; if you speak kindly to your children, reason with them and impress upon their minds that "Honesty is the best policy," if you bring them up domestically; if you set them a good example with a sweet temper and good manners, which you practice toward themselves, your husband and your neighbors - then you are worthy of your exalted position; then peace and harmony prevail in your house; your husband gathers strength in your loveliness, in your noble counsel and your manners... he earns abundantly because he is a happy man, and a happy man is a host within himself."

The obituary of Charlotte Morse, of Boston, a widow in her sixties who died on December 16, 1864, summarizes the virtues most extolled in her sex:

"She gained the friendship of almost every family of respectability... and amongst those not blessed with the world's goods, her name and appearance was always a relief... a very good mother to nine living children, seven married and well provided for... member of many benevolent Jewish societies, she worshipped regularly and lived a life of happiness and contentment... (she showed) a kind heart toward her children, grandchildren, relatives and friends; and entire strangers, whenever in need, knew that a call upon her was not in vain..."

Still, "Kuche, Kinder und Kirche" have never defined the total interests of Jewish womanhood since the days described in Proverbs, Chapter 31. A Civil War "correspondent" signing herself "Sophia" wrote to Cincinnati's "Israelite" that woman is twice as good as man — which can be

(Continued On Following Page)

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Women Aided Both Sides In Civil War

(Continued From Preceding Page)

proved "by the orthography — W-O-M-A-N — double you, O man!" We have records of Jewish women teachers in public schools from New York to San Francisco. There were some who operated boardinghouses in New York, New Orleans, Indianapolis, and elsewhere. They could serve as matrons and directresses of institutions like the Jewish widows' or Orphans' Home in New Orleans, and sometimes they hired out as nurses to the sick. At least two actresses achieved distinction, Adah Isaacs Menken and Rose Eytting. Ernestine Louise Sismondy Potowski (Mrs. William E.) Rose, who took to the hustings in scores of cities in behalf of women's rights and other reform causes, won the accolade "Queen of the Platform."

And numbers took to writing. The editor of "The Jewish Messenger" of New York could lament the failure to appear "of a second Grace Aguilar, Hannah Rothschild, or Anna Maria Goldsmid" — "Shall there be found no American Jewess able to rank with her distinguished sisters in faith, in the world of authors, and especially in devotion to Judaism, and the national glory?" In all modesty, he felt, "they have the ability — that is universally acknowledged; they lack but the inclination. Let that reproach be no longer applicable."

Yet Myrdilla Eudora Hart (Mrs. Allen) Mitchell, of Philadelphia, had, a year earlier, translated into English verse the Hebrew poem composed for the occasion of the dedication of the new Mickveh Israel synagogue by the Rev. Dr. Sabato Morals, and Mrs. Mitchell is credited also with competent version of various psalms, hymns, and prayers from the Jewish liturgy, presumably during this same period. The poetry of Penina Moise — "the sweet singer in Israel" — down in Charleston, South Carolina, was already celebrated for Jewish loyalty and devotion. Rebecca Gratz, for all her advanced years, was writing letters that afford us valuable insights into Jewish life during the war. Counted among the country's literati was a convert to Judaism, Rebekah Gumpert (Mrs. Benjamin) Hyneman. Remarkable for a zealous dedication to her adopted Judaism, Mrs. Hyneman was a poetess, essayist, and story writer, whose son died of starvation in the Rebel prison at Andersonville, Georgia.

Henrietta Szold, who would become, among many other achievements of magnitude, "the most erudite young Jewess of her time," was but a year old at the war's outbreak. Emma Lazarus, whose sonnet, "The New Colossus," of 1883, was composed at the same time as much of her stirring Jewish verse and would later be engraved beneath the Statue of Liberty, was only eleven; by 1866, she would already have published her first slim volume of poems, subtitled "Written between the ages of fourteen and sixteen." "Phoebe" and others were penning articles for the American Jewish press.

THE EDUCATION OF LADIES

Perhaps nothing is more remarkable than the number of memoirs by Jewesses that have emerged from the war period. Clara Lowenburg Moses published a reminiscence of "Old Natchez" as late as 1929; Sophia Heller Goldsmith wrote between 1908 and 1918 about Milwaukee during the years of the Civil War; in 1896, Amelia (Mrs. Joseph) Ullman described "Saint Paul Forty Years Ago"; Septima Collis wrote prior to 1889; and Phoebe Pember wrote sometime between 1865 and 1879. Moreover, highly readable and illuminating diaries were penned "During the War of 1861 and 1862" by Eugenia Phillips; by Emma Mordecai from April, 1864, through for fourteen months beginning with February, 1865. Her fascinating wartime letters now supplement a recent edition of Mrs. Pember's

(Continued On Following Page)

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COUNCILMAN EDWARD J. LOUGHRAN
of
ACE SPRING CO.
189 CHARLES STREET, PROVIDENCE

NEW YEAR GREETINGS
Rhode Island Roofing Co., Inc.
INDUSTRIAL • RESIDENTIAL • COMMERCIAL
VICTORY HIGHWAY
— 40 YEARS OF EXPERIENCE —
North Scituate, R. I. NI 7-5756

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Maynard & Company, Inc.
(TIMKIN Silent Automatic OIL Heating)

105 Corliss Street

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59 EDDY ST.
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NEW YEAR GREETINGS

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OUR BEST WISHES
FOR A HAPPY AND PROSPEROUS
NEW YEAR



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DE 1-1166

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75 Esten Ave.
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PA 3-3450

Happy New Year
CRANSTON FANCY WIRE CO.
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118 Richmond St.
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Electric Protective Co.
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129 Summit St., Pawtucket
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Carpet Installation and
Cleaning
Wall to Wall Carpets
Cleansed on Location

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LOUIS SHECHTMAN

of
Peacock
Beauty Salon

256 Westminster Street
Wish All Their Relatives,
Friends and Customers
A Happy New Year

BEST WISHES FOR THE NEW YEAR

N. Y. Dress Pleating Company

212 Union Street

621-8982

BEST WISHES TO ALL OUR CUSTOMERS FOR A HAPPY NEW YEAR

RANDY'S SHELL SERVICE STATION

691 North Main Street, Providence
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"Specialists in Fine Foods Since 1798"

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GARDEN CITY
Cranston, R. I.

BEST WISHES FOR A HAPPY,
HEALTHY AND PROSPEROUS
NEW YEAR

— from —

LEBANON

KNITTING MILLS, INC.



721 SCHOOL STREET

PAWTUCKET, R. I.

PA 5-1400

Women Aided Both Sides In Civil War

(Continued From Preceding Page)

spirited account of "Life in Confederate Richmond."

Considering their relatively minute proportion in the population, this many memoirists among Jewish women is noteworthy, and the quality of their writing is impressive — all the more so when one bears in mind how extremely limited was the general education of most contemporary women, including Jewesses. The Comte de Toqueville's Jewish — and vastly inferior, but still perceptive — counterpart, Israel Joseph Benjamin ("Benjamin II"), who was visiting America when the war broke out, was moved by the beauty of American women and by their penchant for fine clothes rather than by their cultivated minds. "Their conversation is very cheerful," he found.

"They are always lively and are passionately fond of music, singing and dancing . . . (They enjoy) little benefit . . . from instruction at school and . . . know children . . . have a characteristic, inherited and ineradicable aversion to any work or household management . . . know nothing of love . . . for if a man has only money to serve their love of luxury, he is good enough for a husband . . . They are charitable, give thought to the higher pleasures of life, and take delight in hearing good lectures and sermons. Time passes very quickly for them . . . (They) seem to be born only for fine clothes and luxury . . ."

Phoebe Pember and her sister Eugenia Phillips seem to have studied with private tutors and possibly went to Northern finishing schools. At Linwood, Delaware County, near Philadelphia, the Misses Emanuel conducted an academy where young Jewesses could "enjoy the benefits of a refined training and the sterling example of correct religious life . . ."

Around the same time, Mrs. H. Simon's "Select School for Young Ladies of the Hebrew Faith" was "increasing in number — Jewish girls do not have to be educated in seminaries of strangers to our faith." Isaac Mayer Wise could recommend the Ohio Female College, College Hill (Cincinnati), as "one of the best institutions in the land for the education of young ladies. It is not a hot bed to produce artificial flowers, as a good many boarding schools are; it is conducted in the best principles of modern pedagogy. The body of the pupil is invigorated by fresh air, regular exercise, wholesome food, and a kind, parental treatment by the teachers and managers of the institution . . . the voice is cultivated . . . the mind is developed . . . not imposed upon . . ."

Dr. Joseph Ridskopl's Select Male and Female Academy in New York and similar schools advertised widely throughout the land. Still, it is obvious that only the rare woman was accorded even such modest educational opportunity.

To the visitor from abroad, the plight of Jewish education for American women seemed particularly deplorable. "The study of the Holy Scriptures," we are told, "is much neglected among the daughters of Israel." The fuller jeremiad is illuminating.

"How sad is the provision for the religious instruction of these Jewish housewives and mothers of the future! How little do they learn of their duties towards God and man! What do they know of what their faith requires and of the commandments that they must obey as daughters of Israel? . . . Half of the American Jewesses are at present unable to undertake and fulfill worthily the place in life for which they are intended . . . Why? The reason for this lies in their neglected education."

Until a child is five, the mother does her best "to impress on . . . her child as much good instruction as ever she can." In public school or in a more fashionable

(Continued On Following Page)

A subscription to the Herald is a good gift for the person who "has everything" else. Call 724-0200.

New Year Greetings

MAYNARD'S BARBER SHOP
15 Weybosset St.
MA 1-0656

New Year Greetings

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Automotive Repairs
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Rumford
GE 4-9550

New Year Greetings

Abby's
Auto Sales

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Best Wishes For
A Happy And Prosperous
New Year

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8th Floor
EL 1-9280

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Authorized Distributor
For TEXACO & FIRESTONE
31 Calder St., Cranston
WI 2-5470

NEW YEAR GREETINGS

ECONOMY

PAINT & WALLPAPER CO.

150-152 Charles Street

421-2835



OUR SINCERE
BEST WISHES FOR
THE NEW YEAR
SEASON

Mrs.
Robinson
LINENS • LINGERIE
Wayland Square Garden City

A HAPPY NEW YEAR

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91 Sabin Street

GA 1-7699

NEW YEAR GREETINGS

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FOR VACUUM COATING
OF METAL JEWELRY, PLASTIC

4 Meadow Street

JA 1-4600

N. Frank, Pres. & Gen. Mgr.

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BRADLEY'S SEED STORE

131 DORRANCE STREET

DExter 1-2000

BEST WISHES FOR A HAPPY, HEALTHY
AND PROSPEROUS NEW YEAR

COFFEE-AN' SERVICE, INC.

Carrol's Drive-In System

476 Silver Spring St.

TEmples 1-4946

Louis Bilow

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Leonard A. Rotenberg and Harry Limer

— of —

RELIABLE GOLD LTD.

ANTIQUE and UNUSUAL
JEWELRY and SILVER
CHINA

181 WAYLAND AVENUE, at WAYLAND SQUARE

WISH THEIR CUSTOMERS AND FRIENDS
A HAPPY, PROSPEROUS AND
HEALTHFUL NEW YEAR

New Year Greetings
**BERGER
 SUPPLY CO.**
 654 Warwick Avenue
 ST 1-4400

New Year Greetings
R. E. McGARRITY CO.
 Screw Machine Tools
 136 Central St., Central Falls
 PA 3-9388

Women Aided Both Sides In Civil War

(Continued From Preceding Page)

Institute, however, the child may participate "without any objection or even realization of its significance" in morning prayers arranged for children of other faiths. At bedtime, she "may very likely recite for her mother some Hebrew or English prayers; but as for Judaism, the child experiences nothing and knows nothing." Some Jewish girls may go to a high school or finishing school. Graduating at fifteen after ten years among books, she "does not know how to sew, has no knowledge of household affairs, and still less of higher things." To complete her education, her parents may "provide her . . . with a music teacher, a singing teacher, a drawing teacher, and a governess to continue the practice of French; the latter also teaches her how to sew, knit and the like; and to give it all a final touch, they assign a teacher to give her Hebrew lessons . . . a bore. She will find Hebrew too dull and also too difficult; she will weep over her lessons so that her yielding parents . . . will give the teacher notice - he whom they should have engaged first and dismissed last. But they took the opposite course, out of their lack of true religious feeling, and so they engaged him last and again, dismissed him first."

This, our observer reports acidly, but no doubt all too accurately, is "the end of her religious upbringing." The child "continues to recite in English the few prayers which she has learnt from her mother. Should she, quite by accident, attend synagogue, she takes a book in the same language. Few other teachers soon share the same fate as her former Hebrew teacher. Because of the parties, balls, soirees, and so on, which have now become the important questions of the day for her, and at which she remains full of whims, her mind is distracted. She listens to the chatter of young men and all thought of study and the desire for it is gone . . . (She) believes that her upbringing is now completed in every respect, considers herself qualified to take her place in the world, able to make a man happy and to become a Jewish mother . . . unfortunately, this can serve as an example for a thousand cases that occur in this land with only slight variations."

"Who is to blame? . . . all those who are members of the Jewish religious community (are) to blame . . . (They) should have . . . founded a 'Jewish School' for girls . . . (to provide them) with a thoroughly good upbringing that would make them familiar with their duties toward their Creator. This is the most urgent need . . ."

Of course, it had to be admitted, too, that "the upbringing of Jewish young men" . . . was "not much better," so that the observer found it "clear enough that men of great (Jewish) learning" would "never arise among the Jews of America."

One is led to feel that this articulate traveler scarcely read his own notes. A page or two later in the chapter which he devoted to the education of American Jewesses, he declared them thoroughly American in worshipping two idols; Mammon and the female sex — and yet commented that, in America, "government by women has been established and it is only in Jewish circles that the old ways, except for the rivalry in luxury, are kept up; in these circles, the privileges of women in America and the power they exercise have limits."

The use of hyperbole here is transparent. Certainly, the "scholarly" Jewess — even among the elders of the community — was the rarest of exceptions, but such did exist, as is attested in the obituary to Amalia Wehle Petschotsch, who died in New York on August 24, 1864. It could be said of this daughter of the famous Frankel family of Prague that she was "learned in Bible," (Continued On Following Page)

PROGRESSIVE PRISON
 TEL AVIV — Mrs. progressive of the prisons in Israel is the Massiyahu Camp, where the inmates participate to some extent in the management.

A Herald ad always gets best results — our subscribers comprise an active buying market.

Best Wishes for a Happy
 New Year
Mr. and Mrs. A. J. PAULL
 of **BROAD ST. GLASS CO.**
 1 Lillian Avenue
 Tel. HO 1-7708

S. S. ROSEN REALTY CO.
 Extend Season's Greetings
 To All Our Patrons
 and Friends
 WI 1-1204 ST 1-0820

New Year Greetings
JENNIE'S BEAUTY SHOP
 9 South Angell St.
 Jennie Saletnik, Proprietor
 GA 1-7868

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RUSSO BROS.
 Patent Medicines - Paper Supplies
 Candy - Tobacco - Sundries
 567 Mineral Spring Ave.
 PA 6-1500

New Year Greetings
**MR. and MRS.
 DAVE SWERLING**
 Sterling Furniture Company
 829 Park Ave., Cranston

New Year Greetings
**Frye's Cigar
 Company**

Happy New Year
**RALEIGH - SCHWINN
 BICYCLES**
 New & Rebuilt
 Expert Repairs

**East Providence
 CYCLE CO.**
 Robert Foulkes, Jr., Prop.
 233 Martin St.
 East Providence
 Off Pawtucket Ave.
 GE neva 4-3838

Best Wishes For
 A Happy New Year
 To Our Customers
 And Friends
Bernice
 of Hope Street
 Mrs. Benjamin Schuster
 Mrs. George Fox

NEW YEAR GREETINGS from
MR. and MRS. HERMAN SILVERMAN and FAMILY of
Providence Sheet Metal Co.
 Sheet Metal Work — Air Conditioning — Heating
 Tile and Slate Work — Gravel Roofing
 29 Orms Street DEXter 1-7455 Providence, R. I.

BEST WISHES FOR A HAPPY NEW YEAR
Dick Cranston Ford Sales, Inc.

695 MAIN ST., EAST GREENWICH TU 4-4000

BEST WISHES FOR THE NEW YEAR
Valley Wholesale Grocery Co., Inc.
 Valley Farm, Libby Food and Del Monte Products
 HAY STREET WEST WARWICK

BEST WISHES FOR THE NEW YEAR
**CREDIT UNION
 CENTRAL FALLS**
 693 Broad Street PA 5-1535 Central Falls, R. I.
 • Savings Shares • Personal Loans • Real Estate Loans
 • Christmas Clubs • Tax Clubs
 • Vacation Clubs • Travelers Checks

THE ENTIRE STAFF OF

N. L. Butler

Furniture Showrooms

wishes their Jewish friends and customers
 a New Year
 of happiness, health and prosperity.

Happy New Year
CLARK FLOWER SHOP
 294 Thayer St.
 GA 1-6700

**C. A. PETTENGILL
 JEWELER**
 Imported Gifts and Jewelry
 From Israel
 24 The Arcade Providence
 HAPPY NEW YEAR

New Year Greetings
 To Our Friends and Patrons
**Elmhurst
 Beauty Salon**
 63 Maude Street
 MA 1-6246
 — Open Evenings —

Best Wishes
 For A Happy New Year
**Cormack - Routhier
 Agency**
 754 Branch Ave.
 PL 1-7600

Dunne Ford Sales, Inc.
 705 Elmwood Avenue
 EXTENDS BEST WISHES FOR A VERY
 HAPPY NEW YEAR

NEW YEAR GREETINGS
SNO - WHITE CLEANSERS
 156 Gansett Avenue Cranston
 WI 2-6820

BEST WISHES FOR A HAPPY NEW YEAR
ABORN Window Shade Co.
 144 BROADWAY PROVIDENCE UN ion 1-1802

BEST WISHES FOR THE NEW YEAR
MAIL DELIVERY SERVICE
 1st Class and Parcel Post to and from the Post Office
 • MESSENGER SERVICE • COURIER SERVICE
**PLANTATIONS
 ENTERPRISES, INC.**
 GA 1-2550

HAPPY NEW YEAR
 TO ALL OUR FRIENDS
 from
**GEORGE FRATUS
 And All The Boys At**

FRATUS
Brake & Wheel Service, Inc.
 130 Randall Street at No. Main St.

A subscription to the Herald who "has everything" else. Call is a good gift for the person 724-0200.

South Providence Oil Co.

292 Prairie Avenue

PL 1-6973

Wishes All Its
Friends and Customers
A Happy and Prosperous
New Year

NEW YEAR GREETINGS

Petteruti Motor Sales

CHRYSLER — PLYMOUTH
VALIANT

"Famous for Fine Service"

1051 CHALKSTONE AVENUE
PROVIDENCE, R. I.
TEmple 1-5400

With All Good Wishes
For A New Year
Of Health
And Happiness

GIL ENOS

OVER 25 YEARS EXPERIENCE

Upholsterer
Of Fine Furniture
Tufting a Specialty

12 Burgess Ave.
East Providence
GE 4-4350

New Year Greetings

From

Miss Hacking

430 Newport Ave.
Rumford, R. I.

Poise 'n Ivy

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A Happy New Year
From

C. P. Watson

Asphalt Driveways and
Parking Areas

Call St. 1-9298
Anytime

New Year Greetings

Stanley's
BOAT YARD

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ON BARRINGTON RIVER

Best Wishes For A New Year
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PAwtucket 2-7900

PAwtucket, R. I.

JEAN TIERNEY AND STAFF

- OF -

Jean Tierney Hair Fashions

182 Wayland Ave.

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Extend Best Wishes For A Happy New Year

HAPPY NEW YEAR . . . From

NORMA and HASKELL BROADMAN And Family
- of -

Park Avenue Delicatessen

840 Park Ave., Cranston

WI 1-9828

NEW YEAR GREETINGS

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285 CANAL ST.

PROVIDENCE, R. I.

ARROW TRANSPORTATION CO., INC.

288 Kinsley Ave.

GAspee 1-6040

DAILY OVERNIGHT SERVICE

Refrigerated Service — Open Top Equipment

EXTENDS BEST WISHES
FOR A HAPPY AND PROSPEROUS
NEW YEAR

EAST SIDE DINER

360 WATERMAN STREET



Extends Sincere Greetings
And Best Wishes For A Happy
And Peaceful New Year

Women Aided Both Sides In Civil War

(Continued From Preceding Page)
Talmud and Midrash . . . a truly pious spirit" to which had to be added the monition: "It was natural that her views on religion and morals were little in harmony with the mournful opinions of the time."

"The Jewish Messenger" of New York was constantly bewailing the state of religious education in much the same language that "Benjamin II" used. The Hebrew Literary Union in New York heard, in an address on October 22, 1861, that "not half the American Jewesses of the present day are capable or competent to occupy the station in life to which they are destined (I. e., Jewish motherhood)," because they "learn little or no Hebrew and Jewish religion" — for which the entire Jewish community was held responsible!

How much of this plaint registered the increasing frustrations which Jewish Orthodoxy encountered on the American scene can only be estimated. Traditionalist leadership could cavil that the meager Hebrew or Sunday school training received, unfortified by home interest and Sabbath observance, would lead ultimately to irreverence for faith and people, and to general "free thinking." Yet the number, ubiquity, and apparent vigor of Jewish Sunday led by Jewish women teachers, found constant reference and often high praise in the press of the period.

Isaac Leeser, staunch defender of Traditionalism, seemed pleased to publish that the Hebrew Sunday School of Philadelphia has "always had worthy and capable teachers, mostly of the gentler sex," during its twenty-six years of service, and New York's oldest synagogue, Shearith Israel, could boast the same about its congregational Sunday school. Rebecca Gratz and her women associates in the Philadelphia Hebrew Sunday School Society (she resigned as president only on October 31, 1864, after having founded the movement a quarter of a century earlier — in February and March, 1838) won the utmost respect for their endeavors, emulated in one city after another by concerned Jewish women. And women attended adult Bible classes. One senses a certain respectable level of Jewish learning in the published (but unsigned) prayer of a sister on hearing that a brother had fallen in battle; the prayer begins, "O Eternal Judge . . . let none but holiest feelings enter into the sacredness of a grief which, having been ordained by Thee, should be accepted with humility" — and ends, "O Eternal God, how excellent is Thy name throughout all the earth!"

WHERE ALL IS MIRACLE

The pages of the Traditionalist press incessantly inveighed against "tables with forbidden viands . . . for which many young Jewesses betray a singular relish." Complaints against women shopping on the Sabbath — not to mention attending theatre or having dances on Sabbath eve, and picnics on Sabbath afternoons — extended from New York to Cincinnati to San Francisco. And yet the same press was obliged to confess:

There may be cases where even Jewesses may forget their duty to Heaven; but as a general rule, they are the preservers of the dietary code, observers of the Sabbaths and festivals, and teachers of their children of the duties they owe to Heaven . . . Even at the present day, amid all the dissensions which distract the house of Israel, the most faithful devotees are the mothers in Israel . . .

By "dissensions" was obviously meant the rising tide of the new liberal or Reform movement in the American synagogue, which went out of its way to accord new roles to womanhood in the religious practices which it advocated. It was during this period that the novel institution of confirmation for girls as well as for boys — an institution which had originated in German Jewry during the first two decades of the nineteenth century — was beginning to take root and to become wide-

(Continued On Following Page)

A Herald ad always gets best results.

VOGUE BEAUTY SHOP

East Greenwich, R. I.

Extends Best Wishes
For A Very Happy New Year

Best Wishes for a
Happy New Year

FIRE EXTINGUISHER SERVICE CO.

224 Pawtucket Ave., PA 5-4269
O. C. Hutter, Proprietor

NEW YEAR GREETINGS

LEE'S CATHAY
TERRACE
2003 Post Rd., Warwick
RE 9-2525

Try Our
Polynesian Delights

Happy New Year

Harry Ballon & Co.

DIAMONDS - PEARLS
PLATINUM MOUNTINGS

Individually styled Personally designed

Restyling, Appraising, Repairing
GAspee 1-5109
73 Dorrance St. Providence

A Happy New Year

ELTA HAYES

YOUNG FASHIONS

FOR CHILDREN

2444 Warwick Ave., Warwick
RE 7-1588

New Year Greetings

GARDEN CITY

RESTAURANT

47 Hillside Road

Cranston

WI 2-9800

New Year Greetings

O'Neil's

Radio & Television

Store

289 Pawtucket Avenue
Pawtucket, R. I.

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NEW YEAR GREETINGS

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PONTIAC, INC.

399 Bald Hill Rd.

Warwick

RE 9-2100

RHODE ISLAND'S LARGEST
PONTIAC DEALER

• SALES • BODY SHOP
• SERVICE • PARTS

Best Wishes For A Happy New Year

Majestic Fruit Store

Arnold J. Kleinman

GIFT FRUIT BASKETS

- 33 Richmond St.

GA 1-1978

THE ALICE BUILDING

THE BUILDING OF SMART SPECIALTY SHOPS

WISHES YOU A HAPPY AND
PROSPEROUS NEW YEAR

New Year Greetings

Gil's Hardware & Appliance Co.

420 Smith Street

DExter 1-5674

NEW YEAR GREETINGS

CROWN HOTEL BARBER SHOP

Garnet Street

MA 1-4237

Children's Haircutting and Scalp Treatments

VERY BEST WISHES FOR A HAPPY AND
PROSPEROUS NEW YEAR
from

Bernard Green and Samuel Green
of



est. 1931

DExter 1-8086

Cott

QUALITY BEVERAGES

Best Wishes For A
Happy and Prosperous
New Year

Cott Bottling Co. of R. I.

Women Aided Both Sides In Civil War

(Continued From Preceding Page)

spread in American Judaism. Also, what Orthodox leadership termed the "anti-Jewish practice of family-pews" -- allowing wives and daughters to sit together in worship with their male relatives -- was beginning to be popular in more liberal congregations. Mixed choirs, welcoming -- sometimes Gentile women -- to their ranks, were reported from coast to coast. Isaac Mayer Wise claimed to have been the first (as early as 1846) to seat girls in his synagogue choir, and (in 1850) to have introduced family pews. He waxed ecstatic on the place of women in the congregation.

"American (Jewish) women, we find, are more religious, and in many instances more intelligent than their 'lords of creation.' They are the religious teachers of their children, the priestesses of the house, and we are morally obligated to attach them closer to the synagogue."

We have a report of some synagogue music composed by a Miss Ophelia Mendez -- a rendering of the "hashkibenu" that has been "executed at two Paris Temples." Even in Jackson, Michigan, when the new temple was dedicated, it was the ladies who presented the "ornamentals (sic) which grace the new synagogue, and took a lively interest in the dedication thereof." In Wheeling, (West) Virginia, "our ladies (God bless them) have furnished the rooms (of the synagogue) with excellent chandeliers, comfortable carpets, and (an) excellent paroches (curtain for the Torah Ark), and have made it a delightful place of worship." Everywhere, it was the women who provided the k'lav kodesh, the mantles and other furnishings for the synagogues. Typical was the declaration of the minister of the Portsmouth, Ohio, synagogue on leaving his pulpit there:

"... the good ladies of this place ... have done so much toward the prosperity of this Congregation. They have fitted up the synagogue in a very nice and becoming manner; they are always first in attendance at the synagogue; in short they are always foremost in every noble and generous undertaking ... and should I sometimes get weary or tired, if I should meet with no support, I shall think of the good ladies of Portsmouth, and I know -- all will be right."

Even the Traditionalist leadership could confess:

"Let not our readers smile at our mentioning the ladies in connection with the Synagogue. We should indeed fare badly were it not for their influence. They are the main pillars of the Synagogue. They pray with devotion, except when the temporalities of the shrine engage the time of the officials. Who can blame them if at such a time they hold a little innocent chat, finding fault with the bonnet of such a one, admiring the appearance of some strange lady who occupies a seat on the right, wondering who she can be, and again noting that Mrs. -- is absent, puzzling themselves to discover the motive that influenced her to permit her seat to be vacant, and then determining to pay her a visit. After all, we ought not to be too severe with the fairest portion of creation for their departure from what we conceive to be the duty of (a) suppliant, when they have so had an example in the sterner sex, who also indulge in conversation in the house consecrated to religion ... We do not believe they intend to do wrong when they hold a little conversation. They are not interested in the offerings made for temporal purposes, and can we, under such circumstances, expect a woman to be silent? ... Let but Israelites show them a better example ..."

The innate piety of Rebecca Gratz constantly found expression in her correspondence. And the fairer sex was capable, too, of issuing considered "opinions with animation and fervency." A wise (Continued On Following Page)

New Year Greetings

**G & G
Glass Works**

ENGRAVERS &
DESIGNERS

Fine Cut and Engraved
Crystal

319 Beverage Hill Ave., Pawt.
725-3029

**Ballou's
Barrington
Bootery**

at the Shopping Center
in Barrington

184G County Road
Barrington

CHerry 5-5715

Wishes Its Jewish
Friends and Customers
A Very Happy New Year

MR. and MRS.
**HARRY M. SCHWARTZ
And FAMILY**

85 Farragut Avenue
And

**Veteran's
Auto Service**

Extend Best Wishes For
A HAPPY NEW YEAR

355 Allens Avenue
WI 1-9528

**"RUTH'S"
Corsetry and
Lingerie**

44 Relfe Street, Cranston

WI 1-5155

Extends Best Wishes For
A Happy and Prosperous
New Year

J. U. STARKWEATHER CO.

241 Allens Ave., Providence WI 1-0812

• INDUSTRIAL CHEMICALS • ACIDS • SOLVENTS

EXTENDS BEST WISHES FOR A HAPPY
NEW YEAR

OUR VERY BEST WISHES
FOR THE NEW YEAR

Armbrust Chain Co.

735 Allens Avenue

Providence, R. I.

HOLIDAY GREETINGS

Carpenter & Woods Co.

ENAMELS

50 Cedar Street, Providence

DE 1-0987

Best Wishes For The New Year

Anti-Mite Engineering Inc.

Specializing Exclusively in Termite Control

970 Broad Street

WI 1-2208

Best Wishes For A Happy New Year

Warwick Upholstering Co.

GEORGE J. BASTIEN - Prop.

Furniture Made To Order & Repaired
Reupholstering - Foam Rubber

1163 W Shore Rd. Warwick

RE 7-6272

CITY TIRE CO.

210 ALLENS AVE.

Authorized Rhode Island Distributor

For DUNLOP TIRES -- Also FIRESTONE Distributors
JA 1-2240

NEW YEAR GREETINGS



WHARF TAVERN

(ON THE WATER, WATER ST.,
WARREN)

EXTENDS BEST WISHES

FOR A

HAPPY NEW YEAR

For Reservations Call CHerry 5-5043

American Industry Rolls On...



**Fairbanks
Trucks**



CENTRAL SCALE CO.

Jackson
1-9190

Industrial Trucks For Every Use

Platform and Two Wheel Hand Trucks in Stock

Rubber-Tired Wheels and Casters of All Sizes
COMPLETE MATERIAL HANDLING EQUIPMENT
SKIDS, CONVEYORS, ETC. -- WE CAN MAKE 'EM UP SPECIAL
TOO ... MAGNESIUM TRUCKS

700 NORTH MAIN STREET

Extend Best Wishes For A Happy, Healthy
And Prosperous New Year

New Year Greetings

COHEN BROS.

Florists

Flowers For Every Occasion

295 Lowell Ave.

EL 1-8808

SILVERMAN METAL CO.

349 Eddy St.

PL 1-4800

Extends Best Wishes
For a Healthy and Happy
New Year

New Year Greetings

MARY JAY'S

Lingerie

and Accessories

1 Arcade Bldg.

GA 1-2460

New Year Greetings

**FLORENCE'S ALTERATION
SHOP**

852 Park Ave.

Cranston

ST 1-4880

**THOMAS F. COSTELLO
And COMPANY**

Independent Insurance Adjusters

1491 Broad Street

ST 1-9075

Best Wishes For The New Year

Louise Simone Beauty Salon

185 Kearney St., Cranston

Extends Best Wishes to
Our Friends and Patrons
For A Very Happy New Year

New Year Greetings

F. E. HATHAWAY

Insurance Agency, Inc.

1213 Main St., W. Warwick

VA 1-0760

Happy New Year

GEER'S DRUM SHOP

385 Westminster St.

Drumming Instruction By
George B. Geer-George E. Barron
PL 1-0528

NEW YEAR GREETINGS

**BEST
DEAL!**



PLAIN FACTS and FIGURES
CHECK WITH US AND SAVE

**CENTREDALE
PONTIAC**

26 Putnam Ave., Cent.

CE 1-6232

**CRANSTON
WELDING & SUPPLY**

Sales • Rentals • Repairs

Wiliams 2-4411

1425 PARK AVE. CRANSTON

EXTENDS BEST WISHES
FOR THE NEW YEAR

ALL GOOD WISHES FOR A HAPPY
AND PROSPEROUS NEW YEAR

Harris Lumber Company

546 ATWELLS AVENUE

PROVIDENCE, R. I.

Town Electroplating Co.

178 Geo. Waterman Road, Johnston

CEntredale 1-5011

EXTENDS BEST WISHES FOR A
VERY HAPPY NEW YEAR

New Year Greetings

Jackson Chairs, Inc.

FOLDING TABLES -- CHAIRS -- COATRACKS

133 Washington Ave.

WI 1-0740

New Year Greetings

Notarantonio Bros., Inc.

FORD CARS and TRUCKS -- SALES and SERVICE

1701 Mineral Spring Ave., No. Prov.

EL 3-2300

Betty
of PROVIDENCE

BEST WISHES FOR A HAPPY NEW YEAR

Third Floor, Kinsley Bldg.

334 Westminster St.

MAanning 1-6704

— Open Monday —

NEW YEAR GREETINGS

DYEING AND CLEANING

INDUSTRIAL SHOE REPAIRING

FOR ALL YOUR SHOE REPAIR SERVICES

SEE PAT

124 UNION STREET

(BETWEEN WASHINGTON AND WESTMINSTER)

New Year Greetings
PETER HOGUE
 INSURANCE &
 REAL ESTATE
 6 Chambers St. Cumberland
 723-0439

MR. and MRS.
BENJAMIN KLEHR
 And Son
 Wish Their Customers and
 Friends A Happy New Year
KLEHR CLEANSERS
 Cleaning - Pressing - Tailoring
 Repairing
 587 Broad St. UN 1-9090

HOLIDAY GREETINGS
HENRY E. PILZ
 Gold, Silver and
 Brass Plating
 891 North Main St.
 GA 1-4358

New Year Greetings From
 Mr. and Mrs. Abe Weinstein
 of
WEINSTEIN'S
 Service Station
 MA 1-3363
 221 Smith St. Providence

GREETINGS
 FOR THE NEW YEAR

Your **BEST Move**
COMPLETE
MOVING SERVICE

- LOCAL AND INTERSTATE
- OUR 59TH YEAR
- MODERN STORAGE
- PACKING AND CRATING

LANS

WAREHOUSE CO.
 of WAYLAND SQ.

17 Seekonk St. Providence



UNion 1-1110

NEW YEAR
 GREETINGS
 FROM
 THE
 FASHION
 STORE

Cherry Webb

NEW YEAR GREETINGS
NEW ENGLAND EGG SERVICE
 247 Jewett Street
 521-9170

BEST WISHES FOR A HAPPY NEW YEAR

GRAY'S TOWING SERVICE

1145 NORTH MAIN STREET, PROV. GA 1-4670

NEW YEAR GREETINGS

The Primrose Shop

GIRDLES — BRAS — HOSIERY

204 Union St. 621-5756
 "Where you'll find the figure of your dreams"

SEASON'S GREETINGS
 FROM
 STANLEY WARNER

MAJESTIC THEATRE

Member New York Stock Exchange

G. H. WALKER & CO.

INVESTMENTS

840 Hospital Trust Building, Providence
 UN 1-4000

Automatic Stock Reports
 Call GA 1-6135

- NEW YORK • PHILADELPHIA • WHITE PLAINS
- ST. LOUIS • HARTFORD • BRIDGEPORT
- KANSAS CITY • BOSTON

Best Wishes For The New Year

Women Aided Both Sides In Civil War

(Continued From Preceding Page)
 woman of New York was reported conversing over her needles, "erecting her head, her eyes flashing with animated intelligence, 'my son, should he have the natural capacity to become a learned man, I would not hesitate to educate him to the sacred calling of a minister.' Furthermore, 'It is not necessary to do away with all and every ceremony, and observe nothing, and then believe ourselves reformers. Without ceremonies, no religious sect could exist; it is easy to pull down but hard to build up; let us be careful not to make an inroad too suddenly . . . to omit one thing and not to observe the other. Who is to dictate and direct how far we may go? In the course of time, the ceremonial laws of the Israelites will be extinct, and with it the religious denomination of the Jews.

Certainly it was the women whose enthusiasm brought about the elaborate celebration of the jollier Jewish holidays, which even the war did little to curtail in a community like New York. The self same "Jewish Messenger" that berates the "number of our co-religionists of the fair sex" who "are relaxing in the observance of many duties which their mothers adhered to with the utmost vigilance" - referring specifically to such matters as "their criminal neglect" of dietary laws - will, an issue or two later, describe the "magnificence, completeness, genuine enjoyment, liveliness, etc." of the Purim masquerade ball for the benefit of a Jewish women's philanthropic organization. Seen from our vantage point a century later, the busy social season of New York Jewry, paralleling that of the general community - plumb in the middle of the war - appears little less than fantastic. In early April, 1863, it was reported:

"What with public assemblies, balls, soirees, receptions and other institutions of a like character under different names, not to speak of private social gatherings without end, the winter has been unusually gay and lively. New we have the transition period, when our industrious young ladies are trimming their dresses for the summer season - or getting somebody else as a substitute . . . families starting to inquire into the most frequented watering place or other fashionable resort for the summer. . . . Considering we live in war time, we manage to preserve a jolly frame of mind. . . ."

The winter before, "balls are falling on us so thick and fast, keep tally, much less attend them all," while it was admitted that a "serious drama was enacting in the vicinity of the Capital."

"Hebrew balls have ever been the very best of their kind, both in quality and quantity. Always notable for the inexhaustible fund of belles . . . they have become a specialty which the proprietors of the various ball-rooms delight to honor, a feature of Gotham, as inevitable, as Evacuation Day and the 23rd of February. "Long may they wave."

Out of such a childhood background, a young Jewish poetess would be writing within a decade:

(Continued On Following Page)

Happy New Year
GIZZARELLI
ELECTRIC SHOP
 226 County Road, Barrington
 CH 5-8727

NEW YEAR GREETINGS
LOUIS CERAMIC STUDIO
 COMPLETE SUPPLIES
 Ceramics Sculpture Enameling
 114 Smithfield Ave., Pawtucket
 726-1634
 Distributor of all
 Duncan products

NEW YEAR GREETINGS
TULIO GASPERRINI
 Accordion Studio
 7 High Street, Pawtucket
 1730 Post Road, Warwick
 PA 6-1493 PA 5-0870

New Year Greetings
DOWNING PATTERN WKS.
 45 Alden St., Pawtucket
 PA 2-0668

New Year Greetings
 From
Concord Manufacturing Corporation
 — CHAINS —
 100 Baker Street
 Providence, R. I.
 461-1329

Pawtucket 2-2119
Brown's Auto Body Works
 Collision Work
 Auto Painting
 Insurance Appraisals
 433 Broadway Pawtucket
 NEW YEAR GREETINGS

NEW YEAR GREETINGS
Stylearama Hair Fashions
 1163 Main Avenue, Warwick RE 7-5577
 Miss Ann — Miss Rose-Ann — Miss Annette

We Extend Best Wishes For A Very Happy New
 Year to Our Jewish Friends and Customers
American Insulation And Roofing Co.
 3483 West Shore Road, Warwick RE 7-3141
 Mr. and Mrs. Clifton F. Peasley, Sr.

NEW YEAR GREETINGS FROM
ARTIE SILVERMAN AND FAMILY OF
Artie Silverman's
General Auto Sales, Inc.
 General Leasing Corp.
 1100 Warwick Ave., Warwick 467-6684

DE 1-1971 NEW YEAR GREETINGS Evenings By
 DE 1-1972 Appointment
The Reynolds Trophy Company
 Badges and Emblems
 48 Dudley St.
 Providence, R. I.
 Opp. R. I. Hospital
 MERL RODYN

BEST WISHES FOR A HAPPY AND
 PROSPEROUS NEW YEAR
ROTH TICKET AGENCY
 130 Westminster St. (Arcade Building)
 PL 1-0200 — PL 1-0202
 — CHOICE SEATS FOR ALL ATTRACTIONS —
 Boston - New York

PROVIDENCE - SPRINGFIELD
DESPATCH
 540 HUNTINGTON AVENUE
 WIl liams 1-0364

EXTENDS BEST WISHES FOR A VERY
 HAPPY NEW YEAR

BEST WISHES FOR A HAPPY NEW YEAR
JACK CARMODY
 OWNER and MANAGER OF
J. F. CARMODY & CO.
 Reminds you that now is the time
 to have
Asphalt and Cement Paving
 Done to
DRIVEWAYS — SIDEWALKS — PARKING LOTS
 13 Hartford Ave. Free Olneyville
 TE 1-9599 Estimates VA 1-1988

Also
 Jennite
 Seal-Coating

NAZIS BOOTED
TORONTO — Law-defying Nazis who sought to hold a de-

monstration in a public park without a permit were booed out quickly by the police.

Women Aided Both Sides In Civil War

(Continued From Preceding Page)

Here where I stand, religion seems a part Of all the moving, teeming, sunlit earth; All things are sacred, in each bush a God; No miracles accepts the pious heart, Where all is miracle; of holy worth Seems the plain ground our daily feet have trod.

A GENTLEMAN IS A MAN

In no small way, religion motivated the major preoccupation of Jewish women outside of their homes — undoubtedly their philanthropic programs. No fact in all the records of the day stands out with more prominence than the ubiquity and effectiveness of the Ladies' Hebrew Benevolent Society which was hard at work in multiple numbers in every city of size in the land — and seemingly, too, at every crossroad or small town that boasted even a handful of Jewish families. Not only did every Jewish congregation sponsor a women's auxiliary devoted to eleemosynary purposes, but outside of the synagogue as well Jewish women organized themselves — apparently spontaneously and without any central direction or coordination whatsoever — to meet the demands of the poor, the needy, the sick, the orphaned, and the widowed. While new agencies arose to serve the exigencies of pressing war needs, in many places no new societies were required, for the existing women's philanthropic associations had only to add the fresh demands of the war years to their already flourishing enterprises, to which their hands and hearts were dedicated with phenomenal devotion and energy.

The obituary of Bella Cohen (Mrs. Jacob) Hirschberg, who died in Cincinnati on April 14, 1862, and was called "truly a pious mother in Israel," emphasizes the value placed on philanthropy in the life of the Jewish woman.

"She was kind, religious, pious and charitable to all; loving everyone and beloved by all who had the good fortune to be acquainted with her . . . ever ready to welcome the stranger to her table; always the first to visit the sick and the last to leave them . . . she was too pure for this world and on the first night of Passover she was

(Continued On Following Page)

Happy New Year

MONDILLO COMPANY

Asphalt Paving

100 Allendale Ave., Johnston

CE 1-9000

New Year Greetings

from

M. S. D. SPINTEX

WOOLEN MILLS, INC.

New Year Greetings

MUEHLBERG

SHEET METAL CO.

314 Blackstone Street

Providence

DE 1-2295

Best Wishes

For a Happy New Year

W. J. HALLORAN CO.

303 Chapman St.

WI 1-9100

Complete Crane Service

NEW YEAR GREETINGS

from

Constance

Tunsel

NEW YEAR GREETINGS

SHANNON

MOTOR SALES

656 KILLINGLY STREET

JOHNSTON

EL 1-2908

LEAVITT-COLSON CO.

ELECTRIC EQUIPMENT & SUPPLIES

359 EDDY ST.

JA 1-8800

BEST WISHES FOR THE NEW YEAR

E. P. Anthony, Inc.

— DRUGGISTS — Lic. #225 —

Extend Greetings For a Happy New Year

To Their Many Jewish Friends and Customers

Over 65 Years at

ANGELL and THAYER STS., PROVIDENCE

BEST WISHES FOR THE NEW YEAR

Custom Auto Seat Covers, Inc.

156 BENEFIT ST.

1070 BROAD ST.

PAWTUCKET, 722-6287

PROVIDENCE 461-1800

NEW YEAR GREETINGS

C. J. HEFFERNAN COMPANY

ALUMINUM WINDOWS — DOORS — JALOUSIES

METAL WINDOW STRIPS — AWNINGS

1101 Elmwood Avenue

ST 1-7150

GREETINGS AND BEST WISHES FOR A NEW YEAR OF HEALTH, HAPPINESS AND PROSPERITY

A. H. Gagnon & Sons Storage

AGENTS FOR NATIONAL VAN LINES
WORLD WIDE MOVERS

257 Hunt Street, Central Falls

725-1443

BEST WISHES

FOR A HAPPY NEW YEAR

ANTHONY EMMA

HEATING & PLUMBING, Inc.

72 GANSETT AVENUE

Cranston, R. I.

WI 2-8510

WE WISH ALL OUR FRIENDS AND CUSTOMERS A HAPPY AND HEALTHY NEW YEAR

Look Your Best With Fashions From

Ann Berry's Beauty Shop

• Permanent Wave

• Personalized Styling

315 WASHINGTON AVE. - WASHINGTON PARK SQ.

PROVIDENCE 5, R. I.

WI 111ams 1-9886

BEST WISHES FOR A HAPPY, HEALTHY AND PROSPEROUS NEW YEAR

GILBANE'S

Fuel Oil Burners Heating

Domestic Industrial

F. GILBANE, INC.

191 Pawtucket Ave.

PAWTUCKET 5-4422

New Year Greetings
JOHN MAHONEY
Plumbing & Heating
75 Sabin St.
GA 1-1486
Res. RE 7-4054

New Year Greetings
SHAW MOTORS INC.
89 Bellevue Ave.
GA 1-0171

NEW YEAR GREETINGS
**B & B RADIO
AND SPORTCENTER**
561 Smithfield Ave.
Pawtucket PA 2-0909

A Happy New Year
BARBARA-ANN'S
Specialty Shoppe
We Carry Cards For
Bar Mitzvahs,
Rosh Hashanah, Etc.
761 Broad St. ST 1-4853

BEST WISHES FOR
A HAPPY, HEALTHY and
PROSPEROUS NEW YEAR

Stage Coach
GRILL



SPECIALIZING IN
**CHARCOAL BROILED
STEAKS & CHOPS**

AMPLE FREE PARKING

521-1867

505 SILVER SPRING ST.
PROVIDENCE

Carpets
RUGS
Free Estimates
36 MONTHS
TO PAY
Ample Parking

• FIRTH • MAGEE • SANFORD
• BARWICK • STEPHEN
• LEEDON • BEATTIE

Tackless Installations • Expert
Workmanship by our Own
Workmen.

Your Satisfaction "Guaranteed"
Open Tue. Wed. Thurs. Fri.
Till 9:00 P.M.

McILMAIL Bros.

437 Central Avenue

724-1050

EXTENDS BEST WISHES
FOR A HAPPY, HEALTHY
AND PROSPEROUS
NEW YEAR

MEE HONG Restaurant
Chinese and American Food
102 Westminster St.

Best Wishes for a Happy and
Prosperous New Year

**GAMWELL & INGRAHAM
INC.**

ALL RISK INSURANCE ON DIAMONDS
AND JEWELRY

888 Reservoir Avenue, Cranston

467-4900

EXTENDS BEST WISHES FOR A VERY
HAPPY NEW YEAR

Jake Kaplan



Extends New Year Greetings
To All His Friends and Customers

May I Express My Appreciation

For Your Patronage During The Past Year;

And Best Wishes To Everyone For A New Year Filled With
Good Health, Happiness, and Prosperity!

"ANYTHING IN AUTOMOBILES"

Jake Kaplan's

TRINITY AUTO SALES, Inc.

Corner Pine And Broad

Providence

Foreign Cars Ltd.
OF RHODE ISLAND

1 RESERVOIR AVE.

**CONTINENTAL
MOTORS, INC.**

1 RESERVOIR AVE.

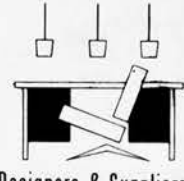
— ABE KAPLAN, Manager —

NEW YEAR GREETINGS
GOWDEY REED CO.
 1226 North Main Street
 Providence, R. I.
 TE 1-0057

New Year Greetings
 From
SKELLY
 Landscape Service
 112 Lorimer St.
 DE 1-3741

Susan's
Children's Shop
 758 HOPE STREET
 Extends Best Wishes
 For A Happy New Year

Greetings and Best Wishes
 For The New Year
**Paramount Fountain
 and Restaurant
 Supply Corp.**
 711 Branch Avenue
 Providence, R. I.

Happy New Year
 Attractive & Functional
 Offices
 by **BENÉ & CO., INC.**

 Designers & Suppliers of
 Offices
 150 Dorrance Street Providence, R. I. • GAspee 1-5278

artesian wells
 before deciding
 call
 us for
 an
 accurate, sincere
 analysis of
 your well problem
wm. c. northup & son
CE ntredale 1-6590
 WE SELL & SERVICE JACUZZI PUMPS
 TANKS - WELL SUPPLIES
 230 putnam ave. Johnston
 Best Wishes For
 A Happy, Healthy and
 Prosperous New Year

NEW YEAR GREETINGS
EUGENE McCARRON
 — FLORIST —
 398 HOPE STREET GAspee 1-4707

BEST WISHES FOR A HAPPY NEW YEAR
VIC GEMMA'S
GRAND JEWELRY
 187 Westminster St., Providence

BEST WISHES FOR A HAPPY AND HEALTHY
 NEW YEAR
RAZ-MER CASTING COMPANY
 233 HARRIS AVE. Union 1-3500

New Year Greetings
Cecilia Saglio
 HAIR FASHION INCLUDING WIG SALE AND STYLING
 607 Elmwood Avenue, Corner Adelaide
 WI 1-9862

GREETINGS AND BEST WISHES
 FOR A HAPPY AND HEALTHY NEW YEAR
GEORGE B. ENOS CO.
 WIRE FORMS

588 YORK AVE. PAWTUCKET
PAwtucket 3-9240



A Happy New Year

EDWIN S. SOFORENKO and HOWARD S. GREENE
INSURANCE UNDERWRITERS
 — INCORPORATED —
 211 ANGELL STREET
 Union 1-1923

Women Aided Both Sides In Civil War

(Continued From Preceding Page)
 called to a better world."

Qualities such as these seemed to abound in the countless Ladies' Hebrew Benevolent Societies throughout the land, whether in Baltimore, Maryland, Peoria, Illinois, New Orleans, Louisiana, Leavenworth, Kansas, or Jackson, California, where, with thirty-five Jewish inhabitants, sixteen women were so organized. Portsmouth, Ohio's, Ladies' Hebrew Benevolent Society consisted of twenty-seven members, that number equaling the total families in the city's Jewish congregation.

Typically, the Ladies' Benevolent Society of New York's Wooster Street Synagogue "tended the sick, consoled the dying, buried the dead . . . warmed the poor man's fireside through cheerless winters . . . paid funeral charges to ease the burden of surviving relatives . . . administered comforts wheresoever it found wretchedness." These ladies secured the aid of young Jewish men in augmenting their funds which resulted in

"2,600 lbs. of Matsos . . . furnished to the needy; groceries to the amount of \$120; cash to poor strangers . . . (gifts) to the Orphan Asylum, and \$100 reserved for additional fuel for the poor . . . The child of sorrow found his troubles mitigated by receiving his dietary requirements for Passover, without having to make any application. The source whence his relief came was known only to the All-seeing Eye, and to the donor . . ."

To spare the feelings of those upward of one hundred families that benefited from the Society's distribution of free Passover supplies, each member of the Society was empowered "to supply one family each, unbeknownst to any other except the Honorary Secretary, fulfilling the ancient precept of 'Charity in Secret.' The ladies met regularly each month in well-attended meetings, and sometimes subscribed to foreign causes like the Judith Montefiore Memorial in England.

Occasionally these groups elected men as officers, although most of their business was carried on by the women themselves. Male organizations, however, seem to have taken over the large social affairs which were frequently held to finance their operations. Simchat Torah, Hanukkah, and Purim Balls, parties, reunions, soirees, and "sociables" of every description in their aid were common in New York and elsewhere. The press of the country constantly reported their regular meetings and their social affairs. Sometimes a will would bring considerable funds to several of these organizations. Those in Galveston, New Orleans, and Philadelphia were specified in the remarkable will of Rosanna Dyer (Mrs. Joseph Osterman, of Galveston, Texas, who died in 1866; Mrs. Osterman's will also left bequests to build synagogues in Galveston and Houston, and to start a school fund to educate Jewish children in those cities; to the Jewish hospitals in New York, New Orleans, and Cincinnati; to the Hebrew Foreign Mission Society, of New Orleans; to Jewish schools in Philadelphia, Cincinnati, and New York; to the North American Relief Society; etc.

The Philadelphia Jewish Foster Home was founded in 1855 by Rebecca Gratz and other women who both managed and directed its work for orphans until 1874. The historian of that city's Jewish community was frank to say that "women had been the pioneers of Jewish charity work" there. Of course, as in many cities, there were active Jewish Sewing Societies there. It is not rare to find the annual meetings of all such organizations evoking the comment about their reflecting "well of the hold benevolence has taken on the hearts of the mothers and daughters of Israel." And when new services and institutions were needed, as in the instance of the call of the "Hebrew Ladies" of

(Continued On Following Page)

New Year Greetings
EVEREADY ELECTRIC
 5 Brow Street, Barrington
 CHerry 5-7812

New Year Greetings
MR. Y's
DELICATESSEN
 and Sandwich Shop
 285 Main St., Pawtucket
 PA 3-6604

ELSBREE-VALLEAU
CO., INC.
 71 Westminster St.
 GA 1-8177
 Best Wishes For A
 Happy New Year

New Year Greetings
RALPH COSCOCK
FLOOR COVERING
 663 Smith Street
 GA 1-6740

NEW YEAR GREETINGS
China Garden
AMERICAN AND CHINESE
RESTAURANT
 Food Put Up to Take Out
 2050 SMITH ST.
 CENTREDALE
 CE 1-7079

ALPINE
Auto Body, Inc.
 BODY REPAIRING
 AND PAINTING
 432 FOUNTAIN STREET
 421-6770
 24 HOUR TOWING
 Best Wishes For The New Year

NEW YEAR GREETINGS
NEW ENGLAND TOWEL SUPPLY
 20 RHODE ISLAND AVENUE
 PAWTUCKET 723-5498

NEW YEAR GREETINGS FROM
DORA FISHMAN oof
DORAY'S DRESS & MATERNITY SHOP
 1252 MAIN STREET, WEST WARWICK Valley 1-6507

BEST WISHES FOR A HAPPY NEW YEAR
ASQUINO'S RESTAURANT
 584 North Broadway East Providence
 GE 4-9720

BEST WISHES FOR A HAPPY NEW YEAR
MATHEWSON Men's & Boys' Shop, Inc.
 A Store for Dads and Lads
 303 Main Street — PA 2-5322 — Pawtucket

Chez Lenore
Beauty Salon
 Wishes A Happy, Healthy and Prosperous
 New Year
 To All Our Jewish Friends and Customers
 289 Thayer Street Providence, R. I.

NEW YEAR GREETINGS
 from
GEORGE WINKLER'S
MIDDLE STREET
STEAK HOUSE

In the Heart of
 Downtown Providence

Member of All Leading Credit Cards

Your Host, George Winkler

— For Reservations Call MA 1-2015 —

A subscription to the Herald is a good gift for the person

who "has everything" else. Call 724-0200.

Women Aided Both Sides In Civil War

(Continued From Preceding Page)
Cincinnati for a widows' and orphans' asylum in the Midwest, fifty Jewish women could join in initiating such a project, and receive responses from their sisters in Portsmouth, Ohio, Evansville, Indiana, St. Louis, and elsewhere.

It was only natural, then, that as the war situation called for expanded services on the part of women, the firmly entrenched Ladies' Hebrew Benevolent Society in many a city and town had only to enlarge and develop its already busy program. In his excellent chapter "On the Home Front," Bertram W. Korn, in "American Jewry and the Civil War," gives a colorful and moving account of the way in which existing organizations, together with new groups formed specifically to meet war needs, operated with great zeal and effectiveness on the part of American Jewish womanhood.

Not infrequently the services were entirely on an individual basis, no less than through an organization. One of the most valuable diaries of the period, that of the wife of a Confederate general, makes a remarkable comment on the ardor of Jewish women in Columbia, South Carolina, as they tended wounded men in the local military hospital — and not with impunity.

"Mem (Mrs. Miriam) Cohen, fresh from the hospital where she went with a beautiful Jewish friend, Rachel, as we will call her (be it her name or no), was put to feed a very weak patient. Mem noticed what a handsome fellow he was and how quiet and clean. She fancied by those tokens that he was a gentleman. In performance of her duties, the lovely young nurse leaned kindly over him and held the cup to his lips. When that ceremony was over and she had wiped his mouth, to her horror she felt a pair of by no means weak arms around her neck and a kiss upon her lips, which she thought strong, indeed. She did not say a word; she made no complaint. She slipped away from the hospital, and thereafter in her hospital work will minister at long range, no matter how weak and weary, sick and sore, the patient may be. 'And,' said Mem, 'I thought he was a gentleman.' Well, a gentleman is a man, after all, and she ought not to have put those red lips of hers so near."

The same inestimable source credits Amma DeLeon Moses with having sheltered an unknown and helpless mother, so that the infant could be born in the privacy of a home, and comments proudly about her Southern compatriots that "only our people are given to such excessive hospitality."

Illustrative of what was happening throughout the land was the report — already in December, 1861 — by the Ladies' Hebrew Relief Sewing Association of Philadelphia:

"Weekly meetings are well attended . . . Patriotism has also found its way among us. Having kind remembrances for those brave ones who have sacrificed all for their country's honor, extra meetings have been held and a large quantity of lint and bandages manufactured for the sick and wounded of those regiments which have been the recipients of the same . . ."

"Lint and bandages" were produced everywhere. "Our daughters sew and knit for the wounded soldiers and their poor families," said an editorial in Cincinnati, using this as one of the arguments against detractors of the patriotism of the Jews in that city.

There was even some joshing and legpulling on this score, when it was possible for one of the sewing girls to meet a beau at the close of an evening's work in the company of her sisters-of-the-needle. Wrote "Feenicks" in an apostrophe "To Our Sewing Society":

"Speak not to us of sweethearts fair,
Or maids of wondrous beauty;
But let this boast ring on the
(Continued On Following Page)

A Herald ad always gets best results — our subscribers comprise an active buying market.

New Year Greetings
CAMPAGNA'S PHARMACY
123 Bradford St.
Bristol, R. I.
CLifford 3-8808

"Good Morning to Health"
CALA FRUIT JUICE CO.
506 York Ave.
PA 5-8189
Extends Best Wishes
For a Happy New Year

New Year Greetings
**ARNOLD'S
OUTBOARD SALES**
516 Broad Street
GAspee 1-3391

NEW YEAR GREETINGS TO
OUR FRIENDS AND PUPILS
**FRED ASTAIRE
DANCE STUDIOS**
205 Weybosset St. DE 1-0915

**MANUFACTURERS
OF WIRE DISPLAY
STANDS & RACKS
COUNTER DISPLAYS**



SPECIAL
WIRE
FORMS
TO YOUR
SPECIFICATIONS



**EASTERN
WIRE PRODUCTS CO.**
40 DIKE ST.
PROVIDENCE
UNion 1-9899

Extends Best Wishes For A
Healthy, Happy and
Prosperous New Year



**A. A. Capwell
Company**

FLAGS & CANVAS PRODUCTS

FREE ESTIMATES

PAwtucket 2-3386

526 POWER ROAD

PAWTUCKET, R. I.

NEW YEAR GREETINGS

D'Ambra Texaco Station

761 HOPE STREET

Manning 1-2348

WISH THEIR CUSTOMERS
A HAPPY NEW YEAR

GREETINGS AND BEST WISHES
FOR THE NEW YEAR

Herbert Brown, Inc.
CLOTHIERS

194 WAYLAND AVE.

TEL. UNion 1-1926

WELDING OF EVERY DESCRIPTION
A. Greenhalgh Co.

Plant: 19 Mendon Ave., Pawtucket
PA 3-3528

EXTENDS BEST WISHES FOR
A VERY HAPPY NEW YEAR

Keystone Oil and Coal Co.

20 Bath Street

DE 1-0230

EXTENDS BEST WISHES FOR A
HAPPY AND HEALTHY NEW YEAR

BEST WISHES FOR A HAPPY NEW YEAR

- STORES -

80 MANTON AVENUE
Oineyville
541 ELMWOOD AVENUE
Providence
80 NEWPORT AVENUE
East Providence
550 PONTIAC AVENUE
Cranston
2574 WEST SHORE ROAD
Warwick
767 WARWICK AVENUE
Lakewood
111 SMITHFIELD ROAD
No. Smithfield
880 WEST MAIN ROAD
Middletown



For a year full of rich Jewish living

IT'S EVERYBODY'S CENTER



THE JEWISH COMMUNITY CENTER • PROVIDENCE, R. I.

Sidney Meyer, President

Dr. Bernard Carp, Executive Director

Cesspool Cleaners

Barrington

CH 5-5686

Frank J. Palumbo

30 Maple Ave.

New Year Greetings



29 Dorrance Street
(at the Mall)

EXTENDS BEST WISHES
FOR A
HAPPY NEW YEAR

BEST WISHES
FOR THE NEW YEAR

DARIO

FORD

New & Used Cars
Parts - Service

550 Pawtucket Ave.

Pawtucket, R. I.



The Best Used Cars Your
Money Can Buy

Best Wishes For A Very Happy New Year

Barbett Photo Engraving Co., Inc.

221 West Exchange Street

GAspee 1-7050

OSCAR and ED DAVIDSON

New Year Greetings

Window Fashions, Inc.

Southern New England's Largest Selection
of Window Treatment

494 No. Main St. (Blvd.) Next to York Decorators
GAspee 1-3955

BEST WISHES FOR A HAPPY NEW YEAR

Auburn Brass Foundry

155 Station St., Cranston

HOpkins 1-8569

BEST WISHES FOR A HAPPY NEW YEAR

International Stencil and Finishing Co.

270 York Ave., Pawtucket

PA 3-7900

Best Wishes For The Holiday

Casa Leone Restaurant

Come Visit Us Soon At

1520 Smith Street

North Providence

or call ELMhurst 3-9839

NEW YEAR GREETINGS



WICKFORD

Marina House

AND NEW, ENLARGED TOP OF THE DOCK

"One of America's Most Elegant Waterfront Restaurants"
Specializing in Lobster, Steak, Prime Roast Beef
Home made Pastries and Desserts

For Reservations Call CY 4-2401

STEAMBOAT AVE., LOCATED IN WICKFORD SHIPYARD, WICKFORD, R. I.

New Year Greetings

from

Coleman's

476 Angell Street, Providence, R. I.

331-3332

New Year Greetings
FRAGER BAIGEL BAKERY
 363 North Main St.
 DE 1-9673

New Year Greetings
**TOWN & COUNTRY
 HAIRDRESSERS**
 Hair Styling By Mr. Leigh
 705 Park Ave., Cranston
 WI 1-6690

NATIONAL
WELDERS SUPPLY INC.
 557 Waterman Ave.
 East Providence
 GENEVA 8-5507
 EXTENDS BEST WISHES
 FOR A VERY HAPPY
 NEW YEAR

New Year Greetings
**Green
 Acres Market**
 Choice Meats
 Our Specialty
 Meats Cut & Packaged for
 Home Freezers
 Groceries-Provisions
 Fruits & Vegetables
 Telephone Orders
 Free Delivery Service
 Open 9:00 - 6:15 Daily
 728 Pontiac Ave., Cranston
 WI 1-0670

JOSEPH GLADSTONE and CY FELDMAN
 — of —
Enterprise Fuels, Inc.
 Wish To Extend to Relatives, Friends and Customers
 Greetings and Best Wishes For A Happy New Year

GREETINGS AND BEST WISHES
 FOR THE NEW YEAR
KUNZMANN CHAIN CO.
 25 CALHOUN AVENUE PROVIDENCE, R. I.

NEW YEAR GREETINGS
American Jewelry Chain Co.
 560 ATWELLS AVENUE GASpee 1-4162

With Best Wishes For A
 Happy New Year
dorothy kay
 18 South Angell Street Wayland Square

NEW YEAR GREETINGS
 TO OUR MANY JEWISH FRIENDS and PATRONS
The Massasoit Hotel
 Narragansett Pier, Rhode Island
 ANTHONY J. YEAMAN, Owner

Hi Folks:

*Here's wishing you
 a very Happy New Year
 from all of us
 at the Providence
 GAS Company!*

*"SPEEDY THERM"
 Your Dependable GAS Servant*



Women Aided Both Sides In Civil War

(Continued From Preceding Page)

air —
 'Our girls' — they do their
 duty.
 Good for you, girls; you know
 what's right;
 And deserve mankind's
 applause;
 You're tolling for our soldiers
 brave
 And a just — a noble cause.
 You do deserve, for your good
 deeds,
 Some reward — but let it go —
 Until our brave boys do return,
 When ye each shall have a
 beau."

The editor, quite possible Isaac
 M. Wise, in referring to this
 "naughty piece of poetry," invited
 a reply from "any of the young
 ladies" who might "wish to give
 the chap a deserved lesson . . .
 Give it to him!" A Miss Hammer
 immediately took up the cudgel,
 saying "Feenicks" should be as-
 hamed for "such an enormous
 story," and

"He had better take care, he
 had,
 For we girls are all very
 mad,
 And will make him feel quite
 sad . . ."

But in this city — as else-
 where — there was much serious-
 ness about these feminine tasks.
 The ladies of two rival social
 societies "not only vie in doing
 homage to the fine arts (sic!) but
 also in dispensing charity." The
 Allemania ladies manufactured un-
 dergarments for military patients,
 while the Phoenix ladies made gar-
 ments for the destitute wives and
 children of soldiers.

Jewish women in New York
 mobilized in the very opening days
 of the conflict. By the end of May,
 1861, it could be said:

"The 'fair daughters of Israel,'
 too, are laboring with all the zeal
 and ardor for which they are pro-
 verbial, in the self sought task of
 preparing what their kind hearts
 suggest to them for lightening the
 toils of their brothers and hus-
 bands who have left to assist in
 upholding the Constitution and
 Laws. And their busy hands are,
 as ever, engaged in assuaging the
 pain and soothing the agony which
 war always bears in its train . . .
 fashioning all that experience can
 devise or thoughtfulness prompt,
 for the anticipated necessities of
 the victims of battle . . ."

Among the results of their sew-
 ing skills it was not unusual to
 find the creation of suitable na-
 tional emblems to fly over Jew-
 ish institutions. By early May,
 1861, New York Jewry could read
 that the young ladies of Cincinnati's
 Broadway Synagogue had made "a
 handsome flag" which was raised
 over the edifice of that congrega-
 tion by the first day of that month:
 "a splendid specimen of skill,
 about 15 feet long . . . floating
 proudly over the Synagogue, which
 was the first, in the Western sec-
 tion of the United States, to raise
 the national ensign."

By the closing months of the
 war, letters of appreciation were
 being received from various
 fronts, as, for example, from A. C.
 Allen, Chaplain, 20th Army Corps
 Hospital, in Savannah, Georgia.
 After the capture of that city, the
 Hebrew Women's Aid Society of
 Philadelphia had "sent down a lot
 of anti-scorbutics and other ar-
 ticles for the use of the Union sol-
 diers." The sewing services were
 obviously a war-long enterprise of
 America's Jewish women. And,
 whether in New York's Jews' Hos-
 pital (renamed Mount Sinai in 1866),
 or in Mobile, or in Galveston, or
 in Richmond, the devoted and
 distinguished nursing services of
 these women not only persisted
 through the war but for some time
 thereafter.

The preparation and collection
 of materials and the raising of
 funds by Jewish women for the
 great predecessor of the American
 Red Cross, the United States San-
 itary Commission, have also been
 described by Dr. Korn. Women
 vied with men throughout the
 country in promoting the success of
 the great Sanitary Fairs, where at

(Continued On Following Page)

A Happy New Year
WARDWELL LUMBER CO.
 Tupelo Street, Bristol
 CLifford 3-9056

New Year Greetings
CHRISTIENSEN'S DAIRY
 1729 Smith St.
 North Providence
 CE 1-7138

Best Wishes For A
 Happy New Year
**W. H. McLaughlin
 Co.**
 PAINTS
 WALLPAPER
 1 GOVERNOR STREET
 PROVIDENCE
 UNion 1-6663

Mr. and Mrs.
HARRY KELLER
 and Family
KELLER'S
100 KOSHER 100
MEATS
 In The Heart Of The
 Willard Shopping Center
 Extend Best Wishes
 To All Their
 Relatives, Friends
 and Customers
 For A Most Happy,
 Healthy and Prosperous
 New Year

New Year Greetings
**Ray's
 Pawtuxet Bait**
 RAY IDE, Proprietor
 PAWTUXET COVE
 Opposite 2195 Broad St.
 Foot of Aborn St.
 467-8662
 — FRESH LIVE BAIT —

**PERFECTO
 IRON WORKS
 INC.**
 FIRE ESCAPES
 IRON & WIRE
 FENCES
 ORNAMENTAL
 IRON WORK
 IRON, BRASS and ALUMINUM
 RAILINGS OF ALL KINDS
 469 Washington Street
GA Spee 1-6640
 EXTENDS BEST WISHES
 FOR A HAPPY, HEALTHY
 AND PROSPEROUS
 NEW YEAR

AL'S SHELL SERVICE
 BATTERIES & ACCESSORIES - FIRESTONE TIRES - TUBES
 820 Hope Street MANNING 1-0060
 BEST WISHES FOR THE NEW YEAR

Commercial Engineers, Inc.
 43 Lexington Ave., Providence, R. I. STUART 1-6661
 EXTENDS BEST WISHES FOR A HAPPY
 AND HEALTHY NEW YEAR

BEST WISHES FOR A HAPPY AND
 PROSPEROUS NEW YEAR
W. B. Brown & Sons
 931 PARK AVENUE CRANSTON, R. I.
 Pasteurized Milk and Cream

SANDERSON BROTHERS, INC.
 — INSURANCE —
 1475 Broad St. STUART 1-5563 PROVIDENCE, R. I.
 EXTEND GREETINGS AND BEST WISHES
 FOR THE NEW YEAR

Tasca FORD
SALES Inc.
 777 Taunton Ave., East Prov.
GE 4-7474
 EXTENDS BEST WISHES FOR
 A HAPPY, HEALTHY AND PROSPEROUS
 NEW YEAR

Best Wishes For A
 New Year of Happiness,
 Health and Prosperity
 from
**THE OFFICERS AND MEMBERS
 of
 TEMPLE BETH DAVID
 THE SISTERHOOD
 THE MOTHERS ASSOCIATION
 and
 THE MEN'S CLUB**

New Year Greetings
To All Our Friends
SAINT'S
Fruit & Vegetable Market
76 Slater Street — Pawtucket
PA 6-8920

New Year Greetings
ST. ONGE'S
Boy's & Men's Store
1233 Main St., W. Warwick
VA 1-8600
56 Hillside Rd., Cran.
WI 2-0363

Women Aided Both Sides In Civil War

(Continued From Preceding Page)
a Ladies' Bazaar it was reported that "we not infrequently caught a daughter of Israel behind some table smilingly soliciting customers in behalf of our bleeding soldiers." Pittsburgh's Great Sanitary Fair of Western Pennsylvania could readily boast of its Booth No. 8, devoted to the ladies of the Hebrew Congregation, "characterized by a tasteful display of useful and ornamental articles. Our ladies are never backward in charity."

Elsewhere, as in New York's Metropolitan Fair, the idea of segregating "Jewish" booths was distasteful. In reviewing the year 5624 (1864), the editor of "The Jewish Messenger" said:

"We are proud to observe the alacrity with which the daughters of Judah responded to the call of the managers of the various Sanitary Fairs. In some cases, as in Chicago, Pittsburgh and Washington, the Jewish ladies had special departments, which they contrived to render interesting and pleasant, no less than profitable to the good cause; in others, as in New York, there was no distinctly Jewish 'stand,' but Israelites contributed in common with those of all denominations, in enriching and beautifying the booths and stalls, and in swelling the aggregate of donations that resulted in so magnificent an addition to the funds of the Commission. And the Army relief societies formed by the ladies of several synagogues continued during the year to transmit supplies to the headquarters of the organization, quietly and effectively pursuing the mission undertaken in the first stages of the war."

We know such names as Matilda Smauel (Mrs. Henry) Cohen, of Philadelphia, who was a delegate to the Women's Branch of the United States Sanitary Commission, and Mrs. Benjamin Nathan, who served on the Executive Committee of New York's Metropolitan Fair.

Many and varied were the involvements of Jewish women — aside from charitable services — in the fierce national conflict that raged those four years. The widow of Commodore Uriah Phillips Levy, for example, presented a flag to a New York artillery company. In Chicago it was reported that "the Israelites of this city raised a company for the war and ... the ladies subscribed \$150 for a splendid flag for this company." The ladies of the Society of Concord Synagogue of Syracuse, New York, "collected among themselves the sum of \$200 for a regimental flag" and presented it to the 4th Onondaga Regiment, Company A, which had been recruited in their house of worship.

In her mid-sixties, Charleston's blind poetess, Penina Moise, wrote a war ditty to the well-known tune of "The Bonnets of Blue" for her young townsfolk who were organizing a local militia of "minute-men" with distinctive colors in their cockades:

"Hurrah for the Cockades of Blue!
Hurrah for the crimson ones,
too —

For what signify
Tints that catch but the eye,
So the heart that's beneath
them is true!

Hurrah for the Palmetto State!
Whose patriots the "Minute"
await

That shall summon their band
To engage hand to hand
Any foe that dare enter its
gate!

Hurrah for the Sectional Star
Whose light shall be seen from
afar

To break through the cloud
That its glory would shroud,
And its bright, Southern aspect
would mar!

Hurrah for the Rattlesnake
bold,
Of which a tradition is told —
On the Lion it sprang,

Left the marks of its fang,
And drove him from Moultrie's
stronghold!

(Continued On Following Page)

New Year Greetings
C. W. MILLER CO.
Cesspool Cleaners
1 Hodsell St., Cranston
HO 1-7330

New Year Greetings
BRISTOL FURNITURE
Co. Inc.,
"The Home of Fine Furniture"
537 Hope St., Bristol
CL 3-7180

Happy New Year
STAR
WINDOW CLEANING CO.
141 Calaman Rd., Cranston
WI 1-7989
MARIO D'ANDREA

New Year Greetings
DRISCOLL AND LANE
DELICATESSEN
1485 Broad Street
Washington Park

New Year Greetings
PAWTUCKET
TRAVEL and TOURIST
AGENCY
30 High St., Pawtucket
Call Us At PA 2-4655

New Year Greetings
HIGGINS REALTY CO., INC
Real Estate—Insurance
1719 Warwick Ave., Hoxsle
RE 7-7272

New Year Greetings
Atlantic
Motor Parts Co.
584 Broadway, 861-7730
Atlantic Auto
And Truck Co.
1005 Broad St., Prov.
HO 7-7300

New Year Greetings
Frank J.
Newman & Son
Industrial Sheet Metal Work
44 Newman Ave. Johnston
CE 1-6870

Best Wishes
For A
Happy New Year
Collier's
Bakeries
104 Rolfe Street
Auburn
1461 Broad Street
Washington Park
60 Hillside Rd.
Garden City

New Year Greetings
Maurice C. Smith
Co., Inc.
RUBBER STAMPS
Complete Line
169 Dorrance St.
GA 1-1064

BEST WISHES FOR A HAPPY NEW YEAR
- FROM -
JAMES DI PRETE, Mayor
THE CITY OF CRANSTON

NEW YEAR GREETINGS
Grove Oil Service
Complete Heating Service
Oil Burners — Sales & Service — All Makes
610 Laurel Hill Ave., Cranston
WI 2-6130

NEW YEAR GREETINGS
Conti's Restaurant & Pizzeria
Our Specialty — Baked Lasagna
Now Featuring Wine and Beer
897 Post Rd., Warwick
ST 1-8857

HELLA BERGER and RUTH SCHERZ
Betty Scherz
Handicraft Studio
187 Westminster Street
Providence, Rhode Island
Headquarters for
The Best of YARNS
and ART NEEDLEWORK
WISH THEIR FRIENDS AND CUSTOMERS A HAPPY
AND PROSPEROUS NEW YEAR

BEST WISHES FOR
A HAPPY, HEALTHY AND
PROSPEROUS NEW YEAR

Standard
Wholesale Company

Providence, R. I.

NEW YEAR GREETINGS
- Eagle -
Floor Surfacing Co.
Armand Groccia
115 Hawkins St.
JA 1-3139
CE 1-6320

BERNICE BERGERON
— FABRICS —
INTERIOR DECORATORS
190 Taunton Avenue
East Providence
GE 4-1301

Best Wishes For A
Happy And Prosperous
New Year

HOLIDAY GREETINGS
Ace Parking
Garage
(Formerly Snow Street Garage)
119 Snow Street
GA 1-4899
Reasonable Monthly & Weekly
Parking Rates Available

Alice S. Byrnes
of
Jack and Jill
Nursery School
And Kindergarten
117 Woodbine St.
Cranston
HO 1-1880
Wishes Everyone A Happy
New Year

MAGUIRE
ROOFING CO.
ESTABLISHED 1875
ROOFERS
BONDED ROOFS
SHEET METAL WORK
Francis J. Keloghan
Charles F. Keloghan
Pawtucket 5-3394
118 SPRING STREET
Best Wishes For A Happy
New Year

Best Wishes For A
Happy And Prosperous
New Year
G. Daniels
& Co.
Custom Made Curtains
Draperies - Slip Covers
Window Shades and
Venetian Blinds
969 Broad St. HO 1-4440

BEST WISHES FOR A HAPPY NEW YEAR
J. L. Marshall & Sons, Inc.
GENERAL CONTRACTORS
560 YORK AVE. PA 6-1100 PAWTUCKET

May You Be Inscribed For A Joyous New Year
Marion And Lou Goodman
RONNYS — OF — DRESSES
383 WESTMINSTER STREET

NEW YEAR GREETINGS
BATTERIES, ACCESSORIES, REPAIRS
For All Makes of Hearing Aids
1008 Hospital Trust
Building
PROVIDENCE
Acousticon
OF PROVIDENCE GA spec 1-2579
JOSEPH N. McCORMICK, Dist.

OUR SINCERE WISHES FOR THE
NEW YEAR SEASON
Standard Beauty
Salon
897 Broad Street Providence, R. I.
Phone WI 1-9489
MRS. LILA MAYNARD

New Year's Greetings
From
All of Us At

S. H. Wilk Realty
Company

Mr. and Mrs. Samuel H. Wilk
and family

1429 Broad St.

HO 1-9290



New Year Greetings
BISHOP TYPESETTING CO.
 861 Broad St.
 WI 1-7250

THE SEASON'S GREETINGS
**PETIT'S
 SERVICE STATION**
 391 Douglas Avenue
 Providence

New Year Greetings
 From

**Phil And Faye's
 Delicatessen**

1033 Broad Street
 WI 1-9861

**Cahoon's
 Refrigeration
 Service Co.**

Frigidaire Equipment

430 NO. BROADWAY
 East Providence
 GE 4-3543

Best Wishes For
 A Happy, Healthy and
 Prosperous New Year

Men & Women
 Technical, Office
 Sales, Executive
 "Sterling Service at STERLING"

**STERLING
 Employment Exchange**

187 Westminster St.
 Providence

UN 1-0221

Res. Jas. E. Batty

197 Trinity St.

Warwick

RE 7-8712

It Only Takes A Telephone
 Call To Investigate
 Our Service
 Best Wishes For A Happy,
 Healthy and Prosperous
 New Year

**HENRY M. SOULE
 COMPANY**

BUILDING CONTRACTORS



ENGINEERS

General Construction •

Heavy Construction

CONCRETE • MASONRY

722-2110

421 Walcott Street Pawtucket

Happy, Healthy and Prosperous
 New Year

VISIT
Carter's Candy Shop

— At Their Only Location —

1376 EDDY STREET

WASHINGTON PARK

NEW YEAR GREETINGS

New Year Greetings

Browning's, Inc.

• LAMPS • GLASSWARE • CROCKERY

• STATIONERY

52 Main St., East Greenwich

TU 4-2782

The Management of the
STRAND THEATRE

Extends Best Wishes
 for a Happy and Prosperous
 New Year

**DON'T BUY ...
 RENT IT !!**

UNITED RENT-ALLS

Rear No. 1 Chapel St., Lincoln
 PA 5-3779

WE EXTEND BEST WISHES FOR A HAPPY, HEALTHY
 AND PROSPEROUS NEW YEAR

**ADAMS
 DRUG STORES**

EXTENDS BEST WISHES FOR A NEW YEAR

OF HEALTH, HAPPINESS AND

PROSPERITY

Women Aided Both Sides In Civil War

(Continued From Preceding Page)

Again it is colling to spring!
 Beware, "Wide-Awakes," of its
 sting —
 For fearful its wrath
 To the foe in its path,
 Be he President, Peasant, or
 King!

We may be sure that, through-
 out the land, Jewish female mem-
 bers of the community were join-
 ing their women neighbors in sew-
 ing uniforms, rolling bandages, and
 making comfort bags and blankets
 for the soldiers. In Milwaukee,
 we are told, young women like
 Sophie Heller Goldsmith assisted,
 "when soldiers left for the scene
 of war . . . They always had big
 feasts under tents, and the young
 girls were required to wait on
 them."

How many were the Jewesses
 who were next of kin to those dying
 on battlefields? There was Mrs.
 Rosa Katz of Eagle, Wisconsin,
 whose brother, Nathan E. Neustadt,
 had enlisted at the age of twenty-
 four in Company H of the 24th
 Regiment of Wisconsin Infantry,
 and was reported by T. S. West,
 Lt. Colonel of that Regiment, in a
 letter from Libby Prison, Rich-
 mond, Virginia, as last seen "lying
 on the field very badly wound-
 ed . . . little hoped for his recov-
 ery . . . a true soldier." How many
 were uprooted from their homes?
 There was Penina Moise, compell-
 ed to leave Charleston, South
 Carolina, when it was attacked,
 together with her sister Rachel and
 her niece, Jacqueline Levy, to take
 refuge in the town of Sumter. In
 a border city, an editor-rabbi
 described his "daily having to run
 and beg for young wives and child-
 ren of volunteers now in the army,
 who are set out in the air by hard-
 hearted landlords."

How many were immediately
 touched as war victims? There was
 Eleanor H. Cohen (later Mrs. B. M.
 Seixas), who, at twenty-six, wrote
 in her diary, just after Columbia,
 South Carolina, had been sacked by
 General William T. Sherman, of
 their "near actual starvation."

"We suffered in every way that
 human nature is capable of suffer-
 ing: want of rest, food, even water,
 without a change of clothing, or
 privacy to change it in . . . the
 fire raged fearfully all night . . .
 The vile Yankees took from us
 clothing, food, jewelry, all our
 cows, houses (horses?), carriages,
 etc., and left us in a deplorable
 condition after stealing from us . . .
 the brutality of the ruffians. They
 swore, they cursed, plundered, and
 committed every excess. No age or
 sex was safe from them . . . Our
 noble women were insulted . . .
 The fire burned 84 squares . . . In
 one night we were brought from
 comparative wealth and luxury to
 abject poverty."

How many resisted the oppos-
 ing armies and their leaders? There
 was Eugenia Levy Phillips, who —
 having previously been impris-
 oned in Washington, D.C., "for
 traitorous proclivities and acts" —
 was "zealous in raising a sub-
 scription for the widow of the mur-
 dered (William B.) Mumford, "who
 had pulled down the Union flag from
 the New Orleans Mint and was
 accused by the commanding gen-
 eral of having been "seen laughing
 and mocking at the remains of a
 Federal officer. I do not call you
 a common woman of the town, but
 an uncommonly vulgar one, and I
 sentence you to Ship Island for the
 (duration of the) War."

No doubt the latter was a most
 individual circumstance, even as
 the former was multiple and well-
 spread must have been the expe-
 rience of women being torn by
 dedication to individuals on both
 sides of the battle lines. This
 phenomenon is clearly revealed in
 the letters of the aged Rebecca
 Gratz. "Even our triumphs,"
 wrote the undisputed leader of
 Philadelphia's Jewish women,
 "fail to make me happy. While
 this fierce war rages in our be-
 loved country, I have so many deep
 interests, so many dear objects
 scattered over the land that it
 seems, wherever the battle rages,
 some one may be hit whose wounds

(Continued On Following Page)

Happy New Year
**WOONSOCKET
 GLASS and MIRROR CO.**
 Mr. & Mrs. Sheppie Dressler
 and Family
 37 Corey St. Woonsocket

New Year Greetings
IONO'S BEAUTY SALON
 744 East Ave.
 (Prov.-Pawt. City Line)
 PA 2-0090

New Year Greetings
**FRANCIS
 J. LOUGHRAN**
SANITARY PLUMBING

 • Repairs
 • Remodeling
 FREE ESTIMATES — CALL
 GA 1-4176
 Res. HO 1-7543
 287 Thayer St., Providence

BEST WISHES FOR A
 HAPPY and HEALTHY
 NEW YEAR

**Rochambeau
 Barber Shop**

ERNEST MANSOLILLO
 247 Rochambeau Ave.

For Prompt Service!
 TE 1-9858

Best Wishes For
 A Happy And Healthy
 New Year
SUNDERLAND'S
 Be It . . . STEAKS
 CHICKEN
 LOBSTER
 Open 12 noon
 to 10 P. M.
 Every Day
 Except Monday
 COCKTAILS
 GROUP LUNCHEONS
 PARTIES
 Gift & Pastry Shop
 Reservations Call
 Tiverton, R. I.
 MAYfair 4-9991
 Sunderland's Dining Room
 and Cocktails
 Old Main Road

The ADLER Family
 Extends
 Best Wishes
 To All
 For A New Year
 Filled With
 Happiness

ADLER
Hardware & Paint Co.
 198 Prairie Avenue
 DE 1-2683

IN THE BEAUTIFUL
 WILLARD SHOPPING CENTER

NEW YEAR GREETINGS
 Flowers "Whisper" What Words Can Never Say
Ferrazzano Greenhouses
 Ben Ferrazzano, Jr.
 582 METACOM AVENUE
 FRANCIS PARKER, Designer
 WARREN, R. I.
 CHerry 5-6120

BEST WISHES FOR A HAPPY NEW YEAR
Benny's Texaco Service Station
 647 BROAD ST.
 MAnning 1-5774

BEST WISHES FOR A NEW YEAR
 OF HEALTH, HAPPINESS AND
 PROSPERITY
COSTIN
HAIR STYLING
 — FOR COMPLETE BEAUTY CARE —
 123 Waterman Street
 MAnning 1-3740
 Providence

Best Wishes For The New Year
TYPESETTING SERVICE CO.
 211 EDDY STREET
 PROVIDENCE, R. I.
 GA 1-2264

**PEERLESS PRECISION
 PRODUCTS CO.**
 Pawtucket, R. I.
 EXTENDS BEST WISHES
 FOR A HAPPY, HEALTHY
 AND PROSPEROUS NEW YEAR

Women Aided Both Sides In Civil War

(Continued From Preceding Page)
I must feel . . ."

In the forces of the North were her grandnephews, Capt. Theodore Charles Etting and Lt. Col. Alfred Mordecai; her nephew, Capt. Cary Gratz; her nephews by marriage, Maj. Gen. Francis Preston Blair, Jr., and Rear Admiral Samuel Phillips Lee. On the other side was a twice-related nephew, Joseph Orville Shelby, who has been called the best cavalry general of the South. Miss Gratz, moreover, remained ever devoted to her niece, Miriam Moses Cohen, of Savannah, whose husband served in the Georgia Legislature.

For all this ambivalence ("we may pray for Jo's personal safety, 'tho we cannot for the success of his arms"), the politics of Rebecca Gratz — as seems to have been the case with all Jewish women on record — were directly and unmistakable expressed in terms of absolute loyalty to the part of the country in which they lived. "May God watch over the Union — and help those who labor for its preservation," wrote the eighty-year-old Miss Gratz on June 7, 1861, to her brother Ben in Lexington, Kentucky. She had "no faith in politicians," she told her sister-in-law a few months later. She was shocked, she wrote her brother in November, 1862, to "hear the enemies' soldiers are well clad — and our brave fellows are suffering. There seems something is rotten in the State of Denmark." Who can find it out? And again in January, 1863: "The changes and chances and mischances that reach us from the political world do not seem to advance our progress through this terrible war." In the spring of that year she marvelled at the apathy of the community.

"With the knowledge of fleets of ironclad steamers preparing abroad which might enter our rivers and lay our cities in ashes no movement of defense is made . . . the presence of war is unheeded — except indeed in the active works of charity for the sick and wounded brought to our hospitals . . . I am too old to do any good, but feel deep interest in all this and pray for better times . . ."

"I never fully realized the fratricidal character of the conflict," said Septima Collis, "until I lost my idolized brother Dave (David Cardoza Levy, a handsome, gallant lieutenant in the Southern army, killed at the battle of Murfreesboro) of the Southern army one day, and was nursing my Northern husband (General Charles H. T. Collis) back to life the next."

Feeling and interest regarding politics — rather than any appreciable action — were general. Rare, indeed, was the Ernestine Rose who had spoken boldly for Abolition in both the North and the South prior to the war and who, though a Democrat, had worked for Lincoln's election in the belief that the new Republican Party held out greater promise for the liberation of the slaves. Holding fast to her conviction that women should be emancipated along with the Negroes, she was openly critical of the Federal government and its armies. As for the Emancipation Proclamation, she told a public audience:

"It is a mockery to say that we emancipate the slaves we cannot reach and pass by those we can reach. First free the slaves that are under the flag of the Union. If that flag is the symbol of freedom let it wave over free men only. The slaves must be freed in the Border States . . ."

To be sure, there was the actionist in behalf of the South — the wife of the Alabama Congressman Philip Phillips — the quixotic Eugenia Phillips, who could win prison sentences in both Washington and New Orleans by reason of her dramatic displays of Southern patriotism. Southern Jewish women seemed gifted in intemperate rejection of the Union cause. A curious footnote to this issue is provided by Lt. Simon S. Buckner,

(Continued On Following Page)

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Wish Their Relatives, Friends
And Clients A Happy and
Healthy New Year

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The MOWBRAY company
FINE PRINTING PLATES
THAT COST LESS!
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GE 4-0581

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EXTENDS BEST WISHES FOR A HAPPY NEW YEAR
TO ITS MANY FRIENDS AND CUSTOMERS

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Featuring Highest Quality Fruits and Vegetables
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Wish All Their Friends and Customers
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Prosperous New Year

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• PAWTUCKET

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For A New Year
Full of Health,
Happiness
and Prosperity

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44 WEYBOSSETT STREET
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Robert Silverman
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Williams 1-0050
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Extend Best Wishes To All Their Relatives, Friends
and Patrons For A Happy and Prosperous New Year
On the Occasion of Our NINTH ANNIVERSARY
Everyone at HOPE STREET BAKERY
Joins In Expressing Sincere Thanks
For the Wonderful Patronage Given Us
During the Past Years

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Best Wishes For The New Year

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Wishes Her Many Friends and Customers
A Healthy and Happy New Year
"SPECIALIZING IN CORSETRY"

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HEALTHY AND PROSPEROUS
NEW YEAR

**BEST WISHES FOR A HAPPY NEW YEAR
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The Finest Names in Modern
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Free Parking

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JACKSON 1-4774

OPEN TUES., WED., THURS., FRI. EVE TILL 9 P.M.



Women Aided Both Sides In Civil War

(Continued From Preceding Page)
of the Illinois Volunteers' 39th
Regiment. Finding himself in
Suffolk, Virginia, for the High Holy
Days of 1862, he sought out his
coreligionists and was given con-
siderable hospitality, "even for a
Northern soldier." "All . . .,"
he wrote, "are embittered against
northern soldiers," but the "little
arguments" that ensued were
"pretty reasonable, excepting the
young ladies; they can outargue the
smartest statesman in the world
according to their own way."

It was the rare Jewess who,
caught in a section of the country
not her "own" during the conflict,
was required to make adjustment
under trying circumstances. Lou-
isiana-born Adah Isaacs Menken
was making theatrical history in
the show houses of the North from
coast to coast through most of the
war, but only when she played her
notorious role of "Mazeppa"
("completely nude — except for
the flesh-colored tights that cover-
ed her exquisite figure from her
neck to her ankles . . . lashed to
the back of the rearing, snorting
steed that rocketed up to the top
of the theatre") in May, 1862, in
the city of Baltimore, was she able
to decorate her dressing room with
Confederate flags.

Charleston-born Septima Levy
had married a Philadelphian,
Charles H. T. Collis, who rose to
a post of importance close to the
leaders of the Northern armies as
the war came to a close. In 1865,
when Richmond was about to fall,
this native South Carolinian found
herself compelled to explain her
seeming "conversion" to the
Northern cause. She reported that,
when the commander of the de-
fenses of the Southern capital, Gen-
eral Richard Stoddert Ewell, was
quartered in her home,

"he could not understand how
a Southern woman could espouse
the Northern cause simply because
she had married a Northerner, but
I forced him into a more cheerful
mood, I think, when I told him that
I had only followed the example of
many other Southrons — I had
gone with my State, mine being
the state of matrimony."

Such charm and grace might
will have been rare. Mrs. Collis
was never to cease calling the
Carolinsians "my people," but she
later confessed: "I had learned to
love Mr. Lincoln then . . . I had
seen him weep, had heard him
laugh, had been gladdened by his
wit and saddened by his pathos. I
had looked up to him as one in-
spired." How many "Southrons"
could match such maturity?

A far less sophisticated and
obviously more generally accepted
position among Jewesses in the
South is revealed in a letter just
after the war by the young daughter
of Dr. Philip Melvin Cohen, of Sep-
tima Collis' native Charleston. "I,
who believe in the institution of
slavery," wrote the childish El-
eanor H. Cohen, "regret deeply its
being abolished. I am accustomed
to have them wait on me, and I
dislike white servants very much."

This naive, selfish, and primi-
tive loyalty to sectional mores was
only part of the political picture.
By the war's end, there were Jew-
ish women in the South as well as
in the North who could react with
"Oh, horror" upon hearing of the
cruel assassination of President
Lincoln. Mrs. Collis was subse-
quently to write: "How glad I was
afterwards to know that his untimely
death was the act of a mad fan-
atic, and that my people who had
fought a desperate but unreason-
able war had no hand in it." In
1867, the promising young poetess,
still in her teens, Emma Lazarus,
in her first published book of
"Poems and Translations Written
Between the Ages of Fourteen and
Seventeen," vividly portrayed the
flight, pursuit, and remorse of
Lincoln's assassin in a poem of five
stanzas entitled "April 27th, 1865"
(inadvertently giving the title as a
day in advance of the actual date
of Booth's capture and death). Jos-
ephine Phillips, of New York, in a
letter to her brother-in-law, Adol-
phus Simeon Solomons, of Wash-

(Continued On Following Page)

New Year Greetings
from

**MICHAEL'S
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18 POST ROAD, WARWICK
ST 1-8853

Mr. Michael's Staff:
Miss Ann, Miss Rose,
Miss Nikki, Miss Isabelle

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DE 1-2850

at Fabulous Wayland Square, Providence

Custom Made

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FOR A VERY HAPPY NEW YEAR

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PL 1-1234

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*May the Year of 5726 Bring
Happiness and Prosperity*

**DeBLOIS
OIL COMPANY**

For Dependable Service

Holiday Greetings
**AUDETTE PLUMBING
 & HEATING, INC.**
 138 Cowden St., Central Falls
 723-3374

New Year Greetings
JAMES J. O'ROURKE
 Electrical Contractor
 132 Vinton St., Providence
 UN 1-6326

Women Aided Both Sides In Civil War

(Continued From Preceding Page)

ington, D. C., on April 20, 1865, caught with feminine sensitivity something of the pall that fell on the Jewish community along with the country at large when all alike became mourners for the martyred President. Referring to the holy ark in the synagogue of Congregation Shearith Israel where her father Naphtali Phillips had long been the presiding officer and where solemn memorial services were now being held, she wrote: "The Tabah (lectern) was covered in black, also the pillars and gallery"—and she described the sadness there of people of high and low estate. The national tragedy was to touch hearts by the millions near and far away.

Of course, the close of the war did not terminate old ties and loyalties, and there were new tasks at hand. In Jewish cemeteries of both the North and the South, for instance, monuments were erected in honor of the Jewish war dead, the most ambitious project of this nature being carried out by the Hebrew Ladies' Memorial Association of Richmond, organized in 1866 to care for the graves in the Hollywood cemetery on Shockoe Hill. Rebekah Bettelheim (later Mrs. Alexander Kohut), who came to Richmond in 1863, recalled how the entire Jewish population of that city would go out to the cemetery every Confederate Memorial Day, placing wreaths on the headstones, and standing before the monument with tears in their eyes.

PART AND PARCEL OF THE AMERICAN WAY

There is no gainsaying the intensive allegiance to the cause of their own section—often emotional to the point of hysteria, sometimes bitter, always superpatriotic. This is but one of many indicia of the large-scale acculturation of Jewish women in Civil War America. Already referred to above were their occupations as individuals earning their own livelihood outside of the home—new roles for the distaff side of the Jewish family; their growing importance in the life of organized religious institutions; their contributions to the literature of the period; their Americanized education; the ballroom approach that they seemed to inspire in the celebration of certain religious holidays; the proliferation of their own eleemosynary agencies; the involvement of numbers in the political causes of their larger environment.

Since Colonial days, Jewish women had been strong in influencing their menfolk to make positive adaptations to the American milieu, and now the situation of these 100,000 females, two-thirds of whom were "immigrants having fled from the unbearable tyranny of German despotism, by reason of which they had been denied all opportunity of improvement and cultivation," could be summarized by a perceptive visitor to these shores who claimed that "they became part and parcel of the American way of life."

A third- and fourth-generation Septima Collis was completely at home with the Union military leaders and their families just before Appomattox. Phoebe Yates Pember could tell, humorously, of her occasional evening off from her arduous hospital duties at Richmond. On September 13, 1863, she wrote her sister that she "spent an evening among a particularly pious set of good Christians . . . where the feeling against the Yankees exceeds anything I could imagine." She listened patiently to the brutal talk, then

"at last I lifted up my voice and congratulated myself at being born of a nation and religion that did not enjoin forgiveness on its enemies, that enjoyed the precious privilege of praying for an eye for an eye, and a life for a life . . . and I proposed that till the war was over they should all join the Jewish Church (sic), let forgiveness and peace and good will alone, and put

(Continued On Following Page)

Best Wishes for a Happy
New Year
PARK SHOE STORE
 48 Rolfe St., Cranston
 804 Post Rd., Warwick Plaza

New Year Greetings
TEEN TOWN FASHIONS
 201 Wayland Avenue
 GA 1-5466

New Year Greetings

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GA 1-1975

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THE NEW YEAR

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OF THE

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450 Elm Grove Avenue

Extends Sincere Good Wishes To All
For A Happy And Healthy New Year

*The Officers and
Board of Directors*

**of the General Jewish Committee
of Providence, Inc.**

EXTEND THEIR BEST WISHES FOR A HAPPY
AND PROSPEROUS NEW YEAR TO ALL
IN THE JEWISH COMMUNITY

We hope that with your support during the weeks that lie ahead we will be able to give substantial aid to Israel at this critical time, assist numerous local and national Jewish causes, and build a brighter future for all

MERRILL L. HASSENFELD, President

JOSEPH GALKIN, Executive Director

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Rhode Island Region

The Providence District

of the

Zionist Organization of America

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To the Entire Jewish Community
for the New Year

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BEST WISHES FOR A HAPPY NEW YEAR

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81 Wild Street

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TEmples 1-3494

Women Aided Both Sides In Civil War

(Continued From Preceding Page)
their trust in the sword of the Lord and Gideon. It was a very agreeable evening, and all was taken in good part."

Out In San Francisco, it could be said that

"In social circles, as at balls and other public gatherings, or in private groups devoted to the pleasure of conversation and social diversions, the Jews with their beautiful, always fashionably-dressed women play a fairly important part. They are the principal supporters of the opera house, for some of them are very fond of music and know a good deal about it. . . ."

The weekly Jewish press, whether in New York or in Cincinnati, devoted long, detailed columns, with exceptional regularity, to the affairs of music and the theatre in the general community, obviously appealing to their women readers. Events in the Jewish community naturally took on the coloration of the community at large. The "Cleveland Plain Dealer" could report on the "Sacred Concert" of the Zion Musical Society in March, 1862 when "twenty young ladies, dressed in white and brilliants, with the dark-eyed beauty of the Orient, supported by a like number of gentlemen . . . sang," under the gifted director of the society, Prof. G.M. Cohen. An earlier Jewish "cultural" program in the same city, to purchase books "for the intellectual promotion of Hebrews," featured Jewesses, "showing that in all that pertains to the welfare, prosperity and innobling of Judaism, the fair daughters of Israel heartily concur and scenes from Shakespeare's Hamlet, songs, and a "Laughable Farce of the Lottery Ticket," Baltimore's Lyric Circle with its concerts of vocal and instrumental music was referred to as "an ornament of our Hebrew society."

It is curious to note that New York's "Home Journal" had a column of "Fashionable Jewesses," alluding to "the many fair Jewesses and their handsome gallants promenading Broadway on Sabbath afternoon . . . they form a 'distinctive guild' entitled to a word or two in the 'fashionable' department." The "Jewish Messenger" hoped that "our fair readers have seen this mention of them. It will induce them . . . to continue attracting favorable notice by their modesty of deportment and true lady-like bearing . . ." The New York "Dispatch" called one of the grand Purim Balls for charity "an event not only in the Jewish, but also in the gentile world, and one which New York, with all its wealth and magnificence, but seldom affords an opportunity to witness." One reporter said that "so many pretty belles have never been seen at any one occasion, within the walls of the Academy." A gentleman, clearly non-Jewish, commented that he "had no idea there were so many positive belles among the fair Jewesses; he couldn't detect a homely face."

Concomitant with such phenomena, as might be expected, there was a noticeable incidence of marriage outside of Jewish ranks. Insofar as records are available, it would seem that the later pattern of Jewish men taking part in out-marriages was preceded at this time by something of a pattern of Jewesses marrying non-Jews. Certainly, numbers of the best-known personages of the day were involved in this way — witness Adah Menken, Ernestine Rose, Phoebe Pember, and Septima Collis. Statistics, of course, are impossible to come by, but there is no evidence that such marriages out of the Jewish community became alarmingly extensive in number.

On the other hand, there are reports that the Jewish-Christian confrontation often assumed natural and self-respecting proportions. An Isaac Mayer Wise could shake a printed fist at the New York "Independent," when the latter pub-

(Continued On Following Page)

A Happy New Year
For The Best In Aluminum
Products

SPECIALTIES, INC.

Aluminum Mart

1369 Main St., West Warwick
VA 1-3217

New Year Greetings

GEORGE J. HORN, INC.

Oil - Oil Burners
Burner Service
238 Warwick Ave.
Hopkins 1-1725

New Year Greetings

**MATTHEW J. GALLAGHER
AGENCY, INC.**

Insurance — Real Estate
347 Main St., Pawt.
PA 3-1290

New Year Greetings

STATE BATTERY CO.

449 Fountain St.
Joseph Pisaturo
UN 1-2877

New Year Greetings

**Cummings
& Co. Inc.**

— Investment Securities —

HOSPITAL TRUST BLDG.

PROVIDENCE

DE 1-1933

**Alfred J. Pothin
Ceiling Plasterers**

134 Lyndon Road, Cranston

461-7669

Extend Best Wishes For a
Happy New Year

Jerry's Service Station

1101 Hope Street

Tel. TE 1-9268

Wishes To Extend Greetings and Best Wishes
For The New Year

— MOBILGAS —

BEST WISHES ON THE NEW YEAR
TO OUR MANY FRIENDS AND CUSTOMERS

DORIS CORSET SHOPPE

187 WESTMINSTER STREET PROVIDENCE, R. I.
Westminster Building
Manning 1-9313

NEW YEAR GREETINGS

Barker Chadsey Co.

27 Mill Street

Johnston, R. I.

WI 2-4000

NEW YEAR GREETINGS

KEEMA OIL SERVICE

Quality Fuel Oil - Oil Burning Equipment

603 Elmwood Ave. Providence, R. I.

Hopkins 1- 6472

— BEST WISHES —

FOR A HAPPY NEW YEAR TO OUR MANY
FRIENDS AND PATRONS

**BALLOU, JOHNSON AND
NICHOLS COMPANY**

128 Dorrance Street

Providence, R. I.

CURRAN & BURTON

Incorporated

DIVISION OF TEXACO

EXTENDS NEW YEAR GREETINGS TO ITS
MANY JEWISH FRIENDS AND CUSTOMERS

500 ALLENS AVE. — 1120 EDDY ST.

Hopkins 7-8050

May Health, Happiness, and Prosperity
Be Yours In Beautiful Measure In The Year To Come

**GREYLAWN
POULTRY
CO.**



**THE
GOLDMAN
FAMILY**

"GOLD-MAN" Brand Poultry

LOCALLY RAISED — Processed Exclusively For Sale

In Retail Kosher Meat And Poultry Markets

Warwick

Rhode Island

Women Aided Both Sides In Civil War

(Continued From Preceding Page)

lished calumnies against Alsatian Jewish women in the United States. He could boldly and irately describe the "Independent's" "conglomerate of bare-faced falsehoods" and warn the guilty owners "to desist, or stand the consequences." Out in California, it is recorded, two incidents occurred that illuminate the at-homeness of its Jewry in the frontier society of San Francisco. When an eleven-year-old girl was rescued from a vault, Officer States asked the women standing nearby to wash and dress the girl. All declined, until a lady coming up with her husband volunteered for the work. "Thank God," said States, "that there is one Christian woman in San Francisco." "My wife, sir," said the husband, "is a Jewess, not a Christian." States apologized, saying that she acted like a Christian; anyway, he was using the term in a general sense. This was the same community where, when a Jewish teacher had been rejected by the principal of a public school "simply and bluntly because she was a Jewess," the Jewish community seized the first opportunity to see the principal was displaced and the teacher given the job which she had sought.

Still, there can be little question but that the overwhelming majority of Jewish women were essentially "home-bodies," and their dominant interpersonal relationships were in terms of their families. It was the highest praise to be called "a good wife, kind mother, dutiful daughter and affectionate sister . . . strictly attentive and loving to her husband and children whom to please she devoted her whole life; always teaching her son and daughter to love and to fear God and keep His commandments."

By and large, the "religious" press of the time found the subject of husband-wife relationships "too delicate to be expounded in a public journal," and yet felt called upon to point out "the proverbial purity, unadulterated affection, and moral chastity of the Hebrew woman" and "the domestic happiness almost without exception." The visiting observer found that "unmarried girls live very properly before marriage . . . at fourteen they are marriageable, and at sixteen, seventeen and eighteen they marry," although he did criticize the fact that they "seem to be born only for fine clothes and luxury." A comment on the times appears in a serialized novel dealing with a contemporary Jewish romance: "It is true we have mostly happy families among us and divorce cases are very seldom . . ."

Much advice was made available to the young woman in terms of her married future:

"Think that every time you paint your cheeks, dawdle too long over a novel, or omit to take your morning walk your chances of marrying become less!"

"Never marry a fop, or one who struts about dandy-like in his silk gloves and ruffles . . . never marry a niggard, a close-fisted, sordid wretch, who saves every penny, or spends it grudgingly . . . a mope or drone who draggles through life . . . a man who treats his mother or sister unkindly or indifferently . . . a gambler or a profane person, one who in the least speaks lightly of God or religion. Such a man can never make a good husband."

The editors of "The Israelite" — if we can judge from the plethora of editorial references, material in special columns, and fillers selected for reader interest from the beginning to the end of the war years — appeared convinced that counsel to womanhood on the virtues of the good wife was of universal and perennial concern.

It is virtually impossible to discern to what degree all this generalized — and quite conceivably gratuitous — pontificating applied directly to inadequacies in the contemporary Jewish scene — for ex-

(Continued On Following Page)

A subscription to the Herald is a good gift for the person who "has everything" else. Call 724-0200.

NEW YEAR GREETINGS
From
Westcott, Slade & Balcom Co.
38 Bath Street
"Paints and Photographic Supplies"
421-7256

GREETINGS
AND BEST WISHES
FOR THE NEW YEAR
- From -
Childs
142 Westminster Street
GA 1-9837

BEST WISHES FOR A HAPPY NEW YEAR
Crown Yarn Dye Co., Inc.
P.O. Box 115, Pawtucket SOutgate 1-7503

R. I. Supply and Engineering Co.
Extends New Year Greetings To Their
Many Jewish Friends and Patrons
1 DUNELLEN ROAD, E. PROV. 434-7400

Best Wishes For A Happy and Healthy New Year
Security Cleansers, Inc.
FIVE STORES
MAIN PLANT: VA 1-4850; TU 4-4132

NEW YEAR GREETINGS
KAGAN & SHAWCROSS
INSURANCE AND REAL ESTATE
1430 Industrial Bank Building JA 1-3900

WITH BEST WISHES FOR A HAPPY,
HEALTHY AND PROSPEROUS
NEW YEAR
LOUISQUISSET GOLF CLUB

NEW YEAR GREETINGS
Grill-hot burgers, ice-cold Coke!
Coke makes food taste better.



DRINK **Coca-Cola**

"COKE" IS A REGISTERED TRADE-MARK
BOTTLED UNDER AUTHORITY OF THE COCA-COLA COMPANY BY

BEST WISHES FOR A
HAPPY, HEALTHY AND PROSPEROUS
NEW YEAR
PASQUAZZI BROS.



FREE ESTIMATES
"WHEN SPEED COUNTS"
DEMOLITION EXPERTS
Modern EQUIPMENT
TO HANDLE ANY STRUCTURE
BRICK
CONCRETE • STEEL
Williams 2-2250
IF NO ANSWER
942-4512
COMPLETE INSURANCE COVERAGE • BONDED & INSURED
231 HEATHER ST., CRANSTON

HOLIDAY GREETINGS
NEPCO PRODUCTS CO.
11 Tenth St.
East Providence
GE 8-4550

NEW YEAR GREETINGS
from
**THE COLONIAL
WALLPAPER CO.**
130 Empire Street

Armored Car Service
Since 1924
**INTERNATIONAL
DETECTIVE SERVICE, INC.**
GA 1-1860 17 Exchange St.
New Year Greetings

A HAPPY NEW YEAR
**DA PONTE BROTHERS
FURNITURE CO.**
245 Child St., Warren
CH 5-6743

GREETINGS
and BEST WISHES
MILLS SISTERS
ANGELL at THAYER ST.

New Year Greetings
**Capaldi Bros.
Corporation**
Contractors - Engineers
Washington Highway
SMITHFIELD, R. I.
CE 1-1350

NEW YEAR GREETINGS
SGAMBATO BROS.
603 Woonasquatucket Avenue North Providence
CE 1-9761

NEW YEAR GREETINGS
SWEET MEADOWS INN
OLD POINT JUDITH ROAD, NARRAGANSETT
783-7315


NEW YEAR GREETINGS
To Our Friends and Patrons
from
Magic Fingers Beauty Salon
670 Smith Street TE 1-9653

NEW YEAR GREETINGS
JOHN J. HUDSON, INC.
1 Service Road, Fields Pt. Providence

HAPPY NEW YEAR
"One of Rhode Island's
Smartest
Cocktail Loungers"

**BANQUETS & WEDDINGS
PRIVATE DINING ROOMS**

**BILL O'CONNELL'S
Lindsey**
EST. 1839
KNOWN FOR FINE FOOD



Open Daily Except
Monday
5 P.M. To 1 A.M.
Open Sunday
At
12 Noon
409 Smithfield Ave.
Lincoln - 722-4449

WILLIAM H. FORD

EXTENDS BEST WISHES
TO ALL
FOR A HAPPY,
HEALTHY AND PROSPEROUS
NEW YEAR



HAPPY NEW YEAR
CRESCENT BEAUTY SALON
 Alice Bldg. — Room 306
 236 Westminster St.
 MA 1-6625

NEW YEAR GREETINGS
Gabermann Studio
 PHOTOGRAPHERS
 Children, Adults
 and Family Groups
 236 Westminster St.
 Alice Building
 Tel. DE 1-5946

NEW YEAR GREETINGS
CLARK & COOMBS CO.
 162 CLIFFORD ST.
 PROVIDENCE, R. I.

Best Wishes For A Happy New Year
Ever-Ready Diner Inc.
 50 Admiral St. Providence
 Open 24 Hours — MA 1-2202

STADIUM MOTORS, INC.
 985 North Main Street
 EXTENDS BEST WISHES FOR
 A HAPPY AND PROSPEROUS
 NEW YEAR

BEST WISHES FOR THE NEW YEAR
Maine Potato Growers, Inc.
 64 Whitman Street, Pawtucket PA 5-7263

ANNA DEL SANTOS and ALL THE GIRLS of the
Cozy Corner Beauty Salon
 733 Park Avenue WI 1-9851 Cranston, R. I.
 244 Capuano Ave., WI 1-9851
 1020 Pontiac Ave., 781-8705
 Wish Their Friends and Patrons A Happy New Year

OUR BEST WISHES FOR A HAPPY NEW YEAR
RAO BROS.
 57 Bucklin St., Providence DEXter 1-6445

NORTHEAST CLARKLIFT
 (formerly J. A. Kraatz Corp)

503 Main Street Pawtucket, R. I.
 PA 5-1560

EXTENDS BEST WISHES FOR A
 HAPPY NEW YEAR

Irving A. Ackerman And Everyone On The Staff



**INQUIRE ABOUT OUR
 LEASING PLAN!**
 One of our salesmen will be
 pleased to call on you at your
 convenience, or if you prefer
 it, enroll in our "Telephone
 Order Service."

Wish You Good Health,
 Happiness and Prosperity
 Throughout The New Year

You owe it to yourself to
 visit one of New England's
 largest and most modern
 office equipment and supply
 houses.

ON DISPLAY ARE:

- the most up-to-date new office furniture
- the most complete line of refinished used office furniture
- over 20,000 office supply items
- complete printing service

"The One-Stop Office Supply House"

PARAMOUNT OFFICE SUPPLY CO., INC.

Southern N. E.'s Most Popular Office Outfitters

819 WESTMINSTER STREET

JACKSON 1-5800

FREE PARKING IN OUR OWN LOT

A Herald ad always gets best results — our subscribers comprise an active buying market.

NEW YEAR GREETINGS
REGENT PAINTING CO.
 1873 Post Rd. Warwick
 RE 7-0661

New Year Greetings
**MAC'S PIZZA
 AND RESTAURANT**
 453 West Shore Rd.
 Warwick
 RE 7-0141

Happy New Year
**Cedar's
 Prescription
 Pharmacy**
 Headquarters for
 Fanny Farmer Chocolates
 "In Cranston It's Cedar's"
 82 Rolfe St., Cranston
 ST 1-5818
 Your Health Is Our Business

Women Aided Both Sides In Civil War

(Continued From Preceding Page)

ample: "Take as much pain to retain the love of the opposite sex, as you do to win that love." "Young wives, acquire useful knowledge of household affairs first; other education can follow afterwards." "Ladies, don't commit the wrongs of your husbands (such as returning angry words)." "Contract no debts without the knowledge of your husbands." Only rarely does a word come through with any special reference:

"I am proud to speak to the daughters of Israel The time is not too far distant when we will see a race of wives in our midst, combining the warmth and devotedness of German mothers with the polish and affability of American ladies . . . the foundation for a generation of men who will be a pride to their mothers and an honor to society."

At least one woman, signing herself "One of Your Subscribers," wrote a letter vigorously protesting as "obnoxious" and "your work of fiction" most of the strictures and censoriousness in the prolonged opinionating of the Junior Editor in this field. At the other extreme, the pages frequently offered flattering and sentimental references such as: "Fair are Israel's lovely daughters . . . tender mothers" and "Women are the poetry of the world, in the same sense as the stars are the poetry of heaven."

The only certainty — judging a hundred years later — is that feminine readership was being appealed to, whether through flattery or out-and-out baiting. This is corroborated in the constant and consistent publication of other reading matter directly aimed at the distaff side of the Jewish reading public. The serialized novels prominently displayed even or especially on the front pages of "The Israelite" and "The Jewish Messenger" bore such titles and subtitles as "The Jewess of Toledo," or "Goetz Silver, Part 4, A Mother and Her Daughter"; even where less obvious headings appeared, the substance was meant to be attractive to feminine lovers of the romantic. Columns by "Phoebe" ranged from "Generosity," "Friendship," and "Prosperity" to "The History of a Piano" and "The History of a Clock." Harriet Beecher Stowe would be quoted approvingly on "women's imperceptible, but universal influence Talk not of an enlarged and noble sphere. It is large and noble enough already Let us quietly, humbly, hopefully fall back into our retired, unobtrusive place and patiently labor on"

And editorials labeled "The Women of Israel" called directly on the Jewesses of the day to emulate the virtues of past "mothers in Israel," or talked about "Wives or Angels" and "How Ladies Should Dress." All the papers gave full play to musical and theatrical fare, often with a feminine approach, and, as we have indicated above, reports of women's societies were regularly published, often in extenso.

Humorous material was offered sporadically, clearly aimed to catch the feminine eye — and was not without insights into the social relationships of the sexes. Thus, Leo Wolff, of Cincinnati, facetiously claimed the following items to be included in the latest proposed tax bill:

"Any gentleman allowing a lady to walk in the streets during a shower, and not gallant enough to offer his umbrella, to be fined \$5"

"A handsome lady wearing a veil over her beautiful features, to be fined \$10. She may not plead that a veil will enhance and set off beauty."

"A lady favoring the company with music or 'just one piece' before she has been coaxed more than one hour and a half, and before she has been told there is not a soul in the room capable of telling the difference between Yankee Doodle and the Prayer from

(Continued On Following Page)

New Year Greetings
HAROLD E. BEAUDOIN
 Insurance
 88 Taunton Avenue
 East Providence
 434-4000

New Year Greetings
**CATHAY DEN
 RESTAURANT**
 623 Reservoir Ave., Cranston
 ST 1-5039

New Year Greetings
S. H. WEXLER & SON
 30 Bedson Rd. WI 1-8000
 OFF 1559 ELMWOOD AVE.
 COMPLETE AUTO AND TRUCK
 BODY REPAIR
 PAINTING AND LETTERING

Happy New Year
S & W TELEVISION CO.
 104 Prairie Ave.
 GA 1-0942

S. B. Winsor
**Quality Dairy
 Products**
 CE 1-7832
 Edw. A. Winsor
 18 Clinton Jctn. CE 1-7832
 New Year Greetings

New Year Greetings
A. W. Harris
Oil Co.
 America's Leading Lubricants
 For Over 65 Years
 EAST PROVIDENCE, R. I.
 GE 4-3180

New Year Greetings

BEST WISHES FOR A
 HAPPY NEW YEAR
**AIR
 CONDITIONING**
 SALES & SERVICE
WM. N. HARRIS
 INC.
 AIR CONDITIONING
 CONTRACTING
 COMMERCIAL
 REFRIGERATION
PAwtucket 3-3980
 Nights - Sun & Hol. PA 3-3980
 21 COLFAX ST. PAWTUCKET

**BEST WISHES FOR A NEW YEAR
 OF GOOD HEALTH, PEACE AND PROSPERITY**
JOLLY CHEF
 876 BALD HILL ROAD, WARWICK
 VA 1-9831

Best Wishes For A Happy New Year
R. I. Glass Works Inc.
 375 Washington Street
 GA 1-4131

THE ART STORE THAT'S DIFFERENT
Prov. Picture Frame Co.
 61 Arcade Building Elevator Service 3rd Floor
 BEST WISHES FOR THE NEW YEAR

**Mrs. Morris Block
 and Mr. and Mrs. Leon Goldstein**
 as well as the entire staff of
BLOCK ARTISTS MATERIALS COMPANY
 Wish Everyone In Rhode Island a Very Happy New Year

BEST WISHES FOR THE NEW YEAR

STUDIO FIVE COIFFEURS

"Beautiful Hair Makes A Lovelier You"

MR. ROLAND — MISS PERRY

Alice Building, 3rd Floor

236 WESTMINSTER ST.

421-7394

Specializing In Lobster And Steak

AIRPORT MOTOR LODGE

ROB ROY STEAK HOUSE

(Adjoining R. I. State Airport)

2082 Post Rd., Rte. 1

Warwick, R. I.


739-3000

PLENTY OF FREE AND EASY PARKING
 BEST WISHES FOR THE NEW YEAR

NEW YEAR GREETINGS
BROOKNER FLORIST
 Flowers For All Occasions
 103 Broad Street
 GA 1-2538 PL 1-5553

New Year Greetings
EDGEWOOD
BEAUTY SHOP
 1742 Broad St.
 Cranston
 ST 1-5677

Greetings and Best Wishes
 For the NEW YEAR
 — **SILVER TOP CAB** —
 944-2000

NEW YEAR GREETINGS
CONTINENTAL
ALUMINUM CORP.

 CELESTIAL CT., WARWICK
 VALLEY 8-0282

NEW YEAR GREETINGS
MORRIS
METAL CO.
 2260 Pawtucket Avenue
 East Providence
 GE 4-4007

NEW YEAR GREETINGS
R. I. METPRO, INC.
 METAL DRAWING
 139 Jefferson Boulevard, Warwick 463-8200

BEST WISHES FOR A HAPPY NEW YEAR

Dimeo Construction Company
 75 CHAPMAN STREET, PROVIDENCE 461-8300

NEW YEAR GREETINGS
Scroll Printing Co.
 60 PRINTERY ST. PROVIDENCE, R. I.

Best Wishes For A Happy New Year
The Chanticleer Restaurant
 1403 Main Rd., Tiverton, R.I.
 for reservations call MAYfair 5-5088

Greetings
 For The New Year

Rotkin & Sydney
Real Estate Consultants

810 HOPE STREET, PROVIDENCE 521-3446

HOLIDAY GREETINGS FROM
ALFREDO'S RESTAURANT
 280 THAYER STREET PROVIDENCE
 Specializing in Italian-American Cuisine
 Located on the East Side 621-5397
 WE ARE NOW OPEN ON SUNDAYS

Best Wishes For The
 New Year
NATIONAL CLEANSERS
& DYERS
 88 Harold St. MA 1-5432

New Year Greetings
CELONA PHARMACY
 1228 Broad Street
 Stuart 1-9491

New Year Greetings
BRIARBROOK FARM
 South County Trail
 Turner 4-2066

Lee's
 Second Floor, Alice Bldg.
 236 Westminster St.
 Wishes You A
 Happy and Prosperous
 New Year

New Year Greetings
 From
United
Camera, Inc.
 297 Elmwood Avenue

Women Aided Both Sides In Civil War

(Continued From Preceding Page)

Robert . . .
 "For smoking just before entering the house of a lady, gentleman to be fined \$2.50, others in proportion.

"For failing to claim forfeit when a good looking lady puts on your hat (to see how it would look) — a certificate of admission to a lunatic asylum . . .

"For neglecting to turn the page of the music a lady is practising at the piano for your enjoyment and especially when she comes to a difficult Thalbergian passage 'which no lady can't play,' \$2.

"A lady arguing longer than fifteen minutes with a gentleman whether she shall allow him to go with his umbrella or the umbrella go with them both — to be made to wear an ill-fitting boot . . .

"For informing a lady of her faults, a jiggler braineralship; he who can show this much courage will surely fight the enemy.

"One lady kissing another, to be dieted upon crab apples and vinegar for the first offense — and to be married to an ugly widower for the second . . .

THE RULING OF THE JEWISH WORLD

Directly slanted toward the feminine reader and potential customer were many of the advertisements that appear to have made economically viable the publishing venture of Jewish weekly and monthly journals. Thus, a "weekly periodical — devoted to the Religion, History and Literature of the Israelites" would include paid advertisements for Hiawatha hair dyes, Excelsior Scissors "without which no lady's work-basket is complete," Dr. Joseph Ridskopf's Select Male and Female Academy, and a notice that a woman subscriber "has on hand the best qualities of Beef, Mutton &c. which she will be pleased to dispose of to her friends and the public in general," along with many other offerings of food, home furnishings, jewelry, soaps and perfumes, and several varieties of sewing machines. Moritz Loth called attention to his vast stock of bands, flouncings, edgings, insertings, collars, sleeves, "babes' waists and robes," "hdks of one hundred different styles and qualities," "hosiery in the greatest profusion," plain and embroidered shirt-fronts, lace veils and illusions, buttons, fancy goods, "Hoop Skirts of the best make," mantillas, and the like.

Spalding Cephalic Pills "for literary men, students, delicate females," we are assured, "seldom fail in removing the nausea and headache to which females are so subject," and physicians such as Dr. J. Kates proclaimed their aptitude in treating a long list of complaints, including "Female Diseases." In the midst of the war, a single issue's bid to consumers might well range from sales of "Ribbons, Millinery Silks, Velvets, &c." and at least four brands of Pianofortes, to Gray's Celebrated Hair Restorative and Distilled Dew for the Complexion.

It is also noteworthy that "Deborah," which Isaac M. Wise published, from 1855 on, as a German-language supplement to his weekly "Israelite," was designed — in terms both of its title appeal to a portion of the estimated 75,000 American Jewesses who had immigrated between 1850 and 1860, and were not as yet comfortable in their reading of the vernacular. In whatever language, the American Jewess was not to be neglected. However male-centered mid-nineteenth-century society was on these shores, the hand that rocked the cradle was — more formidably than has been credited hitherto — the hand destined to do much of the ruling of the Jewish world.

Certainly the position of women in America generally, while no worse than in the rest of the Western world, left much to be desired. When the Civil War ended, no woman in a single state or territory could exercise the right of

(Continued On Following Page)

New Year Greetings
TOURTELLOT & CO., INC.
 Harris Avenue
 Providence, R. I.

Best Wishes for the New Year
VIENNA BAKERY
 110 Maple Ave.
 Barrington
 CHerry 5-2355

Best Wishes For
 A Happy and Prosperous
 New Year
Edray
Whirlpool Service
 1371 Westminster Street
 421-9147

Best Wishes For
 A Happy New Year
Ben's
Fine Foods
 42 Weybosset St.
 Parties and showers
 At Reasonable Rates

Best Wishes For
 A Happy New Year
 To Our Friends, Customers
Modern Shoe Store
 GARDEN CITY
 WI 2-0060
 WASHINGTON PARK
 ST 1-5454
 184 Mathewson St.
 GA 1-7817

BEST WISHES
FOR THE NEW YEAR
MR. and MRS.
MARK WEINBERG
 Michael and Shelley
 of
Mark Weinberg
 Custom Furrier
 290 Westminster St.

Best Wishes For A Healthy
 and Happy New Year
EASTERN
CONSTRUCTION CO.

 Waterproofing
 Contractors
 Exterior Walls
 Made Tight
 by the
 Guaranteed
 "Scrubcoat Process"
 Complete Wall Restoration
 call 781-4170
 121 WALDO STREET
 Providence, R. I.

NEW YEAR GREETINGS

STAMPS
 BOUGHT - SOLD - APPRAISED
 Over Two Million Stamps at \$.02 Each
 ALBUMS • CATALOGS • SUPPLIES
 Hallmark Greeting Cards
ZEKE'S STAMP SHOPPE
 Open Thurs. Fri. Sat. 9 A.M. To 8 P.M.
 PA wtucket 3-9648
 Res. Edw. A. Brilland PA wtucket 3-8005
 742 EAST AVE., PAWTUCKET
 JCT. BLACKSTONE BLVD. & HOPE ST.

NEW YEAR GREETINGS
Jack's Fabrics
 725 Dexter Street
 PA 5-2160
 Central Falls, R. I.

BEST WISHES FOR A HAPPY NEW YEAR
Providence Laundry Co.
 1237 Elmwood Ave. (Near Park Ave.)
 WI 1-4320

BEST WISHES FOR A HAPPY and HEALTHY NEW YEAR
J. Benjamin Nevin Co.
 REALTORS
 DEXter 1-2740

HAPPY NEW YEAR
Neptune Inn And Motel
 Narragansett Pier, R. I.
 DIRECTLY FACING THE OCEAN
 DINING ROOM — COCKTAIL LOUNGE
 STerling 3-7987

NEW YEAR GREETINGS
E. P. FOURNIER CO., INC.
 R. I.'s No. 1 Rambler Dealer
 939 Newport Ave., Pawtucket 725-4556



**BEST WISHES TO OUR FRIENDS AND
CUSTOMERS FOR A HAPPY AND
PROSPEROUS NEW YEAR**

AUGUST BAKERY
 24 Central Street — PA 6-9735 — Central Falls
 Wish AUGUST BAKERY Departments in
 KRESGE'S Westminster Street, Providence
 COATS-FIELD SHOPPERS WORLD, Pawtucket
 NEWBERRY STORE, Washington St., Arctic

Happy New Year
**PHILLIPS CONN
 ORGAN STUDIOS**
 Conn Organs
 Wurlitzer Organs and Pianos
 1951 Post Road
 Warwick — 739-2282

New Year Greetings
DINNER BELL DINER
 3016 Post Road
 Specializing in Home Cooked Meals
 Sun. thru Thurs., 6 A.M. - 10 P.M.
 Fri. and Sat., 6 A.M. - 2 A.M.

Holiday Greetings
**SPECIALTY
 CLEANSERS INC.**
 Call for and Delivery
 1241 Smith St. UN 1-4844

Happy New Year
PAUL GOLDMAN, INC.
 Rte. 1. So. Attleboro, Mass.

— Greetings —
 And Best Wishes For The
 New Year
CHOPPY'S
 315 Warwick Avenue
 HO 7-8509

**Oates
 Tavern**
 We Specialize In
 Charcoal Broiled Foods
 Steaks - Lobsters
 1195 Douglas Avenue
 No. Prov. EL 3-2200
 Best Wishes For The
 New Year

BEST WISHES FOR THE HOLIDAY SEASON
Otto Seidner, Inc.
 Manufacturers of:
 Mayonnaise, Salad Dressing, Sandwich Spread, French Dressing
 Tartar Sauce, Potato Salad and Macaroni Salad
 (Our Products Are Endorsed By Kasher Food Guide, New York City)
 WESTERLY, RHODE ISLAND

United Transit Company
 EXTENDS BEST WISHES FOR A HAPPY AND
 PROSPEROUS NEW YEAR

NEW YEAR GREETINGS
WAMPANOAG GOLF CLUB
 "The Course With Fine Turf"
 168 OLD PROV. ROAD, NO. SWANSEA, MASS.
 off Rte. 6 Near Expressway Exits

Best Wishes For A Happy New Year
 from
COUNCILMAN JOHN M. VACCOLA
 4th Ward - Cranston

NEW YEAR GREETINGS
**DATA PROCESSING
 SERVICE**
 For Business and Industry Including
 • Payroll Service • Inventory Control
 • Production Parts Requirements
 • Sales Analysis
WINGATE COMPUTING CENTER
 Union Trust Bldg., Providence
 TE 1-5700

NEW YEAR GREETINGS
BROWN
Moving and Storage, Inc.
 Rhode Island's Most Modern,
 Fireproof Storage Warehouse
 R. I. Agent: North American Van Lines, Inc.
 World Wide Service By Land, Sea and Air
 360 Warren Ave. East Providence
 GENEVA 4-5100

BEST WISHES
 FOR A HAPPY NEW YEAR
CRISS
CADILLAC COMPANY, INC.
 Cadillac Sales & Service
 555 Elmwood Ave. Providence, R. I.
 HOPKINS 7-6600

Zambian Jews Treated Well

ZAMBIA, Africa — Jews are treated better in Zambia, an African country that took the step from colony to independent nation only eight months ago, than in many highly developed countries, according to a leading American educator who recently returned from a visit.

Dr. Morton I. Teicher, dean of Yeshiva University's Wurzweller School of Social Work, added a qualification, however. He said Zambia's Jews fear that intermarriage could threaten their survival.

This fear, he said, stems from the smallness of the Jewish population in Zambia. Totalling only about 100 families in a country of 3.5 million people, Dr. Teicher explained, Jews have little opportunity to mingle with other Jews.

With the exception of the fear of intermarriage, however, Jews in Zambia are relatively free of problems prevalent in other countries. (Continued On Following Page)

Women Aided Both Sides In Civil War

(Continued From Preceding Page)

suffrage. Women were virtually denied a legal existence in the courts of the land, which were governed by statute books still dominated by archaic relics of English Common Law. In the eyes of the law, a married woman was classified with minors and idiots. She could neither sue nor be sued. When a woman married, she lost all rights to the property which she brought to the marriage, as well as to any wages that she earned. She owned few, if any, rights in regard to her children, whom her husband was free to dispose of without her consent. Even when her husband died, if he was intestate, she and her minor children were devoid of any claim to the property that he left behind.

Aside from her legal standing, however, the Jewess held a place of importance and distinction in her home and community. She was far more than a mere marital companion, a breeder of progeny, and a slave to household chores. Her domestic status, in the eyes of the Jewish press of the day, was an elevated one: respected household manager, director of the family hearth and religious shrine, guiding influence upon children's growth and education, counselor in many vital problems to her husband and other relatives, source of moral and spiritual strength within the menage to play an ever increasingly significant role in synagogue worship and congregational activity, in Jewish community social and cultural programs, and in the organization and execution of valuable philanthropic and patriotic enterprises. She was beginning — for all her most modest education — to find fuller self-expression in vocations outside of the home, to take a limited interest in politics, and to be concerned with current literature — although she was decades removed from the career woman of the twentieth century.

She was touched by the Civil War, was often moved to intense sectional loyalty, and made a commendable contribution to mollorating the suffering occasioned by the conflict. She lent a strong hand to the preservation of Judaism, its accommodation to the American scene, and the general acculturation of the Jew in the larger community. She was a personage to whom the religious and journalistic leaders felt that they had to appeal for support and exertion of influence, a personage never to be discounted in their plans and enterprises. There are signs of "break-throughs" from her age-long restrictions under traditional, patriarchal family patterns. The American Jewess had taken the first tentative, but certain, steps on the road to emancipation, complete Americanization, and equality — in the home and the synagogue, in both the Jewish and the larger communities.

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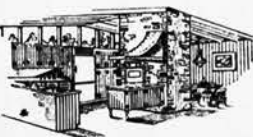
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Zambian Jews Treated Well

(Continued From Preceding Page)
 tries, Dr. Teicher said. He noted that their professional skills are respected rather than resented and that they are accorded absolute religious, cultural and political freedom.

"For a country that was colony only eight months ago," Dr. Teicher said, "Zambia has shown remarkable maturity."

Dr. Teicher's visit to Zambia was his second in three years. He had spent a year and a half in the capital city of Lusaka in 1962 and 1963, when Zambia was the British colony of Northern Rhodesia. During that visit, he helped establish the Oppenheimer College of Social Service, the nation's first institution of higher learning and first integrated school of any kind.

Last month, Dr. Teicher returned to find Zambia developing its first University, the University of Zambia, which will open its doors to students next Spring. He said he expects the Oppenheimer College of Social Service to become an integral part of the University, as its undergraduate school of social work.

Dr. Teicher said Zambia's transition from colony to independent nation "has gone beautifully." He gave much of the credit to Zambia's President, Kenneth Kuunda, for what he called an atmosphere "with remarkably little tension or vindictiveness."

Describing President Kuunda as "a real statesman," Dr. Teicher noted he has established a relatively stable government with a policy under which Zambia spends more money on education than on any other item in the national budget.

"Dr. Kuunda realizes Zambia's greatest need is development of skilled leaders and professional people, and he's putting his beliefs into practice," Dr. Teicher said.

Dr. Teicher, who joined Yeshiva University in 1956, has been dean of the Wurzweller School of Social Work since 1959. Under his leadership, the School received accreditation from the Council on Social Work Education in 1959 and this accreditation was confirmed with a commendation in 1962.

Earlier, he had been with the University of Toronto where he

(Continued On Following Page)

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Zambian Jews Treated Well

(Continued From Preceding Page)

served on the medical and social work faculties of the University and as chief psychiatric social worker at the Toronto Psychiatric Hospital for eight years.

Born in New York City on March 10, 1920, Dr. Teicher received the Bachelor of Social Science degree from the City College of New York in 1940, the Master of Social Work degree at the University of Pennsylvania School of Social Work in 1942, and the Doctor of Philosophy degree at the University of Toronto in 1956.

During World War II he served with the Army in the China-Burma-India theater as a military psychiatric social worker and clinical psychologist. Before going to Toronto in 1948, he was chief social worker in the New England area for the U.S. Veterans Administration.

An anthropologist as well as a social worker, he has done field work among the Eskimos in the Canadian Arctic and the Iroquois in Ontario.

Dr. Teicher is a member of the National Association of Social Workers, American Anthropological Association, the Society for Applied Anthropology, and has written for scholarly journals in the fields of psychology, psychiatry, social work and anthropology. His publications include papers on Eskimo psychosis, Eskimo adoption, and the relationship between social science and social work.

He is book review editor of the Journal of Jewish Communal Service, and a member of the editorial board of Human Organization, the Journal of the Society for Applied Anthropology. In 1960, he was elected chairman of the Westchester County Chapter of the National Association of Social Workers, the professional social work membership organization.

Dr. Teicher has served as Democratic district leader of the 21st district, 3rd Ward, in New Rochelle, N.Y.; chairman of the Democratic Party Research Advisory Council in Westchester County; and member of the Public Affairs Committee of the New York State Democratic Committee.

Dr. Teicher lives with his wife, Mildred, and their two children at 138 Thornbury Road, Scarsdale, N.Y.

Wurzweiler School of Social Work, the first university-based social work program under Jewish auspices, was established in 1957. Its two-year program of study, with concentrations in social group work and social casework, leads to the master of Social Work degree.

At 110 West 57th Street, Manhattan, Wurzweiler School of Social Work is an integral division of Yeshiva University, America's oldest and largest university under Jewish auspices, now in its 79th year.

The University provides undergraduate, graduate and professional studies in the arts, sciences and Jewish learning leading to 18 different degrees and diplomas for some 6,000 men and women. In addition to the extensive academic programs, it conducts a network of community service agencies, wide-ranging research projects and publishes several scholarly journals.

Yeshiva University's Main Center is at Amsterdam Avenue and 186th Street, in Manhattan's Washington Heights, with three other major teaching centers in mid-Manhattan and the Bronx.

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Sgt. Jachman, who was killed at Flamierge, Belgium, on Jan. 4, 1945, is credited with single-handedly driving off two enemy tanks which threatened his entire company, and disrupting an enemy attack.

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Jews And Jewish American Writers

By **LESLIE FIEDLER**
 Condensed from

CONGRESS BI-WEEKLY
 (Dr. Fiedler, professor of English at Montana State University, was one of the participants in the second annual Dialogue in Israel sponsored in Jerusalem and Tel Aviv in the summer of 1963 by the American Jewish Congress. This article is condensed from his address at the Dialogue.)

This is the testimony of one writer who is a Jew, as well as an American, about what seems to me one of the strangest events in the history of Jewish culture anywhere, at any time.

I shall not be judging, or blaming, or praising anybody or anything. I shall merely attempt to describe to you the facts, as I see them — though I can't forbear saying that some of the writers whom I name tonight — and I think you will have no difficulty in distinguishing the ones I mean — have written some of the most brilliant and some of the truest books of our time.

Everybody who is concerned with matters of culture at all must be aware of the fact that in the arts in the United States, especially in literature, American Jews have, in the last decade or two, for the first time become central figures on the American scene, and that their success is a little dazzling and rather embarrassing. The novelists who most move Americans — and I mean not only Jewish Americans, but all Americans — are writers ranging from such sentimental and trivial falsifiers of experience as Herman Wouk and Leon Uris to such serious artists as Saul Bellow and Bernard Malamud and Philip Roth. Novelists of this latter kind have not merely written works which seem to us important but which seem to us to be at the center of American concern. And the figure who stands at the center of the single, major poetic movement of the last decade or so is Allen Ginsberg.

It has seemed to me that few have taken the time to think these matters through to their ultimate implications; and I propose to follow them through to what seem, at least to me, some of those ultimate implications.

The first deep implication which comes to my mind is that at the present moment certain Jewish American characters, in books by certain Jewish American authors, characters who speak a language whose intonations are dictated by the intonations of Jewish American speech and the traditions of Yiddish which lie behind it — these characters have come to stand, in the events which happen to them as described in these books, for the deepest aspirations of the American public on all levels. The traditional Jew, the Jew of the Galut, in his rootlessness, in his commitment to urban life, in his desperate sense of humor, in his awareness of suffering as the essence of human history, in his way of connecting together the most violent kind of vulgarity and the most absolute spirituality, in his ability to stand (as somebody once said of the Arabs) up to his eyes in dung and to have his brows touch the heavens, that the sons and grandsons and the great-grandsons of Eastern European Jews, the last inheritors of Yiddishkeit — these have come to seem to Gentle Americans mythic Americans, Americans who stand for the mythical or archetypal essence of being an American.

The Ulysses and Achilles of the recent American epic which is being commonly written are Jews and this has happened in a Gentle country. The questions arise: who could have foreseen it, and how did it happen, and what are we going to do about it?

At the very moment in which Jewish American writers have been enjoying such a triumph, at the moment when philo-Semitism is rampant in certain cultural and literary circles in America, the Jewish American writer's awareness of himself as a Jew is reaching the vanishing point, and the

(Continued On Following Page)

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Jews And Jewish American Writers

(Continued From Preceding Page)
 gesture of passionate rejection seems to him his last possible connection with the historical past. Now perhaps we're ready to ask the question of how and why?

Some general sociological answers are very easy to give, though not, finally, very satisfying. The Jewish American writer is the beneficiary of a general detente in relations with non-ethnic groups. There has spread through our country wave after wave of what we call intergroup understanding; and with the decay of religious belief a kind of ersatz toleration comes into existence, since people who don't really believe anything anyhow find it easy to endure other people who don't really believe anything in different churches.

Part of the general detente depends upon this; part of it, of course, depends upon certain historical facts. There is the whole history of the Nazi regime and a feeling of guilt in the American Gentile community over Hitler and the destruction of the Jews. There is also a general feeling in America of satisfaction at the emergence of Israel as an independent state — a satisfaction which sometimes is a genuine satisfaction that the Jews have found a place of refuge and a homeland, but which sometimes seems to me to be the satisfaction which Americans always have when anyone licks the English anywhere, from the American Revolution to the Irish, and so on.

Now, as a result of what I have described there has occurred a Judaization of American culture which is beyond belief.

At the point where American culture is being Judaized, world culture is being Americanized — and what does this mean when one gets down to the second, third, fourth level.

I live in a remote provincial town, in a state which most people who have seen the other states in the United States may not have ever got to. I live in Missoula, Montana. As I walk into the local tavern I see the bums who come off of the freight-trains walking up to the bar and ordering Mogen David wine. As I walk down the streets of my home town, past a little junk shop which sells gifts to tourists, I see looking out at me from the windows, on ash trays, stationery and greeting-cards, the character of the Nebbish who has passed into general American culture.

I turn on radio or television and I hear Jewish comics — Jewish American comics, let's say — bringing to the great multitudes the kind of humor which was built by the Jews at the point of ultimate desperation. I move through a country where the secular sanctification of Anne Frank has been utterly astonishing and where the glorification of Harry Golden is utterly appalling. I live in a country which has witnessed the strange conversions to Judaism of the mythical, erotic figures we see on the screen, Marilyn Monroe and Elizabeth Taylor.

The best American writers, I think, are troubled and embarrassed to find themselves part of this general development. Yet I think when the American writer, whoever he may be, searches his deepest conscience he discovers that it is true that what has happened to him and to his country is what he has all along desired, though he may have concealed from himself the full meaning of his wishes.

We now come to the first crux of what I am trying to say to you. The success of American writers represents the success of an assimilationist dream which is not accidental but essential to the act of becoming a Jewish American writer. It is an assimilationist dream — a cultural, assimilationist dream I would say — a not ignoble or cowardly dream, not the kind of assimilationist dream of escaping from something but of entering into something.

What did the American Jewish writer want from the beginning? He wanted, first of all, at some level of his consciousness, to make

(Continued On Following Page)

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Jews And Jewish American Writers

(Continued From Preceding Page)

images of his fellow-Jews that would be viable in the imaginations of his fellow Gentle Americans; he wanted to make images of the people he knew best, to whom he was most closely related, that would be viable in the minds of people remote from him in their origin and in their ancestral culture. But secondly, he wanted by creating such images to become, himself, part of the great American literary tradition, to end up as the last descendant of Benjamin Franklin, or Washington Irving, or James Fennimore Cooper, or whoever. And if the contents of recent books by American Jewish writers tell us not the heroic story of Jewish persistence in the midst of adversity and persecution, but relate instead the tragic-comedy of Jewish disillusion in the midst of prosperity — this is because the Jewish American writer wanted it and wants it.

At first, of course, you must understand that the dream of cultural assimilation, when it was dreamed by Jewish American writers, seemed the safest kind of dream to dream because there seemed no possibility that it would ever be fulfilled. In the long period of time, stretching roughly from 1889 to the beginning of World War I, the Jew — and therefore the Jewish character — remained meaningless to the American imagination at its deepest level. Americans who read about Shylock in Shakespeare were not moved; the American may have read about Shylock but what he felt was, "Uncle Tom." For it is the ethnic minorities with whom one has a long connection of guilt and fear, that appeal to the imagination — and these for Americans are the Indians and the Negroes not the Jews.

Walt Whitman wrote a poem, "The Song of Myself," which was intended to be the great, representative universal American poem. I have been foolish enough to go through the "Concordance" to see if the word Jew or Semite is mentioned in it. It appears only once, and then only as an accident. The poet meant to write, in typical Walt Whitman way: "I dipped my seminal muscles into the world" — and he wrote "Semitic" by mistake. The palette with which Walt Whitman painted America contained on it the obvious American colors, red, black, white, and even yellow too — there are Japanese who enter Walt Whitman's great poem — but he had no color for the Jews. One could continue the list. The representative crew on the "Pequod" which sails out after Moby Dick, and which contains everything from Manxmen to Parsees, contains no Jews.

The fascinating fact to me is that because the Jew, up almost to the verge of our own time, did not exist mythically or symbolically for Gentle Americans . . . even the literature which Jews themselves wrote in the United States tended to be shallow and superficial. Because there was no mythical meaning inherent in the notion of Jewishness — on either side — the Jews themselves could not break through; and for this reason Jewish American writers wrote — for a long time — parochial literature, regional literature, the literature of a sub-culture.

Parochial literature is, from the side of the sub-group itself, a literature of self-congratulation and reassurance: "We're really there, after all, even though nobody notices us, and we who are there are all right!" On the other side, such literature is public relations literature — literature intended to sell the Jews to outsiders by presenting "positive" images of the Jew, monsters of virtue, behaving well under all circumstances.

Now, writing can only cease to be parochial, or regional, or sub-cultural, when the sub-group writers turn from apologists to critics and when they are willing to treat, not the virtues which presumably separate themselves from the rest of mankind, but the miserable weaknesses which the group shares with all the rest of humanity.

At this point when writers are (Continued On Following Page)

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 To Make Use of Its Facilities for the
 Advancement and Enrichment of Jewish Education

Jews And Jewish American Writers

(Continued From Preceding Page)

leading a literature from a parochial state to a more serious level they are naturally bound to be called traitors to their people, to be attacked for betraying the values of the culture in which they live, biting the hand that feeds them, and so on and so forth. But naturally, the writer knows that his duty is to bite the hand that feeds him — always!

In America, interestingly enough, Jews did not cease to be regional writers under their own impetus. They still kept making reassuring and public-relations stereotypes until certain of their fellow-American writers, who happened to be Gentiles, wrote books which had Jews at their center. It was the Gentile writer in America who made the Jew mythologically real before the Jew had done it himself.

I come now to the greatest irony of all — the fact that the first real and compelling, the first true and mythical images of the Jew in United States literature, which appeared in the 1920s and 1930s, were the creation of writers who were not merely Gentiles but anti-Semites, ranging from mild and polite anti-Semites to blatant and violent anti-Semites. You can think, perhaps, of T. S. Eliot and Ezra Pound and e. e. cummings, in poetry; and Scott Fitzgerald and Hemingway, and so on, in the novel. The best, the first real human being of Jewish origin who appears in American literature is the Robert Cohn in Ernest Hemingway's *The Sun Also Rises*.

Even in the Thirties, Thomas Wolfe was producing, in his "Portraits of Jews in New York" and especially "Co-eds at New York University," pictures in which the violent ambivalence of attraction and repulsion reach the level where the emotions stirred were chiefly nauseous.

There lives in the head of every American, who is also a literary person and is an admirer of the best writers of the early part of the 20th century, a black anthology of anti-Semitic portraits; "... and pity" says e. e. cummings, "the fool who cricht/god help me it ain't no ewes/eye like that steak all ried/but ey certainly hate the juse."

And T. S. Eliot: "And the jew squats on the windowsill, the owner/Spawned in some estaminet of Antwerp/Blistered in Brussels, patched and peeled in London."

And Ezra Pound: "The yidd is a stimulant and the groym are cattle in gt proportion/ and go to saleable slaughter/with the maximum of docility."

Or Scott Fitzgerald: "A small flat-nosed Jew raised his large head and regarded me with two fine growths of hair which luxuriated in either nostril. After a moment I discovered his tiny eyes in the half-darkness . . . 'I see you're looking at my cuff buttons?' I hadn't been looking at them, but I did now . . . 'finest specimens of human molars' he informed me."

History, however, plays jokes on everybody, the anti-Semites as well as the Jews. And we come to another twist: that such anti-Semitic travesties actually made it possible for Jewish writers to move from the periphery to the center of American fiction. At a certain point many of those who spoke for a whole nation began to be haunted by Jews for the first time — and there's nothing realer in the world than a ghost: what haunts you exists. As a matter of fact, in a certain way the Jewish writer in the Twenties had his Jewishness defined for him. Anybody would give him a bill of particulars, if he asked for it — T. S. Eliot, Ezra Pound, e. e. cummings — and all he had to do was react, flip it over.

In any case, once the Jew had been invented as the American villain, there seemed to be no way to stop him from becoming the hero in the books of Jewish American novelists, because it was a time when everything kept turning over: all the devils were being turned into demi-gods and all the villains into heroes. Thus, over the past twenty, thirty years, an extraordinary thing has happened:

(Continued On Following Page)

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Many Friends For A Happy
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Howard and Susan
100 Amherst Rd., Cranston

Jews And Jewish American Writers

(Continued From Preceding Page)
the great mythical figures of the
American past have been recast as
Jews.

When Huckleberry Finn — the
kind of person whose life is so
marginal that he can't afford ordi-
nary notions of vice and virtue;
the kind of hero for whom the
only possible happy ending is to
cut himself off from all human
commitment and connection and to
be lonelier at the end of the book
than he was at the beginning —
when he reappears in the Ameri-
can novel in our time, he reap-
pears as the Augie March of Saul
Bellow's *The Adventures of Augie
March*. And for those for whom
Augie March's crass Chicago Jew-
ishness is a little too vulgar, you
can get an alternate Huckleberry
Finn, also invented by a Jewish
writer (out of that kind of at-
tenuated, assimilated, upperclass
West-Side-New-York life): Holden
Caulfield. His name conceals his
origins — which we suspect,
and you couldn't prove them again-
st him in any court, anyhow —
but for that very reason, he's a
modern American Huckleberry
Finn.

When Walt Whitman — a man
who says: "I contain multitudes,"
who wanted to encompass every-
thing and spew it back again; a
man whose proudest boast was "I
am a man, I suffered, I was there;"
a man who was called by the first
critics of his own time "the dirt-
iest beast of the age" — when
Walt Whitman comes back to life,
he's a Jewish boy from Paterson,
New Jersey, and his name is
which destroys the world of his
father, chops it up into little
pieces; and then he writes a second
book and calls it: *Kaddish*.

When we move down on to a
lower level, when the pale Anglo-
Saxon virgin — the great favor-
ite of female popular literature in
the United States, who weeps and
pleads seduction for page after
page — is reinvented, it turns
out she's not really the Gentle
Anglo-Saxon girl we thought she
was all along; she's just changed
her name to Marjorie Morningstar.

Generation after generation
now. In the recent years, there
have come out of American homes
originally founded by refugee Jews
from Eastern Europe, writer after
writer who make books that seem
to a whole class of readers —
many of them Gentiles — to dis-
cover the actual shape of the lives
those readers live; Saul Bellow,
Bernard Malamud, J. D. Salinger,
Norman Mailer, Philip Roth, Grace
Paley, Norman Fruchter. The list
goes on and on.

Finally, there are even protests
which come up from certain quar-
ters, at least humorous ones, so
that I was amused recently to read
by Gore Vidal a little note which
says: "Every year there is a
short list of OK writers. Today's
list consists of two Jews, two
Negroes and a safe, floating guy
of the American Establishment."
Rattling description of the way
the critics judge the scene.

All this occurs at the point
when the Jewish American writer,
the kind I have been talking about,
is painfully aware that his own
Jewishness is certainly vestigial,
if it is not at absolute zero. Now,
what such writers choose to do
about this fact, as American citi-
zens and children of Jews, is up
to them. They can applaud the
fact that their Jewishness is about
to disappear, or they can deplore
that fact. The writer can want to
become more Jewish rather than
less Jewish, if he chooses, or he
can let his Jewishness disappear.
That's as a human being. As a
writer, though, the Jewish Ameri-
can writer of the kind I've been
describing, who is alive and regis-
tering in the present world, has
no choice! The only thing there is
for him to describe is what he
is and what he knows — Jews
and, more often, penultimate Jews.

This is what Jewish American
writers are writing about. When
Philip Roth writes a story like
"Eli the Fanatic" and moves into
the world of suburban Jewry (sec-
ularized, observing Jews who call
themselves Jews but whose spiri-
tual Jewishness has vanished to
nothing and who redeem them-
selves, from time to time, by abus-

(Continued On Following Page)

Happy New Year from
**MR. and MRS.
HARRY GORNSTEIN**
And Family
21 Summit Avenue

Happy New Year
To Our Relatives and Friends
**MR. and MRS.
SAMUEL NELSON**
Cindy and Judy
413 Lloyd Avenue

NEW YEAR GREETINGS
TO OUR JEWISH FRIENDS
FROM
**MARJORIE and ANDREW J.
BELL**

**MR. and MRS.
ALFRED J. ABRAMS**
and family
Extend Best Wishes To
Relatives and Friends
For A Happy New Year

New Year Greetings
**DR. and MRS.
IRWIN A. GRAUBART**
And Sons, Ronald M.
and Julian I.
51 Homer Street

**MR. and MRS.
SOLOMON LIGHTMAN**
And Family
15 Verndale Avenue
Wish Their Relatives and
Friends A Happy New Year

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and Family
334 Smith Street
Extend Best Wishes For
A Happy New Year

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Extend Best Wishes For
A Happy New Year

Happy New Year
**MR. and MRS.
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and Family
1 Timberland Drive
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Ronald, Stephen, Harvey
and Howard
81 Payton Street
Extend Sincere Best Wishes
To Their Relatives and
Friends For A Happy and
Prosperous New Year

**MR. and MRS.
H. B. STONE**
and Family
of 100 Eaton Street
Wish Their Relatives
and Friends
A Happy and Prosperous
New Year

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and Sons,
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3 Brewster Road, Cranston
Wish All Their Relatives
And Friends A Happy
and Prosperous New Year

MR. and MRS. PHILIP SEIDMAN, and Michael
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MR. and MRS. HAROLD LAKE
And Children, Debbie Ellen, Sheryl Irene, Beth Lisa
MR. and MRS. DAVE SEIDMAN
and Rene Audrey
Extend Best Wishes For A Happy and Prosperous New Year

THE SILVERMAN FAMILY
of East Greenwich
Extends Best Wishes
For A Happy, Healthy
And Prosperous New Year

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and Miss Frances Chorney
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Wish Their Relatives and
Friends A Happy New Year

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of Glocester
Wish Their Relatives and
Friends A Happy and
Prosperous New Year

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Ellice and Joe
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Wish Their Relatives and
Friends A Happy New Year

NEW YEAR GREETINGS
**MR. and MRS.
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**MR. and MRS.
GILBERT FAIR**
HOWARD, MARC, TEREI

NEW YEAR GREETINGS
**MR. and MRS.
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Wish All Their Relatives
and Friends
A Happy New Year

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**MR. and MRS.
PETER GUTLON**
RICKY and PAMELA
Extend Best Wishes For
The New Year
To Their Relatives
and Friends

**DR. and MRS.
MILTON LEVIN**
And Children
William Allan, Larry Robert
And Joan Susan
of 110 Savoy Street

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And Steven Irwin
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Wish Relatives and Friends
A Happy and Prosperous
New Year

MRS. CORA GOLDMAN
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MR. and MRS.
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Happy New Year

MR. and MRS.
IRVING GLASS
and Family
142 Elton Street
Wish Relatives and Friends
A Happy, Prosperous
New Year

B. RICHMAN
and FAMILY
80 Ashburne St., Apt. 9
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Extend Best Wishes To Their
Relatives and Friends For
A Happy New Year

New Year Greetings
MR. and MRS.
JOSEPH SALTZMAN
and Richard
Dr. and Mrs. Paul Feldman
Mr. and Mrs. Robert Lubin

MR. and MRS.
DAVID WOODMAN
43 Eaton Street
Wish Their Relatives and
Friends A Happy and
Prosperous New Year

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Wish To Extend
Greetings and Best Wishes
To All Their Friends
and Relatives

MR. and MRS.
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and family
126 Sumter Street
Wish Relatives and Friends
A Happy New Year

MRS. SADIE JACOBS
wishes all her friends and
relatives and all her
Golden Agers a happy,
healthy and prosperous
New Year

MR. and MRS.
BERNARD SEGAL
Children and Grandchildren
94 Overhill Road
Wish Their Relatives and
Friends
A Happy New Year

MR. and MRS.
RALPH SHUSTER
and Family
69 Marion Avenue
Edgewood
Wish Their Relatives
and Friends
A Happy and Prosperous
New Year

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LOUIS LOVITT
and Family
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Extend Best Wishes
To Their Relatives and
Friends
For The New Year

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CHARLES ZATLOFF
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And Sons
Irving Zlatoff and Family
Morris Zlatoff and Family
Wish Relatives and Friends
A Happy New Year

NEW YEAR GREETINGS

The
PEARLMAN FAMILY

Morris Avenue

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And Family
Jenckes Hill Road
Lincoln
Extend Best Wishes For
A Happy New Year

MR. and MRS.
SIDNEY PICKAR
72 Third Street
Wish Their Friends and
Relatives A Very
Happy, Healthy and
Prosperous New Year

REP. SAM KAGAN
And FAMILY
161 Orms Street
Extend Best Wishes For
The Holiday Season

NEW YEAR GREETINGS
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MR. and MRS.
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and Michael Scott
Wish Relatives and Friends
A Happy, Prosperous
and Healthy New Year

MR. and MRS. ISRAEL KAUFMAN And Family
MR. and MRS. LEO KAUFMAN And Family
MR. and MRS. SOLOMON KAUFMAN
And Daughter, Miriam
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EXTEND BEST WISHES FOR THE NEW YEAR

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Wish To Extend Greetings and Best Wishes For The New Year
To Their Relatives and Friends

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and Children
SHARI LYNNE, KEITH JASON, JANNI RAE and AMY JILL
152 President Avenue, Providence
Extend Best Wishes for a Very Happy and Prosperous
New Year to their Relatives and Friends

Jews And Jewish American Writers

(Continued From Preceding Page)

ing Jewish writers who describe them as they are); when Phillip Roth describes such a world and describes coming into it a traditional, Hasidic Jew dressed in the traditional costume — he truly tells you that such a Jew appearing to his fellow Jews in America will appear precisely as strange, disturbing and menacing as Christ did to Dostoevsky's Grand Inquisitor.

Holden Caulfield is another terminal Jew. I recommend for your reading, however, the book which seems to me to be the ultimate description of the ultimate state — a book which came out within the past year by a young man named Bruce Friedman, which is called *Stern*. This is a description of a man whose Jewishness has lost all content, positive or negative, and continues to exist exclusively as a psychological disease which is strong enough to give him ulcers and even a breakdown when he come face to face with a kind of anti-Semitism which is almost as contentless and vestigial as his Jewishness.

(I want to come now to the most recent development I have seen, to a further complication that has arisen.) The American Jewish writer, precisely because he is aware now that he makes the images by which most Americans live their mythological lives, begins to feel noblesse oblige. "I'm in a new position," he thinks. "I must eliminate from my books even what vestigial Jewishness there is. I must get out of my books all the local, parochial, chauvinistic elements. I must create characters who are not Jews, who are, at least, pseudo-Gentiles, or even — if I can — real Gentiles." (As you will see, there's another twist to this: I must become as a writer, at least a pseudo-Gentile — and, perhaps, a real one.)

There are various devices or strategies which the American Jewish writer uses to accommodate this desire to universalize his writing and escape from the trap of writing about Jews, Jews, Jews all the time. You can use, what I choose to call, the strategy of fake-universalization, that is, you can write — as Arthur Miller did in "Death of a Salesman," or Paddy Chayefsky in "Marty" — a description of a family situation which is really Jewish, but you can pretend that they're Italian or general American. You can also use the strategy of reversing the stereotypes. Everybody knows that Jews are supposed to be intellectuals who read bad books — James Joyce, let's say — and get into trouble, and that Gentiles are supposed to be heroic individuals who devote themselves to feats of military valor. So, like Herman Wouk, you can write *The Caine Mutiny*, in which there is a Jewish war hero and a Gentile intellectual. Or, like Leon Uris, you can have nice, military heroes, but they are supposed to be Jews in the process of becoming Israelis — and that's almost as good as goyim, in the minds of some people. There is a serious experiment in this line which was carried on by Bernard Malamud in his fascinating book, *The Assistant*. This is a book which ends with a conversion and circumcision of its central character to Judaism. What *The Assistant* really suggests is that, after all, Jews are the best Christians and that a good Christian might as well get circumcised and face up to this fact.

The final stage of this process is reached in a couple of recent books by Norman Mailer and Saul Bellow. The Mailer book I'm thinking of is *The Deer Park*, but also, and especially, a short story — a terrible and magnificent and exhilarating and nauseating short story — which is, in fact a parable of the situation of the Jew in American society, the Jewish intellectual, anyhow: "The Time of Her Time," which appears in a volume called *Advertisements for Myself*. The Mailer items have as a hero a character who is called Sergius O'Shaughnessy. The Bellow book I'm referring to is *Henderson the Rain King*, whose hero is

(Continued On Following Page)

NEW YEAR GREETINGS
MR. and MRS.
MAX RESNICK
and Family
48 Farrar St., Cranston

New Year Greetings
MR. and MRS.
FRED KELMAN
Sons, Daniel, John, David,
And Daughter, Gloria M.
71 Stanwood Street

MRS. SAMUEL KOPECH
and Family
101 Radcliffe Ave.
Wish Their Family
and Friends
A Happy New Year

Happy New Year
MR. and MRS.
JACK SWARTZ
And Family
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SIMON S. LESSLER
and Daughter, Carol
295 Blackstone Blvd.
Extend Best Wishes For
A Happy New Year

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And Family
324 Rochambeau Avenue
Wish Relatives and Friends
A Happy New Year

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Wish Relatives and Friends
A Happy New Year

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Wish Their Relatives and
Friends A Happy and Healthy
New Year

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and Family
Wish Their Relatives
and Friends
A Happy and Prosperous
New Year

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of 28 Gillyooly Drive
Warwick, R. I.
Wish All Their Relatives
and Friends
A Happy and Prosperous
New Year

MR. and MRS.
LEONARD GRANOFF
and Sons, Lloyd Wallace
and Evan Jay
460 Rochambeau Avenue
Providence
Extend Best Wishes To
Their Relatives and Friends
For a Joyous New Year

Mr. and Mrs.
Louis Gorodetsky
and Lenore
Mr. and Mrs.
Sanford Gorodetsky
and Evan
Wish Their Relatives and
Friends A Happy Healthy
and Prosperous New Year

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And Children
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Extend Best Wishes For
The New Year

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Mr. and Mrs. Stanley Fish
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A HAPPY NEW YEAR

Happy New Year
MR. and MRS.
THEODOR ZISSESON of
Barney's Hat Store
42 Richmond St.
and daughter, Ann
MR. and MRS.
HOWARD ZISSESON
Bridgeport, Conn.

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Wish All Their Relatives
and Friends
A Happy New Year

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For A Happy, Healthy
And Prosperous New Year

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and Florence
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MR. and MRS.
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Craig Alan, Jeffrey Phillip
and Pamela Beth
of California
Wish Their Relatives and
Friends A Happy New Year

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AND SON, MICHAEL BRUCE
39 Creston Way
WISH ALL THEIR RELATIVES AND FRIENDS
A HAPPY AND PROSPEROUS NEW YEAR

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and Family
51 WESTFORD ROAD
Extend Very Best Wishes To All Their Relatives and
Friends For A Joyous and Prosperous New Year

MR. and MRS. WOLF E. MYROW
and FAMILY
276 NIAGARA STREET
EXTEND NEW YEAR GREETINGS
TO RELATIVES AND FRIENDS

A subscription to the Herald is a good gift.

**MR. and MRS.
LOUIS A. CHASAN**
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Wish All Their Friends
A Very Happy and Prosperous
New Year

**HAPPY NEW YEAR
MR. and MRS.
EDWARD BERREN
And Children,
Carole and Larry
of 185 Sumter Street**

**NEW YEAR GREETINGS
MR. and MRS.
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And Family
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Warwick, R. I.**

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21 Cole Farm Court
Wish All Their Relatives and
Friends A Very Happy and
Prosperous New Year**

Best Wishes For
A Happy New Year
from
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MILTON ISRAELOFF
and Sons, JAMES JAY
and SAMUEL STEVEN
20 Cole Farm Court
To Our Relatives and Friends**

Best Wishes For a Happy
New Year
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Wish Relatives and Friends
A Happy and Prosperous
New Year

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84 Fosdyke Street
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Extend Best Wishes For
A Happy New Year**

Best Wishes For The
New Year
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and Sons, Joel Marc,
Kenneth Merrill,
James Ronald
MR. and MRS.
MELVIN SEGAL
and Children
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Peter and Pamela
Wish Their Relatives
and Friends A Happy and
Prosperous New Year**

— BEST WISHES FOR A HAPPY NEW YEAR —
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and Family
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WISH THEIR MANY RELATIVES AND FRIENDS
A HAPPY AND PROSPEROUS NEW YEAR**

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And Son, MARC ALAN
of 22 Whiting Street**

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And Daughters,
ROBERTA SARA and JUDITH DEBORAH
of 22 Bedford Road, Pawtucket
Extend Best Wishes to Relatives and Friends
For a Happy and Prosperous New Year**

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and Son, Roy
Extend Best Wishes To Relatives and Friends
For a Happy and Prosperous New Year**

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and Children,
Sherri Ann, Scott Lerner, Ronnie Lynn and Mitchell David
WISH ALL THEIR RELATIVES AND FRIENDS
A HAPPY NEW YEAR**

**BEST WISHES FOR A HAPPY
NEW YEAR TO THE OFFICERS
AND BOARD OF THE
CHESED SCHELE EMES ASSOCIATION
AND TO OUR RELATIVES AND FRIENDS
from
MR. and MRS. JACK MANDELL
And Family**

Master Sergeant Retires, Assists At Panama Chapel

By A JWB LEADER
PANAMA — Forty-one years ago Max Nissenbaum, an adventurous young native of Poland, accompanied by three Argentines, set out from Buenos Aires on a walking expedition to the United States. The group never completed the journey, but the Polish youth eventually made it on his own.

The story of how he did it was recalled recently at Albrook Air Force Base in the Panama Canal Zone, when Max, a Master Sergeant with the 1978th Communications Group, retired from the Air Force with 22 years of service.

During Max's three three-year tours of duty in the Canal Zone, he was an almost daily visitor to the National Jewish Welfare Board (JWB) Armed Forces Service Center in Balboa, and he never mis-

(Continued On Following Page)

Jews And Jewish American Writers

(Continued From Preceding Page)

a man called Eugene Henderson. In these books we see two of the most talented Jewish writers

— Norman Mailer, a man who has misapprehended his talent and abuses it but who somehow can't kill it; and Saul Bellow, who is surely the best novelist, never mind the qualification Jewish American, in the generation immediately behind the present one — two Jewish American writers of considerable talent attempting for the first time the creation of super-goyim, great, noble savages, huge, hulking blonde monsters who fight bulls, go to Africa to kill wild beasts. Are you beginning to get it now? Eugene Henderson is E. H. — both characters strangely resemble Ernest Hemingway, of course — and it turns out that the super-goy whom the Jewish writer is creating is the inventor of the first anti-Semitic travesty of the Jew in American literature. There's a rude kind of justice in all this. These absolute anti-Jews who are created in Sergius O'Shaughnessy and Eugene Henderson, turn out to be Ernest Hemingway, who could never tell the difference between himself and Gary Cooper, anyhow. And Gary Cooper is really "The Last of the Mohicans," so the Jew's imaginary goy turns out to be an Indian. But he has one Yiddish element left in him, which you will see if you read Norman Mailer's story especially. Crossed with this image of the Indian-trapper-Gary-Cooper-Ernest-Hemingway-outdoor-super-Gentile type, in the minds of contemporary Jewish writers, there is a character out of the deepest mythology of their own past — the Gentile rapist out of the nightmares of their grandmothers and great-grandmothers. What happens in the course of writing these books and what makes the whole thing sadder or funnier, or better or worse, is that the Jewish American writers who invent this hero begin to confuse themselves with it. They come to believe themselves hyper-American, noble, and, naturally, Gentile savages.

This is a large and complicated problem which I can't begin to go into at just the point when I propose to stop, so I will finish by reading to you a poem by Norman Mailer, in place of a comment of my own. The poem will say most of the things I would want to say with sufficient clarity so that I don't have to point them out, but perhaps you will understand that there is a sense in which the creation of these super-goyim is an attempt on the part of Norman Mailer and Saul Bellow to bait the solicitous Jewish community which has formed them, as well as to create images of themselves as something other from Jewishness as possible. At any rate, this is the poem:

If Harry Golden is the
Gentile's Jew
can I become the Golden
Goy?

Condensed from
CONGRESS BI-WEEKLY

— New Year Greetings —
**MR. and MRS.
MORRIS SATLOFF
and Sons, David Paul,
Lewis Marc, and Robert Barry
19 Ray St., Providence**

**HAPPY NEW YEAR
MR. and MRS.
LEONARD LAZARUS
Nancy and Peter
20 Upton Avenue
Providence**

**MR. and MRS.
MARVIN A. BRILL
and Family
80 Mauran Street, Cranston
Wish Relatives and Friends
A Happy New Year**

New Year Greetings
**MR. AND MRS.
SAMUEL LUDMAN
AND FAMILY
55 Higgins Avenue**

**MR. and MRS.
SOL KOFFLER
and Daughter, PHYLLIS
600 Blackstone Boulevard
Extend Best Wishes To Their
Relatives and Friends For
A Happy and Prosperous
New Year**

**MR. and MRS.
MAX BROOMFIELD
And Family
of 227 Gallatin Street
Wish All Their Relatives
and Friends
A Happy New Year**

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CHARLES OELBAUM
48 Warrington Street
EXTEND BEST WISHES
TO ALL THEIR
RELATIVES AND FRIENDS
FOR A HAPPY, HEALTHY
AND PROSPEROUS
NEW YEAR**

**DR. and MRS.
MARSHALL K.
BORNSTEIN
And Children
Beryl Mona, Robin Nancy
and Thomas Rodin
Extend Best Wishes For
A Happy New Year
To Their Many Relatives
and Friends**

**MR. and MRS.
NORMAN BLOCK
and Son, Philip William
of 191 Gallatin Street
MR. and MRS.
GERALD FRIEDMAN
William Bernard and
Linda Dale
157 Sprague Ave., Warwick
Wish Relatives and Friends
A Happy New Year**

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ISRAEL MOSES
And Children
Sheila, Arnold, Sherrie
and Lynn
81 Northampton Street
Warwick, R. I.
Wish All Their Relatives
and Friends
A Happy and Prosperous
New Year**

**MR. JAMES GOLDMAN
And Family
of 57 Lenox Avenue
Extend Best Wishes To Relatives
And Friends For A Happy And Prosperous
New Year**

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and Son, Tommy
27 Bowen St., Cranston
EXTEND BEST WISHES FOR A HAPPY
NEW YEAR**

**MR. and MRS. HARRY A. SCHWARTZ
and Family
71 Hartshorn Road
Wish Relatives and Friends A Happy, Healthful and
Prosperous New Year**

**MRS. LEO WEINER
of 33 Brookway Road, Providence
WISHES ALL HER RELATIVES AND FRIENDS
A VERY HAPPY NEW YEAR**

**Mr. and Mrs. Frank F. Swartz
30 Alton Road, Providence**

**Mr. and Mrs.
MANNY YOUNG
And Daughters
Rhonda Francine and
Cheryl Lynne
23 Colonial Road
Providence**

**Mr. and Mrs.
SANFORD S. SCHWABER
And Daughters
Cynthia Beth, Joanne Audrey
And Son,
Jeffrey Scott
Youngstown, Ohio**

EXTEND TO THEIR MANY RELATIVES
AND FRIENDS
BEST WISHES FOR A NEW YEAR RICH
IN BLESSINGS

HONOR MARTYRS
LONDON — A monument in memory of the 5,500 Jews of the Polish town of Minsk-Mazowieck,

slaughtered by the Nazis, has been unveiled in the town. The monument was erected at the cemetery where the victims are buried.

Master Sergeant Retires, Assists At Panama Chapel

(Continued From Preceding Page)
sed a Friday evening or Sabbath morning service.

He was one of the key contact men for more than 20 years. As soon as a new airman would arrive on base, he would let me know immediately. Max is also an amateur radio operator. For the past three years he was one of the volunteer amateur radio operators at our JWB Club's amateur radio station KZ5JW.

I first met Max here at Ramey Air Force Base in 1943, then known as Borinquen Field. His three tours of duty in the Canal Zone began in 1945, in 1952 and, the last one prior to his retirement on May 31, 1965, in 1962. But his odyssey began almost 20 years before I ever set eyes on him.

Max was born in Janow, Poland. He was in his teens when his family decided to emigrate to the United States. Max was all set to accompany them when fate changed his plans — he was conscripted into the Polish army. He served as a foot soldier at various camps around Danzig until he had fulfilled his military requirement a year later.

By this time the other members of the family had settled in the United States and he decided to join them. Fortified with a sum of money from his mother, and plenty of ambition, he made his way from Poland to Cherbourg, France. There he booked passage aboard a British vessel bound for Argentina — a little off course, perhaps, but still bringing him closer to the United States.

His funds were practically depleted when he eventually reached Buenos Aires, but he soon landed a job as a painter. Speaking only Polish made things difficult for Max. He soon remedied this situation by going to school at night to learn Spanish.

Keeping close tabs on newspaper advertisements, Max — one day in 1924 — noticed that several newspapers were sponsoring a walking expedition to the United States, and were calling for four young volunteers. Max was one of those selected. When the group reached Ecuador two years later, after trekking through Argentina, Chile, and Peru, their adventuresome spirit was very much deflated. They decided to abandon the expedition and promptly disbanded.

Young Max immediately set out for the nearest American Consular Office, and was told that it might take two to three years to get a visa to the United States. As an alternative, he enlisted in the Ecuadorian cavalry for a year.

His ambition to reach the United States was still strong, and when he was discharged from the cavalry, he signed up as a deck hand on a windjammer bound for Colombia. This calling was also one at which he was far from adept, but the vessel did reach Colombia — after floundering in calm seas for several weeks.

Bolstered by the experience gained on his lengthy voyage, Max wasted no time in signing on as a crew member aboard a British steamer bound for New York. There he was granted the necessary permission to enter the United States and join his family.

The military called again in 1942 when Max was drafted into the U.S. Army Air Corps. After completing basic training and radio operator-mechanic training at Scott Air Force Base, Ill., he was sent to Kelly Field, Texas, to attend the control tower operator school. Later he was transferred to Slouss Falls, S. D., and it was there in 1943 that he became a citizen of the United States.

Since Max's retirement, he has appointed himself the official sexton in the JWB Chapel which is located in the JWB Center. Max also continues to man our amateur radio station almost daily. He is known and beloved by a multitude of servicemen, their wives and children.

Looking back on his 22 years in the armed service, Max said: "I liked it!"

New Year Greetings
**DR. and MRS.
FREDERICK MUSEN**
Mark Alan, Jordan Scott
and Kenneth Roy
139 Belvedere Drive
Cranston

**MR. and MRS.
JOSEPH KORTICK**
and Family
of 228 Warrington Street
Extend Best Wishes to
Relatives and Friends For A
Happy New Year

NEW YEAR GREETINGS
**MR. and MRS.
LOUIS HANDWERGER**
and Family
18 Stadium Rd. Providence

NEW YEAR GREETINGS
**MR. and MRS.
LEON A. RESNICK**
And Children,
George Michael, Jerri Ilene
30 Ingleside Avenue, Cranston

HAPPY NEW YEAR
Mr. and Mrs. Max Curran
and Sons,
Dr. Alton J. Curran,
Dr. Robert L. Curran
155 Lancaster Street

**MR. and MRS.
WALLACE H. GENSER**
And Children
Ronelle, Sheryl and Erick
76 Summit Avenue
A Happy New Year

New Year Greetings
Mr. and Mrs. David Linder
and daughter, Sara
19 Lorraine Avenue
Mr. and Mrs. Herbert Glick
and son, Lawrence
12 Carlisle St. Cranston

**MR. AND MRS.
EDWARD GOLDIN**
Ellen, Sherry and Donna
118 Warrington St.
Extend Best Wishes
For A Happy
New Year

**MR. and MRS.
DAVID HORVITZ**
And Children
ELLEN HOPE, SUSAN GAIL
and **ROBERT CURLAND**
9 Dorset Road, Pawtucket
Extend Best Wishes To
Relatives and Friends For
A Very Happy and Prosperous
New Year

**MR. and MRS.
SAMUEL WEINBERG**
And Sons, Carl and Marc
of 17 Tulip Circle
Garden City
Wish All Their Relatives and
Friends A Happy and Healthy
New Year

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A HAPPY NEW YEAR**

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ABRAHAM RUBIN**
16 Congress Avenue

**MR. AND MRS.
BERNARD RUBIN**
12 Camac St., Pawt.

**MR. and MRS.
VICTOR GOLD**
and Children
**MARTIN ALLEN,
DAVID MARSHALL,
JUDITH ANN and
SHARI CYNTHIA**
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Extend Best Wishes For A
Happy New Year

MR. and MRS. ARCHIE CHASET
AND

Nancy Joan and Alan Jay
of 220 Slater Avenue
Extend Best Wishes To Relatives and Friends
For A Happy and Prosperous New Year

MRS. ALBERT WEINER
10 HARIAN ROAD, PROVIDENCE
WISHES HER MANY RELATIVES AND FRIENDS
A HAPPY AND PROSPEROUS NEW YEAR

COUNCILMAN and MRS. JACOB J. ALPRIN
and Sons, Geoffrey Michael, Bradley Stewart
and Brian Dean
53 Lauriston Street
Extend Best Wishes For A Happy and Prosperous New Year

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and FAMILY
266 Slater Avenue
Wish All Their Relatives and Friends A Very Happy
and Prosperous New Year

MR. and MRS. FRED ABRAMS
630 ELMGROVE AVENUE
Wish All Their Relatives and Friends
A Very Happy and Healthy New Year

MR. and MRS. JEROME HOROWITZ
and FAMILY
SIDNEY CARL, STEVEN DEAN, ROBIN GAIL
of 183 Ninth Street
Extend Best Wishes For A Happy and Prosperous New Year

DR. and MRS. HAROLD HANZEL
and Sons, **JEFFREY and MELVIN**
30 Knowles Drive, Warwick
Extend Sincere Best Wishes For A Happy New Year
To Their Relatives and Friends

Best Wishes For A
Happy and Prosperous
New Year
From
THE TVERSKY FAMILY

Mr. and Mrs. Max Greenberg
and Leon
113 Julia Street, Cranston
Dr. and Mrs.
Robert Greenberg
Cambridge, Mass.
Wish Their Relatives and
Friends A Happy New Year

Best Wishes for the New Year
**MR. and MRS.
SAM SHWARTZ**
165 Western Promenade
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**MR. and MRS.
JACK RESNICK**
31 Radcliffe Avenue
Wish All Their Relatives and
Friends A Happy and
Prosperous New Year

**MR. and MRS.
LOUIS STRASHNICK**
of 181 Tenth Street
Extend Best Wishes To
Relatives and Friends For
A Happy and Prosperous
New Year

Mr. and Mrs. Max Botvin
Mr. and Mrs. Philip Swartz
Mr. and Mrs. Burton Botvin
Mr. and Mrs. David Botvin
7 Celestia Avenue, Cranston
Extend Best Wishes To All
Their Relatives and Friends
For A Happy and Prosperous
New Year

MR. and MRS. E. LEONARD CHASET
and Children, **MARJORIE and LARRY**
52 Westford Road
Wish All Their Relatives and Friends
A Happy and Prosperous New Year

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96 EAST MANNING STREET
EXTEND BEST WISHES FOR A
HAPPY, HEALTHY and PROSPEROUS
NEW YEAR

MR. AND MRS. THOMAS ROSENFELD
and son, **JOEL LAWRENCE**
Wish their relatives and friends
a happy, healthy and prosperous
New Year

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and FAMILY
Wish All Their Relatives and Friends A Healthy,
Happy and Prosperous New Year

MRS. ISRAEL B. DICKENS
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and Children, James and Nancy
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and Prosperous New Year

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WISH ALL THEIR RELATIVES AND FRIENDS
A NEW YEAR OF PEACE, HAPPINESS
AND PROSPERITY

MAX WOODMAN
101 Hartshorn Road
Wishes His Relatives
And Friends A Happy
New Year

**MR. and MRS.
DAVID STEINGOLD**
And Family
101 Hartshorn Road
Wish Relatives and Friends
A Happy New Year

HAPPY NEW YEAR
**MR. and MRS.
GEORGE KONISKY**
and Daughter Eileen Frances
13 Payton Street

**MRS. HANNAH
PUSAR**
**MR. and MRS.
THEODORE FEINSTEIN**
and Ava and Peri
Wish All Their Friends
A Healthy and
Happy New Year

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And Daughters,
Shira, Hinda,
and Deborah Sylvia
MRS. PHILIP KELLER
114 Upton Avenue
Wish Their Relatives and
Friends A Happy and
Prosperous New Year

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And Family
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Prosperous New Year

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 BRISTOL COUNTY'S NEWEST RESTAURANT ...
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 SPECIAL PRICES ON SUNDAY FAMILY DINNERS

Women Aided Both Sides In Civil War

By STANLEY R. BRAV

Full many a daughter of Sarah, Rebekah, Rachel, and Leah, in the America of Civil War days, might well have turned to her Christian counterpart and declared:

"I am a Jew; hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is?" (Merchant of Venice, Act III, Scene I)

Jewish and Christian women were indeed "sisters under the skin." We have these strangely similar sentiments in the memoirs of three women, all deeply committed to the Southern cause and writing on or immediately after April 9, 1865:

"Our women were all heroines; everything like dress, amusement, or frivolity was abandoned, until Providence in his wisdom decided against us. To accept bravely was all that was left us . . ."

"Although I am glad, aye, very glad, to have the fearful loss of life stopped, and to feel once more again the security that peace alone can give, yet it is fearful to know that we are conquered! By superior numbers all the gallantry of our soldiers, all their suffering, avall nothing. We struggled for freedom, but found it not. Oh God, fill us with fortitude to bear this reverse!"

"Gradually we felt that all was in the hands of God, and that he had willed this in his unerring wisdom, and that we must submit ourselves to him, that in thus doing we were not humbled before our foes, but before God."

What Christian women in La Grange, Georgia, or Columbia, South Carolina, or Richmond, Virginia, might not have penned these words? Who would, on the face of things, identify them as the expressions of Eugenia Levy Phillips, Eleanor H. Cohen, and Emma Mordecai, all Jewish women from those cities?

Probably the best descriptions of Civil War women would apply, in most particulars, equally to both Jews and Christians. Insofar, however, as the Jewish women during the years 1861 to 1865 are revealed in their memoirs, in the American Jewish press of the day, and in cognate sources, the story merits telling during the centennial of our country's unforgettable fratricidal conflict.

One is hard pressed to designate a single individual as the typical American Jewess, even among the four best-known names of the period. Is she the founder of the Jewish Sunday school movement, the sedate octogenarian Rebecca Gratz? Or the erratic twentyish Adah Isaacs Menken, who, after an adolescence of writing Jewish poetry, was now thrilling theatregoers from Albany to San Francisco, and from Baltimore to Milwaukee, with daring exhibitions of her less spiritual endowments? Or is she the most articulate suffragette and Garrisonian abolitionist among the "fair daughters of Judah," Ernestine Rose, who by her early fifties was a leading platform orator, sometimes preaching "Free Thought"? Or the blind Charleston, South Carolina, poetess, Penina Moise, who in her mid-sixties spun a stirring war ditty for her younger fellow townspeople?

North and South claimed notable and devoted Jewesses, and the collective picture of Jewish womanhood during the Civil War includes as well many facets from the lives of women who are scarcely remembered by name. There was, for example, Mrs. Charles H. T. Collis, born Septima Maria Levy, of South Carolina, who was the wife of a Northern officer and published a fascinating memoir, "A Woman's War Record, 1861-1865." She may have been the only Jewess (or woman of any faith?) to spend three winters at army headquarters like Frederick, Maryland, Brandy Sta-

(Continued On Following Page)

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