



'Jabotinsky Was A Realist' Says Ghetto Survivor

"The Jews of Germany, of Poland, were naive — they didn't believe that a civilized government, a nation of scientists, doctors, composers, etc., would wipe out an entire nation. They would kill — thousands, perhaps, tens of thousands — but they did not believe until the last minute that the Germans meant to wipe them out completely."

It was in the Warsaw Ghetto that the Jews fought back at their Nazi oppressors. They knew they would not — could not — win against the superior forces of the Germans, but since they were going to die, they felt that they might as well take as many Germans as possible with them.

Among the inhabitants of the Warsaw Ghetto were followers of Jabotinsky, a militant Zionist. As Morris Zylberberg, now a teacher at the Cranston Jewish Center Hebrew School, and one of the few survivors of the Warsaw Ghetto and the German and Polish concentration camps, says, "Jabotinsky was a realist." Many of the

Jews who lived in the Warsaw Ghetto believed that there would be three ghettos which would be allowed to go on — in Cracow, Warsaw and Radom. They could not believe that the Germans were bent on the complete annihilation of the Jewish people.

Feeling that as long as they were amenable to the rule of the Germans, they would be allowed to survive, these Jews whose strength and resolution were weakened by starvation living, by torture, by fear, did not believe when they were told that the Germans were killing all Jews and that the Warsaw Ghetto would be destroyed as well as the others had been destroyed.

A quotation from the book of Dr. David Wdowinski, "And We Are Not Saved", published in 1963 on the 20th anniversary of the Warsaw Ghetto uprising, serves to underline Mr. Zylberberg's statement. Dr. Wdowinski, one of the relatively few survivors of the European gehenna, is presently a

(Continued on Page 8)

The Warsaw Ghetto Uprising By Moshe Zylberberg

There were about 330,000 Jews in Warsaw at the time of the outbreak of the War in September 1939.

In October 1940, the Germans herded this great number of Jews into a ghetto separated from the Gentile population by walls and barbed wire.

In July 1942, mass deportations were organized mainly to concentration camps and gas chambers. This was performed under cover of rumors spread by the Germans that the deportees were going to labor camps. At the end of October 1942, as a result of this mass deportation, only about 50,000 Jews remained in Warsaw. Already in January 1943, the first attempt at a revolt was made by the youth of the Warsaw ghetto, but this revolt was unsuccessful. When in the spring of 1943, rumors reached the Warsaw ghetto that the Germans were preparing to deport the remaining 50,000 Jews from Warsaw, the leaders of the Jewish Underground decided to resort to organized resistance against the Germans.

By then the people knew of the fate that awaited them, and rather than walk like sheep to the slaughter we decided to rise up against the oppressor.

On the 19th day of April 1943, on the eve of Pesach, the Jewish uprising against the mighty German army began. We fought with our meager arms at our disposal and

with a valor unparalleled in human history.

The commander of the German army, the hangman General Stroop, whose mission it was to destroy the ghetto, wrote in his diary: "not a single Jew gave himself up voluntarily. We continued systematically blowing up or blocking the sewer entrances . . ." One patrol discovered an unascertained number of corpses floating in a main sewer under the ghetto. On the 20th day of the Uprising, he wrote: "The former Jewish quarter of Warsaw is no longer in existence. There was a Jewish District in Warsaw."

In order to prevent the commemoration of our greatest catastrophe and the observance of the anniversary of the heroic struggle from coinciding with Pesach, the joyous festival of liberation, The Knesset (Parliament of the State of Israel) designated one of the days of the uprising, namely the 27th of Nisan, which falls this year on April 9 as the permanent day for the commemoration of the uprising. This day was adopted by the World Jewish Congress as a national memorial day. The response to the call of the World Jewish Congress has been increasing year by year.

The revolt in Warsaw was a fight for dignity of the whole Jewish people, truly al Kiddush ha'am v'eal Kiddush Ha'shem. The revolt should become the eternal heritage of the Jewish people as it was planned and extended in behalf of the Jewish people. Whether this is going to happen,

whether the memories of this uprising will really be engraved in our hearts forever, is a question that can only be answered by posterity.

But to make sure that it will be a positive reply, we of the present generation must not forget, but we must also teach our children in the home and in school the deeper meaning of this revolt. It is part and parcel of the spirit of the Maccabees, of the fighters of Massada, of the generations who died in the Middle ages for the sake of our faith and religion, and of our heroes in the war of independence in Israel. Justice for all they've suffered throughout generations, so that my heaven and Throne shall shake to their foundations. . ."

Chaim Nachman Bialik, our great Hebrew poet, exclaimed in anger and despair in his immortal Al Hashechitah (The Massacre), after the slaughter of our brethren in Kishinev in 1903. In Kishinev, forty-five Jews were slain and eighty-six were severely wounded. In the Warsaw Ghetto uprising, thousands fell in a desperate battle with our national banner proudly borne aloft. And in Europe, six million of our brethren were murdered, more than a million children among them. Rabbits, teachers, leaders of communities, parents and youth — let us all rally in one expression of tribute to the fighters of the Ghettos, to the six million martyrs, to the victory of our unbroken spirit!

(Morituri Europe te salutant!)

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Last Days of Passover; Services Start Tonight

Services for the concluding days of Passover, today and tomorrow, will be held in Temples and Synagogues throughout Rhode Island.

Listed below are the final services which were not carried in last week's edition of the Herald.

TEMPLE BETH EL

Passover services at Temple Beth El will be held tonight at 8:15 P.M. Rabbi William G. Braude will deliver a sermon on "Sacrifice."

Saturday services will be at 10 and 11 A.M., and at 5:45 P.M.

CONGREGATION SHAARE ZEDEK

Evening services at Congregation Shaare Zedek will be held tonight at 6 P.M.

Rabbi Hershel Solnica will address the Congregation before Saturday morning Yizkor Services at 10 A.M. A dedication in memory of William Bloom will be held during the Yizkor.

CRANSTON JEWISH CENTER

Passover services at the Cranston Jewish Center will conclude tonight at 8:15 P.M. This will be a special holiday family service and Passover refreshments will be served at the Oneg Shabbat.

Tonight's services will be conducted by Rabbi Saul Leeman.

TEMPLE BETH DAVID

Final Passover services will be held tonight and tomorrow morning at Temple Beth David. Tonight's services will be at 6 P.M., under the direction of Cantor Charles Ross.

Services tomorrow will be at 9 A.M., with Yizkor Services at 10 A.M.

(Continued on Page 8)

Goldberg Says Soviets Try To Suppress Seder Service

WASHINGTON, D. C. — The Soviet Union is making it difficult for Jews to get matzot "because matzot are an inseparable part of the Seder service" that tells a story of freedom which Soviet Russia wants to suppress, Supreme Court Justice Arthur J. Goldberg said last week.

Speaking at a model Seder sponsored by the B'nai B'rith Hillel Foundation at American University, Justice Goldberg said, "It is absolutely inconsistent with a non-democratic regime for the story of Passover to be freely told . . . and for the symbols of Passover to be displayed . . . they are symbols of the struggle for freedom." They tell a story that "a country which does not believe in democracy, in humanity, in freedom and in liberty cannot permit to be told."

Three hundred students and faculty members attended the event at the Washington Hebrew Congregation.

The model Seder was conducted by student members of the Hillel unit.

Justice Goldberg spoke of the incident of exodus of Egypt as "the first general strike in history, a great labor dispute." Moses, said Justice Goldberg, who "might have been the president of the union," led "the first great revolution against the institution of human slavery which had more universal significance than a labor dispute." "The story of Moses, a story of the rebellion against slavery, was the story which led Jewish tradition and which is leading the tradition of the world today."

"There is no reconciling oneself with the institution of slavery. Today one of the most important phrases in the Haggadah is, 'Remember that you were once slaves in the land of Egypt'

Justice Goldberg concluded his remarks by saying "Passover has great historical and universal significance but basically it will be and always remain a Jewish holiday, a holiday for Jews to recall their proud ancient and contemporary tradition."

To Launch Bond Campaign At Dinner On April 15

The Men's Division of the Rhode Island Committee, State of Israel Bonds, will launch its state-wide 1964 campaign for \$300,000 at a dinner to be held Wednesday, April 15, at 6:30 o'clock in the Garden Room of the Sheraton-Biltmore Hotel, it was announced by Joseph Thaler, general chairman.

Emil Cohen, humorist and

raconteur, will entertain. A cocktail reception will be held at 6 P.M. prior to the dinner.

The event, which will be for men only, will kick off the Men's Division activities in the Rhode Island drive.

The dinner will also inaugurate the new Third Development Israel Bond Issue for \$400,000,000 to be sold in the next five years.

In addition to Mr. Thaler, campaign leaders include Dr. Ite Berger, honorary chairman; and Rabbi Eli A. Bohnen, Stanley Grossman, Marvin S. Holland, Judge Frank Licht and Robert A. Riesman, associate chairmen.

Men's Division committee chairmen include Adjt. Gen. Leonard Holland and Paul Leviten, chairman and co-chairman, re-



spectively, redemption committee; Alter Boyman, chairman, organization purchases; and Edwin S. Soforenko, chairman, insurance company purchases.

Community chairmen are Paul Bernon, Woonsocket; Harry A. Schwartz, Pawtucket; Samuel Z. Bazarsky, Newport; and Harold Ratush and Albert L. Bensusan, Cranston-Warwick.

DEFENDS PARTY

JOHANNESBURG — J. S. Labuschagne, a member of Parliament of the governing Nationalist party declared in Par-

liament last week that the party was not anti-Semitic and that if efforts were made to spread anti-Semitism in South Africa, they should be "knocked on the head as one kills a snake."

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Committee To Finalize Program Plans For Annual Community Center Meeting

Murry Halpert, Jewish Community Center president, this week announced the appointment of committee members for the Center's 39th Annual Meeting. The committee includes Harold Baron, chairman; Mrs. Irving Fain, co-chairman; Dr. Joslin Berry, Mrs. Ben Luftman and Lawrence Hopfenberg.

The committee is now working on final arrangements for the meeting program, scheduled for next month. The program will include the election of new officers and members to the board of directors, reports by the executive director and president, and special guests.

ATTENDS MEETING

Mrs. Joseph A. Pulver represented Temple Beth El at a meeting held in Newton, Mass., last week to formulate plans for the Biennial Convention of the Union of American Hebrew Congregations.

She was appointed chairman of the creative arts committee and will be in charge of programming.

SEN. DOUGLAS SPEAKS

The Brotherhood of Temple Beth El will present Illinois Senator Paul H. Douglas as the guest speaker at its meeting on Sunday, April 12, at 8:30 P.M. in the Sanctuary. Sen. Douglas will talk on "Truth in Lending."

All members of the congregation and their friends are invited to attend the meeting.

At a recent meeting of the Center board of directors, a nominating committee was elected. Elected were chairman Maurice Share, Peter Bardach, Dr. Berry, Charles J. Fox and David Meyers from the board, and Bertram Bernhardt, Mrs. Max Leach and Sidney Meyer from the membership-at-large.

The nominating committee will present a slate of officers and 13 members for election to the board of directors. The slate of proposed officers will be announced to the membership on or before April 15.

FAVORS JOINT FORCES

JERUSALEM — Religious Affairs Minister Zorach Warhaftig declared last week that the National Religious Party favors the inclusion of all creative forces in the Government — the Liberals and Herut as well as Mapam.

ENGAGED — Mr. and Mrs. A. Arnold Rodman of 1620 Broad Street, Edgewood, announce the engagement of their daughter, Sandra Elaine, to Richard Z. Karp, son of Mr. and Mrs. Irving Karp of 11 Belcher Avenue, Brockton, Mass.

Miss Rodman is a graduate of Cranston High School, East Harcom Junior College in Bryn Mawr, Pa., and the University of Rhode Island.

Mr. Karp was graduated from Brockton High School and the University of Massachusetts where he was a member of Tau Epsilon Phi fraternity.

August 23 has been set as the wedding date.

ORGANIZATION NEWS

SCHOLARSHIP FUND

Friends of the Providence Hebrew Day School will meet on Sunday at the school to discuss the scholarship fund. Scholarships are granted to deserving students so that no qualified child may be deprived of the advantages offered by the school.

The main objective of the Friends of the Hebrew Day School is to help the school financially by contributions to the scholarship fund.

The committee of the Friends includes Arthur Kaplan, Max Alperin, Judge Frank Licht, Benjamin Brier, Samuel Rosen, Alexander Rumpler and Mr. and Mrs. Archibald Silverman.

BASEBALL PROGRAM

Pre-season baseball instruction at the Jewish Community Center for boys 10 to 12 years old will continue on Monday and Thursday afternoons from 4 to 5:30 P.M. Junior High boys will continue to report for practice on Tuesday and Wednesday, from 3 to 5 P.M., until the start of league play in early May.

Special Sunday afternoon clinics will be held for the Junior High and Midget groups on April 5, 12 and 19 — the Junior Highers will meet from 1 to 3 P.M., and the Midgets will meet from 2 to 4 P.M. Attendance at two of the three Sunday clinics is required before team assignments can be made.

The PeeWee group, for boys eight and nine years old, will meet for the first time May 4, at the conclusion of the Center's elementary sports program.

NEW MASSEUR

Ed Jamiel has been named new masseur of the Men's Health Club which will re-open on Sunday at 9:30 A.M. at the Jewish Community Center.

TROPHY WINNERS

Narragansett AZA won the first place trophy in the annual Skit Nite held by the Youth Council of the Jewish Community Center last week. The winners presented an original entry, "The Rest Home," written and directed by Sonny Rodkin.

Second place honors were taken by Dodeem BBG with a fairytale take-off, "Snow Flake and the Seven Inches."

An imitation of the Beatles by four Sigma Gamma Fraternity musicians — Shelly Mossberg, Sandy Fink, Bruce Weitzner and Ken Richman — highlighted the evening. More than 150 teenagers participated in the program.

Obituaries

BENJAMIN HYMAN

Funeral services for Benjamin Hyman, 84, of Miami Beach, Fla., who died on March 25, were held on March 27 at the Max Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The husband of the late Fannie (Sugarman) Hyman, he was born in Russia on March 5, 1880, a son of the late Solomon and Jennie Hyman. A retired real estate man, he had lived in Providence for more than 50 years before moving to Florida in 1946.

He was one of the founders of Temple Emanu-El and the Jewish Home for the Aged, serving on the board of directors of the latter, and was a member of the Touro Fraternal Association.

Mr. Hyman is survived by two sons, William Hyman of Providence and Carl Hyman of Pawtucket; a daughter, Mrs. Nathan Rubin of Yonkers, N.Y.; a sister, Mrs. S. H. Tobin of Miami Beach; five grandchildren, and three great-grandchildren.

MRS. MAX GOLDWORM

Funeral services for Mrs. Jennie (Sucolsky) Gordon Goldworm of 728 Broad Street, who died on March 26 after a long illness, were held the following day at the Max Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

Born in Russia on July 7, 1881, a daughter of the late David and Marsha Sucolsky, she had been a Providence resident for 50 years. She was the widow of Max Goldworm.

Mrs. Goldworm is survived by one son, Dr. Philip Gordon of Providence; one daughter, Mrs. Harry Davis of Providence; two brothers, Arthur and Julius Davis of London, England; one sister, Mrs. Lillie Ballou of London; three grandchildren, and three great-grandchildren.

GUSTAV DREYFUSS

Funeral services for Gustav Dreyfuss, 72, of 76 Weetmoe Drive, Warwick, who died on Monday after a year's illness, were held on Wednesday at the Cranston Jewish Center. Burial was in Mount Carmel Cemetery, Brooklyn, N.Y.

Mr. Dreyfuss was the founder of the North American Shoe Co. of Providence. He lived in the Greater Providence area for 50 years before moving to Warwick two years ago.

The husband of the late Clara (Brull) Dreyfuss, he was born in

CHARLES G. GREENSTEIN

Funeral services for Charles G. Greenstein, 57, of 57 Chatham Road, Cranston, who died on Sunday in a Boston hospital after a short illness, were held on Wednesday at Temple Beth Israel. Burial was in Sharon Memorial Park in Sharon, Mass.

Mr. Greenstein, a Providence businessman and a leader in the Jewish community, was the husband of Olga (Kornfeld) Greenstein. He was born in Providence on July 4, 1906, a son of the late Morris and Goldie (Markovitz) Greenstein.

He was the founder and proprietor of the Alpine Roofing Co. and a member of the New England Roofers and Siders Association. For many years Mr. Greenstein was an active member of Temple Beth Israel, serving on the board of directors, and was immediate past president of the Temple. In 1962 he received a certificate of merit from the Jewish Theological Seminary of America for his outstanding service.

Surviving are a son, Dr. Jack B. Dreyfuss of Warwick; five sisters, Mrs. Raline Elsemann of New York City, Mrs. Theresa Cohen and Mrs. Mimi Antmann, both of Israel, Mrs. Bertha Plaut of Frankfurt, Germany, and Mrs. Henrietta Lowenstein of Toulouse, France; and two grandsons.

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Mr. Greenstein, a Providence businessman and a leader in the Jewish community, was the husband of Olga (Kornfeld) Greenstein. He was born in Providence on July 4, 1906, a son of the late Morris and Goldie (Markovitz) Greenstein.

He was the founder and proprietor of the Alpine Roofing Co. and a member of the New England Roofers and Siders Association.

For many years Mr. Greenstein was an active member of Temple Beth Israel, serving on the board of directors, and was immediate past president of the Temple. In 1962 he received a certificate of merit from the Jewish Theological Seminary of America for his outstanding service.

He was a member of B'nai B'rith and the Jewish Home for the Aged.

Besides his wife, he is survived by two sons, Rabbi Howard R. Greenstein of Temple Sinai, Springfield, Mass., and Dr. Jason Greenstein of Boston; two brothers, Myer Greenstein of Providence, and Jack Greenstein of Jersey City, N.J.; two sisters, Mrs. Rose Singer and Mrs. Pauline Mencofo, both of Providence, and two grandchildren.

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In Hollywood . . .

By Barney Glazer

Hollywood, Calif. — What price Yiddishkeit? Oscar Ostroff, producer of Yiddish plays at the Los Angeles Civic Playhouse, thinks it's somewhere between the matinee ticket cost of \$1.50 and the Saturday night \$4.00 seat.

Ostroff formerly produced Yiddish plays at the Douglas Park Theater, Chicago. He hired the greatest — Paul Muni (Muni Weisenfreund), Herman Yablokoff, Menasha Skulnik, Jackie Hilliard, comedienne Fraydele Oysher, Leon Liebgold, Lilly Liana, comedian Michael Rosenberg, Seymour Rexide, Miriam Kressyn, Jacob Jacobs, Molly Picon.

He also reminisced nostalgically about the late stars of the Yiddish theater: his wife Rose Wallerstein, Jacob Gordin, Aaron Lebedef, Sigmund Mogulesko, Jennie Goldstein, Nellie Casman, Madam Keni Liptzin, Morris Moskowitz, Maurice Schwartz, Ludwig Satz, Leon Blank, Bertha Kalish, David Kessler, Boris Thomashewsky, Josef Buloff, Jacob P. Adler, Stella Adler, Rudolph and Joseph Schildkraut, Regina Prager, Kalman Yuvelier, Abraham Goldfaden, Jacob Ben Ami, Samuel Goldenberg.

Times have changed little for the elders, said Ostroff. They used to save pennies to attend budget-priced matinees. They still do. Highest-priced seats on Saturday night are usually grabbed up by the modern offspring.

Old folks look upon the new generation of Yiddish performers as upstarts. They reserve the right to criticize and compare them with the greats of yesterday. At the same time, the senior citizens cling to their traditional right to complain about everything. The theater is too hot, the theater is too cold, don't sit me behind a post, I don't see any posts, what happened to them, the seats aren't spaced right, my seat feels like an egg box, the piano player plays too loud, I can't hear the actors, why are the actors shouting.

But when the final curtain falls, they still do what they used to do. They stand and applaud, refusing to desist until the star makes a curtain speech. They expect it and get it.

Herman Yablokoff and a retinue of accomplished players just closed a successful run at the Civic Playhouse in "Paprossen" and "My Son and I." Fraydele Oysher, the late Moyshe Oysher's sister, stars April 8 in "A Chazendel Auf Shabes."

"Three generations attend today's plays," said Ostroff. "The Cadillacs and Continentals roll up regularly with grandpa, grandpa, the daughter and son, and the grandchildren. Obviously, the younger folks are reluctant to attend. It is their first association with a culture that has enriched the lives of so many.

"When they watch the show, they also can't help watching grandpa and grandpa. The elders' expressions are so rewarding, the youngsters suddenly discover the pungency and ta'am of Yiddish. They recognize and appreciate the essence of Judaism represented by this warm and vivid language."

Ostroff said that the youngsters who don't understand Yiddish find no difficulty with the beautiful melodies. They adopt "Tzu Mir Hutgekoomen a Cuzzina" as quickly as they do anything mutilated by The Beatles. They recognize tragedy with universal understanding. They have a Jewish heart. Tragedy touches them deeply.

But comedy presents a difficulty. They are bewildered when funny lines regale the older and responsive audience. Immediately, they ask, "What did he say?" Patiently, grandparents explain.

A Jewish play in Los Angeles can't be booked longer than six weeks. As George Ross, treasurer and house manager at the Civic Playhouse, explained, "That's how long it takes us to run out of Jewish patrons."

In 1950, the late Maurice Schwartz directed and starred in

the famous Sholem Aleichem play, "Hard to Be a Jew" at the Civic. He used English dialogue, explaining, "There aren't Jews here or anywhere to support an appreciable run using Yiddish dialogue." Even today, after thousands of Jews have immigrated here from other parts of the world, there still aren't enough to support a Yiddish play longer than a few weeks.

In New York, a Yiddish attraction can run 12 weeks but only because of its support by long established organizations that were raised on the benefit of the Yiddish theater.

Said Ostroff, "A Yiddish play offers its audience a particular feeling. Everyone comes away feeling they have enjoyed a good seder — having partaken of a full repast with many delicacies."

He added, "The golden age of the Yiddish theater currently faces a grass-roots revival. As one of its supporters, Los Angeles audiences are breathing life into the Yiddish language and theater that are so filled with laughter and tears and the very soul of the Jewish people."



ENGAGED — Dr. and Mrs. David J. Cohen of 327 Elm Grove Avenue announce the engagement of their daughter, Susan Lee Cohen, to Elton B. Klibanoff of 195 Waterman Street, the son of Dr. and Mrs. Harold F. Klibanoff of 48 Cole Avenue.

Miss Cohen is a graduate of Hope High School and is attending Boston University.

Mr. Klibanoff will graduate from Brown University in June and plans to enter Harvard University Law School in September.

A June 7 wedding has been planned.

Excellent opportunities are in the Herald's Classified ads.

Bridge

by Revoké

The following is a simple hand but a good illustration of superior card-play. It confirms my theory that one should only take finesses which are absolutely essential.

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

Bidding: All vulnerable; North, dealer.

North	East	South	West
1D	1H	1S	2H
4S	Pass	Pass	Pass

A heart was led and South took the first trick with the ace in dummy. He then played the king of trumps, which East won with the ace. East then cashed the king

of hearts and returned a trump. Declarer won this trick in his own hand and he now had to decide whether or not to finesse the diamonds or the clubs for his 10 tricks.

One can see from the way the cards are placed that if he had chosen either finesse, he would have gone down. But in fact, he discovered a safer way of playing the hand — one that gave him the maximum chance of making 10 tricks. He played the ace of diamonds, returned to his own hand with a trump, and played another diamond. If the diamonds had been divided, he could have discarded a club on the winning diamond in dummy. If the king of diamonds had been bare in either hand, he would also have made his contract. If, as in this case, East held the king and one, this was the safest way to avoid losing a club trick. If East had held K, 10, x, x of diamonds, declarer could still have fallen back on the club finesse.

ORGANIZATION NEWS

YOUNG MARRIEDS

The Jewish Community Center's newest group, The Young Marrieds, will hold a get-together Sunday at 8 P.M. to finalize plans for its initial program meeting on April 19.

Members and non-members are invited to attend Sunday's session. Information may be obtained by calling Mal Goldenberg at the East Side Building, UN 1-2674.

ADULT SOFTBALL

All adult men, including boys 16 years old and above, will begin play in the Jewish Community Center Adult Softball League next month. Sunday morning workouts are held at the Sessions Street Field from 9 A.M. to noon.

Advance registration is not required for the adult circuit.

JWB CONVENTION

The Jewish Community Center will be represented at the 1964 Biennial Convention of the National Jewish Welfare Board (JWB) at the Statler Hilton Hotel in Boston, Mass., on April 15 to 19.

Among the local delegates will be Murry Halpert, president of the JCC, and Dr. Bernard Carp, executive director, and other officers and committee chairmen of the Center.

Speakers at the convention will include Dr. Abram L. Sachar, president of Brandeis University; Lewis H. Weinstein, president of

the National Community Relations Advisory Council; Edwin Wolf II, president of the National Foundation for Jewish Culture; Betram H. Gold, executive director of the Jewish Centers Assoc. of Los Angeles; Rabbi Israel Miller, chairman of the JWB Commission on Jewish Chaplaincy; Solomon Litt, JWB president, and Sanford Scelender, JWB executive vice president.

Mrs. Mary Bunting, president of Radcliffe College, will address a conference of Center women's groups at noon Wednesday, April 15, prior to the official opening of the JWB Convention.

SISTERHOOD MEETING

A meeting of the Sisterhood of Congregation Mishkon Tfiloh will be held Wednesday at 8:15 P.M. in the social hall. A nominating committee will be appointed to choose a new slate of officers for the ensuing year.

Rabbi Emanuel Lazar will be the guest of the Sisterhood at the meeting. A collation will follow.

PASSOVER DANCE

The "21-35 Club" of Temple B'nai Moshe will sponsor a Passover Dance on Sunday, from 8 P.M. to midnight, at the Temple, 1845 Commonwealth Avenue, Brighton, Mass., near Cleveland Circle.

Music will be provided by the Nick Mascetta Orchestra. Free parking will be available and refreshments will be served.

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FRIDAY, APRIL 3, 1964



YOUR MONEY'S WORTH

by Sylvia Porter

The 1964 Tax Law
 Breaks on Gains, Losses, Trips

You'll find significant new money-saving clauses in the 1964 tax law if you're an older person selling your house at a profit or an investor taking a financial loss or an individual going on a combined business-pleasure trip.

(1) Many individuals 65 or over sell their homes at a profit in order to move into apartments, rental housing or smaller homes. Until this year they had to pay a tax on the profit from the sale of their houses, since they did not replace their old home with another house costing at least as much as the sales price of their old one.

But under the new law the profit from a house sold after 1963 by a person 65 or over for a price of \$20,000 or less is exempt from tax — and if the price is higher than \$20,000, a portion of the profit is tax-exempt.

Here is how this works. Say you're a 68-year-old homeowner and you sell your 25-year-old residence this year for \$18,000. The house cost you \$5,000. You won't pay any tax at all on the \$13,000 profit, even though you don't buy another home.

Or say you sell your house for \$40,000 and make a \$10,000 profit. Since your sales price is over \$20,000, you are exempt on only \$20,000 of the \$40,000 price — or one-half the gain. This comes out to one-half of \$10,000, or \$5,000 which is free from tax under the new law.

(2) Many stock market investors and others often take substantial capital losses. Until now the rule has been that you, as an individual, could deduct your capital loss only from capital gain and could deduct any excess over capital gain from ordinary income up to \$1,000. You could do this in the year of the loss and the next five years.

As an illustration, say you took a \$10,000 capital loss in 1963 and had no capital gains last year, and say you have no gains in the next five years. Under the old law you could have deducted \$1,000 of your 1963 \$10,000 capital loss from 1963's ordinary income and another \$1,000 a year from 1964 through 1968. Your total deduction over six years would have been \$6,000 and that would have marked the end of your carry-over. For tax purposes, you would have wasted the remaining \$4,000 of your 1963 loss.

Under the 1964 law, though, your capital loss carry-over is now unlimited — instead of being limited to five years.

Thus, in the above illustration, you, as a non-corporate taxpayer, could continue using your \$4,000 loss after 1968. You could use it either against capital gains or against up to \$1,000 a year of ordinary income.

(3) Many business executives and self-employed persons who take combined business-pleasure trips have bitterly resented the 1962 tax law's expense account clamp-down — which barred a businessman from deducting his full travel expenses on a business trip which he also combined with a personal vacation. The 1962 law said that if such a trip lasted more than a week and the time attributable to pleasure activities was 25 per cent or more of the total time away from home, a portion of the travel expenses became non-deductible. But the law was no sooner on the books than the Treasury issued regulations which repealed it for a large percentage of travelers. The only ones left who could possibly be hit by the law were self-employed persons and employees who were managing executives or related to employers.

In passing the 1964 law Congress decided that the 1962 provision should be repealed retroactively for travel in the United States, although it will still apply to foreign travel.

So if you're an executive or self-employed person who combines business and pleasure on a primarily business trip in the U.S., you can continue to deduct your entire travel costs to and from the business destination as before — and you can forget about any partial disallowance of your claim.

Some Tax Breaks We're Losing

The 1964 tax law is not all rate cuts and new tax breaks, as emphasized at the start of this series — and here are some of the advantages being taken away from us.

The amount of state, local and foreign taxes which you'll be able to deduct when you prepare your 1964 return has been reduced.

Here is a list of the taxes which you can deduct on the 1963 return you're filing before Apr. 15 but which you will not be able to deduct after 1963's return:

State or local cigarette taxes; state or local alcoholic beverage taxes; motor vehicle license plates; driver's license fees; admission taxes; occupancy taxes; transfer taxes.

You still will be able to take itemized personal deductions for sales taxes, real estate property taxes, gasoline taxes, state and local income taxes and personal property taxes. But after 1963's return, no deduction will be permitted for foreign sales of foreign personal property taxes.

Note, though, that while you can't claim the above list of taxes as personal deductions after 1963, the taxes are still deductible if you pay them in connection with your business operation or the production of income. And Congress' final decision on cutting these tax deductions is mild in comparison with the drastic restrictions asked in the bill originally submitted by the administration.

The value of the sick pay exemption — which in the past has helped millions of employees — also has been decreased by the 1964 law.

Up to this year an employee whose pay was continued by his employer while he was absent from work because of sickness or accident

(Continued on Page 12)

FROM FRIDAY TO FRIDAY The Greatest Influence In Our Life



By Beryl Segal

The theme of the day is intermarriages.

Wherever you go, whoever you hear speaking, whatever magazine you pick up nowadays, you are apt to come upon the topic of intermarriage.

Some estimates of mixed marriages run as high as 17 percent; others are in the vicinity of six or seven percent. It depends on where the study is made. The State in the union makes a big difference.

Now, this variation from State to State, from locality to locality, gives a clue to the problem. A boy and a girl at the age when love awakens will look for somebody to love. He or she, in that case, will not stop to investigate the religion of the object of their affection. They will fall in love and marry just as sure as the sun rises. In a city where the Jewish population is considerable, and where young people meet freely, the choice within their own group is likely to be greater than in a community where the Jewish population is small. The number of intermarriages is proportionate to the size of the community.

It is, therefore, annoying to hear people talk of all kinds of preventative measures.

One such measure, we heard recently, is Jewish Education. Another is membership in Community Centers.

"Give your child a Jewish education and keep him from intermarriage," the experts say.

"Send your youngsters to the Center and they will be safe there," they argue.

Nothing is more ridiculous than this statement. And nothing is further from the truth than such claims.

What of the thousands of boys and girls who have never been in a Jewish school, do they necessarily marry someone of a different faith? And why do boys and girls you and I know, who have had a Jewish education, marry boys and girls of another faith?

The truth of the matter is that we offer Jewish children a Jewish education because as Jews they ought to know the language of the Jews, the history of the Jews, the literature of the Jews, and the religion of the Jews. But we teach these disciplines not as preventative measures, but as self-evident things. Jewish children ought to know all this about their people. No teacher in his right mind will say that as a result of his teachings the youngsters, when they grow up, will never think of intermarriage.

I noticed a greater concern among the lay leaders on the sub-

ject of intermarriages than among the Rabbis. A Rabbi writing on the subject warns, deploring, tells of his experiences, and washes his hands of the whole thing. He may refuse to marry, or he may not refuse. But he has no remedy in his bag. While the lay leaders in Education or in Centers always cry hysterically:

"Do as we tell you and we guarantee you perfect marriages . . . Send your child to us and your child will never look at anybody else but his own . . ."

Come to think of it, intermarriages are not always so bad. There is a brighter side to mixed marriages. Alter Boyman is fond of telling this story. Rabbi James Heller, as is well known, talks about Israel. At the banquet he turned to the lady at his right and asked her:

"How do you manage to do so well in a small Jewish community like yours?"

To which the lady replied in a lovely southern accent:

"All we need is a couple more Shiksas like myself."

The Shiksas, the Christian women turned Jewish by marriage, are doing very well in the Jewish community.

Of greater concern is the report of the National Opinion Research Center of the University

of Chicago. The report is on a survey of 135 colleges and the religious convictions of the students.

Jewish students, according to that survey, fully 60 percent of them, six out of every ten students, have confessed that they are indifferent to their faith. They are not ready to exchange the Jewish religion for another, but neither do they feel the influence of this faith in their life, in their work, and in their relations to others. They are, for all practical purposes ready for intermarriage. They certainly will have no qualms about marrying somebody of another faith.

What to do about intermarriage?

In all my reading on the subject, I have not come across a single remedy from a single responsible person writing on the problem. Jewish education, certainly not the education of the Sunday school that most Jewish youngsters get, can help stem the tide. Nor the Community Center, certainly not the Center of Basketball and Pottery, can prevent a Jewish boy or girl from intermarrying. The one thing that stands out as a deterrent to mixed marriages is the home. A home filled with warmth, with traditions, with meaning. A home to which the boy or the girl looks back with reverence, with longing. A home that is a refuge from, and a wall against, the storms of life. Such a home is capable of influencing the important decision that must come to every boy and girl.

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



The Lyons Den

by Leonard Lyons

THERE WAS ONCE THIS IRISHMAN . . .

"Sure I talk when the others are silent," Brendan Behan said, on his very first day in America. "After all, nature abhors a vacuum." He loved the conversations in N.Y.: "London talks about people and who they are; Dublin talks about people and what they were, New York talks about people and what they are doing . . ."

I introduced him to New York, where his uninhibited warmth and original humor made him popular everywhere. He wrote me: "New York is my Lourdes, where I go for spiritual refreshment." To him this became the greatest of all cities. And he defined a city simply as "a place where you're least likely to be bitten by a wild goat."

At the YMHA Poetry Center here he said: "The Hebrews and the Gaels have much in common. Both are exotic enough to be interesting and not foreign enough

to be alarming." And he said of N.Y. theater audiences: "Ninety-seven Saint days a year wouldn't affect the theater, but two Yom Kippurs would ruin it."

He saw Paddy Chayefsky's "The Tenth Man" at a Hadassah benefit, and said he couldn't get an objective reaction to the play: "It was like seeing 'National Velvet' with an audience of jockeys." Behan discussed Israel's manpower shortage on the farms: "In Ireland we try to turn bog-men into scientists; in Israel it's the reverse."

At the Algonquin one night I introduced him to Groucho Marx, who asked if he understood "Finnegans Wake." Behan began singing the song from which James Joyce had taken the book title. When he sang Irish songs he'd attribute the censorable lines to Yeats.

He sang those Irish songs proudly, and he was ever proud of his work for the Irish Republican Army. Behan said about an Irish writer here who criticized him, and whose byline included "L.L.B." and "J.D.": "I notice there was no IRA . . . His 'Who's Who' listing states, 'Military Service, IRA 1937-.'"

The editors asked about the hyphen after 1937: "When does it end?" Behan replied: "Does a leopard change its spots?"

He was rolled in N.Y. last year and lost his Irish passport, good for 15 years. The Irish Consulate issued a new passport, waiving the need for his affidavit of Irish citizenship. For he was Brendan Behan, whose granduncle was the coachman in James Joyce's "Ulysses" and whose uncle wrote Ireland's national anthem. All members of the family became entitled to remain seated when the Irish national anthem is played. "This," said Brendan, "is a bit of advantage if you're a drinkin' man."

None could stop his drinking. Sean O'Casey phoned him: "Don't drink. You've got a lot to do besides drinking." When he came to the office of N.Y. publisher, Bernard Geis, he told the staff: "Stop work, everybody!" He sang Irish songs to them, recited poetry, and en-

(Continued on Page 13)

Max Sugarman Funeral Home COMMUNITY CALENDAR

- Sunday, April 5, 1964
 - 8:00 p.m.—Temple Sinai Congregational Meeting
 - 8:00 p.m.—Friends of the Prov. Hebrew Day School Meeting
- Monday, April 6, 1964
 - 10:00 a.m.—Bureau of Jewish Education Modern Hebrew Literature Course
 - 1:00 p.m.—Sisterhood Temple Beth El Regular Meeting
 - 6:30 p.m.—Sisterhood Temple Beth Israel Donor Dinner
 - 8:00 p.m.—Temple Beth El Board Meeting
 - 8:00 p.m.—Sisterhood Temple Emanu-El Board Meeting
 - 8:00 p.m.—Sisterhood Temple Sinai Board Meeting
 - 8:00 p.m.—Deborah Dayan Club—Pioneer Women Board Meeting
 - 8:00 p.m.—Lad. Aux. Gerald M. Clamon #369 JWVA Board Meeting
 - 8:00 p.m.—Lad. Aid & Sisterhood—Ohave Shalom Board Meeting
 - 8:15 p.m.—Sisterhood Cong. Shaare Zedek Regular Meeting
- Tuesday, April 7, 1964
 - 1:00 p.m.—Lad. Hebrew Union Aid Ass'n. Regular Meeting
 - 1:00 p.m.—Prov. Chapter Mizrahi Women Regular Meeting
 - 8:00 p.m.—Roger Williams Chapter B'nai B'rith Women Board Meeting
 - 8:00 p.m.—Jewish Community Center Century Club Meeting
- Wednesday, April 8, 1964
 - 9:30 a.m.—Bureau of Jewish Education Hebrew Ulp'an Course
 - 1:00 p.m.—Sisterhood Temple Emanu-El Garden Club
 - 8:00 p.m.—Israel Bonds Special Sales Meeting
 - 8:00 p.m.—Jewish Community Center Board Meeting
 - 8:00 p.m.—Touro Fraternal Ass'n. Regular Meeting
 - 8:00 p.m.—Sisterhood Cong. Sons of Abraham Board Meeting
 - 8:00 p.m.—Sisterhood Temple Beth Shalom Board Meeting
 - 8:00 p.m.—Pawt.—Central Falls Hadassah Board Meeting
- Thursday, April 9, 1964
 - 1:30 p.m.—Pioneer Women of Providence Board Meeting
 - 8:00 p.m.—Sisterhood Temple Beth Am Board Meeting
 - 8:00 p.m.—Bureau of Jewish Education Jewish History Course
- Friday, April 10, 1964
 - 12:30 p.m.—Prov. Sec. Nat'l Council of Jewish Women Board Meeting
 - 1:00 p.m.—United Order of True Sisters, Inc. Board Meeting

Member Of Human Rights Commission Requests U.N. To Oppose Anti-Semitism

UNITED NATIONS, N. Y., — A United States delegate denounced anti-Semitism and deplored the denial of religious and cultural rights to the Jewish community in "some states."

Marletta P. Tree raised the issue in the Commission on Human Rights, in a speech that appeared clearly directed at the Soviet Union. She followed the practice of not identifying the states in question. She asked that United Nations go on record as opposing the "violent and hateful disease of anti-Semitism."

Mrs. Tree asked the Commission to include a provision condemning anti-Semitism in a convention on racial discrimination. Her proposal was supported by Michael S. Comay of Israel, who also criticized the policy of depriving Jews of basic rights — but without mentioning the Soviet Union.

Mr. Comay conceded that there have been a few recent gestures toward Soviet Jews. He referred to Moscow's permission for them to get matzo from abroad for celebration of Passover. However, he insisted that the plight of Jews remained unsatisfactory and had acquired "a new and alarming dimension" in the last two years.

The Israeli delegate made no reference to Soviet charges that Israeli diplomats in Moscow had used the Central Synagogue to distribute Zionist literature.

The United States proposed to add a brief article to the convention that would have governments "condemn anti-Semitism and take action as appropriate for its speedy eradication in the territories subject to their jurisdiction."

Platon D. Morozov, the Soviet delegate, apparently ignoring the veiled attacks on Moscow's treatment of Jews, said the United States idea of condemning anti-Semitism was all right but should be expanded to include Nazism, neo-Nazism and other racist practices. Both the United States delegate and Mr. Comay said they favored separating these ideas rather than linking them.

Mrs. Tree told the Commission that anti-Semitism was a danger in the past and is a danger today. "Let us strike frankly and speak plainly of anti-Semitism," she said.

Although her criticisms were directed at the Soviet Union, some were interpreted by observers as applying also to Poland. She noted that some states provided German-language schools but prohibited Hebrew schools.

Mr. Comay told the Commission that there existed in a

Observers Forecast Lengthy Protest

BRUSSELS — After two years of pulling and tugging, ministers of the European Common market put together last week a trade pact for Israel. The European states — West Germany, France, Italy, the Netherlands, Belgium and Luxembourg — agreed to offer Israel tariff exemptions on a number of finished goods.

Some observers here said tonight the Common Market proposals could be expected to touch off a string of protests from the Arab-bloc nations, bitter enemies of Israel.

Under the proposed pact, a dozen or so of Israel's exports to the Common Market will be exempt from the Community's common external tariff of 20 percent.

The exemptions will include tires and tubes, gloves, nylon stockings, ladies' hats, bathing suits, raincoats and other clothes made of synthetics, and several products made from aluminum.

WITNESSES SOUGHT

NEW YORK — The fate of the Jewish slave laborers in a Polish camp run by the nazis during World War II is now under investigation, and a search for surviving witnesses has been initiated.

"certain large Jewish community," a deliberate policy of stifling the practice of Judaism and of severing the community from its historical and cultural roots.

"It is true that other faiths also have their difficulties," he said, "but none are as harshly treated."

Among a few recent relaxations, he mentioned the publication of an anthology of modern Israeli poetry and a Hebrew dictionary. He added the hope that these concessions were signs of a more liberal policy.

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RABBIS ORGANIZE
TEL AVIV — A new group of Conservative and Liberal rabbis in Israel announced the establishment of the Organization of Rabbis for Advanced Judaism in Israel

GOOD SHOWING
WASHINGTON — Some fifty percent of the forty finalists in the Westinghouse Science Talent Search were Jewish high school youths.

SCHOOL ATTACKED
SAO PAULO — A Hebrew school for girls and an industrial plant owned by a Jew were targets last week of anti-Semitic hoodlums in this city.

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DR. LANDSBERGER CINCINNATI — Dr. Hans Landsberger, a faculty member of the Hebrew Union College-Jewish Institute of Religion, died here

March 17. He was a professor of fine arts at the University of Breslau for 20 years until his ouster by the nazis. He came to the United States in 1939.

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MARRIAGE ANNOUNCED — The marriage of Miss Hilary Ross, daughter of Lt. Col. and Mrs. Aaron P. Ross of 102 Blackstone Boulevard, to Stephen D. Salk, son of Mr. and Mrs. Gabriel Salk of 1A Buswell Street, Boston, Mass., on March 12, has been announced.

The couple will make their home in Boston.

Workmen's Circle Annual Program Set

A portion of the annual concert and meeting of the Providence area branches of the Workmen's Circle on Sunday, April 12, at the Crown Hotel will be devoted to a memorial of the Warsaw Ghetto uprising.

The guest speaker will be Benjamin Gebner, national executive secretary of the Workmen's Circle. Mr. Gebner is a radio news commentator in New York City.

A musical program featuring Yiddish, American and Israeli songs, will be presented by Miss Sonia Lezero. Saul Gorodetzky will be the accompanist.

The public is invited to attend the program.

Hillel To Present Famed Dance Company

The B'nai B'rith Hillel Foundation at Brown University will sponsor an appearance by Naomi Aleh-Leaf and the Middle East Dance Company on April 19 at Alumnae Hall, Pembroke College, at 8 P.M.

Jerusalem-born dancer Miss Aleh-Leaf has been acclaimed by the press in Europe, Mexico, Canada, Israel and the United States.

The repertory company of the Middle East Dance Company is drawn from the traditions of Jewish life and the pages of Jewish literature. The keynote is the Festival Suite, which expresses the enthusiasm and awe of the individual.

Tickets for the program may be obtained at Hillel House, 80 Brown Street. Phone orders will be accepted at 421-7160.

Rabbi Brickner, UAC Director To Speak

Rabbi Balfour Brickner, director of the Commission on Interfaith Activities of the Union of American Congregations, will speak at an informal gathering of the Temple Beth El 1964 Combined Campaign for American Reform Judaism on Thursday, April 16, at the home of Mr. and Mrs. Irving J. Fain, 400 Laurel Avenue.

Announcement of the meeting was made by Charles J. Fox, chairman of the Congregation's campaign program. Members of the Congregation are invited to attend the meeting and hear Rabbi Brickner's message on "The Challenge of American Jewish Survival."

MUSEUM PURCHASES NEW YORK — The Jewish Museum of New York was the heaviest purchaser here at a public auction of the Michael M. Zagaynski collection of rare Jewish ritual objects. The auction, which was held at the Parke-Bernet Galleries here, brought a total of \$347,640.



ENGAGED — Mr. and Mrs. Saul Zarchen of 45 Cambria Court, Pawtucket, announce the engagement of their daughter, Nancy Beth Zarchen, to Michael Rabb II, son of Mr. and Mrs. Lionell Rabb of 28 Cambria Court, Pawtucket.

Miss Zarchen and Mr. Rabb both were graduated from Pawtucket West High School.

The wedding has been set for Aug. 16 of this year.

ORGANIZATION NEWS

JERUSALEM EXAMINATION

The annual Jerusalem Examination of the Hebrew University will be conducted on April 5 by the Bureau of Jewish Education, under the direction of Mrs. Naomi Burstin, principal of the Community Hebrew High School.

Students in the highest grade of the Advanced Department of the Community Hebrew High School will take the examination to qualify for academic recognition by the Hebrew University. Those who pass the exam receive a special certificate from the University which releases them from any language requirement should they enroll there.

The Jerusalem Examination, similar to the Cambridge University English examinations for foreign students, was inaugurated by the Hebrew University to test candidates in Hebrew, the Bible, and Mishnah, as well as in classic and modern Hebrew literature.

REGIONAL CONTEST

Sally Wiesel and Roberta Fain of the Cranston Jewish Center will compete in the Northeast regional Bible Contest to be administered by the Bureau of Jewish Education of Greater Providence on Sunday, April 5.

Miss Wiesel and Miss Fain were the top winners in the recent Rhode Island district contest. Qualifiers in the regional contest will go the National finals to be held in New York next month.

The National Bible Contest is sponsored by the Department of Education and Culture of the Jewish Agency and the World Jewish Bible Society.

OFFICERS ELECTED

The annual election of officers of Plantations Lodge 2011, B'nai B'rith, was held recently at the home of Lawrence Hopenberg, 151 Cole Avenue.

Officers elected were: Lester Katz, president; Monroe Castowitz, Dr. Leonard Komros, Melvin Levin and Elliot Solomon, vice presidents; Ira Silverman, recording secretary; Lawrence Waldman, financial secretary; Arthur Finkelstein, corresponding secretary; Jack Wilkes, treasurer; Thomas Pearlman, chaplain and Arnold Uttstein and Dr. Robert Curran, guardian wardens. Morton Paige, Perry Shatkin and Morris Gastfreund were elected trustees for one, two and three years, respectively.

Mr. Katz, Mr. Hopenberg, Mr. Levin, Mr. Wilkes and Norman Robinson were chosen as delegates and Milton Dwares, Mr. Pearlman, Mr. Uttstein, Mr. Solomon and Alvin Ecker were named alternate delegates.

Mr. Katz was also elected as convention delegate, with all past presidents named as alternate convention delegates.

The meeting was followed by a bowling party at the Seekonk Bowling Lanes.



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Anti-Semitic Increase Forces Prolonged Session By DAIA

BUENOS AIRES — The DAIA, central representative body of Argentine Jewry, voted to maintain itself in "permanent session" due to growing "aggressive activity" by anti-Semitic terrorist organizations in this country. At the same time, a spokesman for the American Jewish Committee stated that, though there are few acts of violence now, Argentinian anti-Semitism is "possibly more of a danger than ever."

Both the DAIA and the American Jewish Committee spokesmen

pointed to the activities in Argentina by Hussein Triki, the Arab League representative here, whose propaganda is infiltrating not only among right-wing organizations but also among sections of the General Labor Federation. A labor-oriented newspaper, *Companero*, controlled by adherents of former dictator Juan Peron, was accused of using some of Triki's anti-Jewish propaganda and pro-Arab "anti-Zionist" attacks which are tinged with anti-Semitism.

The Arab League propaganda, it was charged, has also established links with members of Argentina's armed forces, some of the latter calling themselves "Nasseristas" who idolize President Gamal Abdel Nasser of Egypt.

According to the DAIA, Triki has been working closely with the Tacurara, the banned right-wing, anti-Semitic organization, and other, similar movements.

ORGANIZATION NEWS

TEENAGE DANCE

The AZA and BBG will present a "Spring Swing" for boys and girls, 15 to 18 years old, at the Adas Israel Synagogue, Robeson and Nichols Street, in Fall River, Mass., on Saturday from 8 to 11:30 P.M.

The disc jockey and master of ceremonies will be Steve Yoken.

PIONEER WOMEN

Pioneer Women will hold a combined board meeting and Donor Affair committee meeting on Thursday at 1 P.M. at the home of Mrs. Herman Wenkart.

RABBI BRAUDE SPEAKS

Rabbi William G. Braude of Temple Beth El will represent the Jewish Chautauqua Society at an assembly at Rhode Island College on Thursday at 1 P.M.

The rabbi will speak on "The Search for Meaning in Scripture."

The lectures on college campuses are held under the auspices of the Jewish Chautauqua Society, an organization which creates better understanding of Jews and Judaism through education.



TO SPEAK—Mrs. Gerda Weissmann Klein, internationally known writer, will be the guest of honor at an Israel Bond Women's Division petite luncheon to be held Thursday noon, April 16, in the home of Mrs. Stanley Grossman, 70 Harwich Road, it was announced by Mrs. Max Alperin, Women's Division chairman.

The Women's Division leaders, in addition to Mrs. Alperin and Mrs. Arthur Einstein, co-chairman, includes the following committee chairmen: Mrs. Grossman, sponsors; Mrs. Leonard Y. Goldman and Mrs. Julie Robinson, chen; Mrs. David Horvitz, redemption; Mrs. Peter Bardach, fashion show; Mrs. Sanford Zarum and Mrs. William Mayer, decorations; Mrs. Joslin Berry and Mrs. Melvin G. Alperin, hostess; and Mrs. Eugene Schwartz, telephone.

CLUB BOMBED

MENDOZA, Argentina — The Jewish Club of Mendoza was bombed last week for the second time in one month

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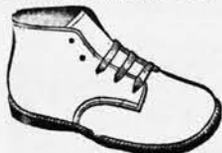


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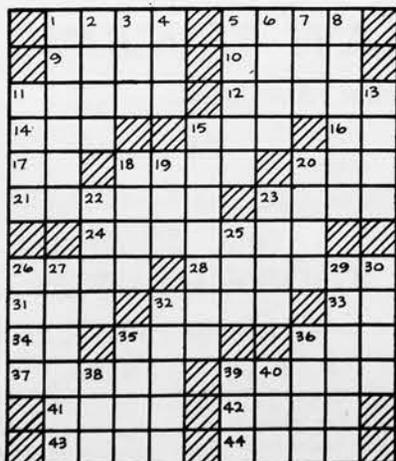
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- | | | |
|-------------------------------------|-------------------------------|-------------------------|
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| 1. College group: short. | 1. Signal lights used at sea | 19. Make choice |
| 5. Concoct | 2. Skating area | 20. Sound, as a goose |
| 9. A European resort | 3. Sum up | 22. Comb, as wool |
| 10. Hoarfrost | 4. Plaything | 23. Jump over |
| 11. Like a beach | 5. A small stream | 25. Mountain pass |
| 12. Beginning | 6. Outer coating of bacon | 26. A recruit |
| 14. Noah's flood shelter | 7. Type measures | 27. Capital: N. Y. |
| 15. Food fish | 8. Eliminated, as rank growth | 29. Dominion |
| 16. Perform | 11. Rational | 30. Location of animals |
| 17. Northeast: abbr. | 13. Note of definite pitch | 32. Wading bird |
| 18. People | 15. Less dirty | 40. Poem |
| 20. Female | | |
| 21. Flee | | |
| 23. A — of beef, butcher's purchase | | |



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From Monism To Pluralism

LEO PFEFFER

It is quite probable that the year 1963 will prove to have been the most momentous year not only in American church-state relations but in interreligious relationships as well since the First Amendment was added to the Constitution in 1791. It can truly be said that 1963 marked the end of one era in church-state and interreligious relations and the beginning of a new one — the end of the era of religious monism, in which a Protestant-Catholic ethos dominated the American scene, and the beginning of an era of religious pluralism, in which all creeds are equal participants in American society. This development, though not as dramatic nor as eruptive as the Negro's struggle for equality, is nevertheless in its own way a social revolution. While those committed to religious and cultural equality cannot but welcome the revolution and the dawn of a new era, the change brings with it a new concern and a new danger — that pluralism may dissolve into fragmentation, and that the state and its institutions may become the battleground of competing sects.

Ever since the colonies were settled by the Calvinists (Puritans) and Anglicans of England in the seventeenth century, Protestantism dominated American culture, values, laws and political and social institutions. Offenses deemed sinful in Protestant doctrine (such as gambling, immorality, etc.) become punishable under state laws. Protestant concepts of the family were reflected in secular marriage and divorce laws. Witnesses in civil courts were sworn by placing their hands upon a Protestant (King James) Bible. The Penal Laws made criminal conduct on Sundays which Protestantism deemed a violation of the Fourth Commandment. By unwritten, yet effective law, only a Protestant was eligible to serve as the nation's highest officer. Above all, America's educational system mirrored Protestant doctrine and values. The first school law in the land, the progenitor of all public school laws of today, was enacted in Massachusetts Bay Colony in 1647 in order that all children might learn to read and thus be able to commune with God directly without the need of an intermediary in the form of church or priest.

Up to the end of the first third of the nineteenth century, Protestant schools were practically the sole source of public education. Beginning with the 1840's and as a result of the efforts of men such as Horace Mann, Thaddeus Stevens and Henry Barnard, the states assumed the responsibility for providing universal, free education at least at the elementary level. It was quite natural that, as part of this development, the widespread Protestant schools were taken over and became the base of the public school system, retaining of course a substantial part of their Protestant orientation, including such practices as Bible reading, prayer recitation and hymnal singing.

So long as America remained a Protestant country, there appeared to be no serious problem about this arrangement. But just the same time that the public schools were established, Catholics began migrating into this country in large numbers and began to establish their own, independent, non-Protestant oriented school system. As this system prospered and grew, it became increasingly a threat to the monopoly of American Protestantism. Among the counter-measures taken by Protestants was the enactment in some states of laws severely restricting or even completely outlawing Catholic parochial schools. In 1925, in the landmark Oregon Parochial School case (Pierce v. Society of Sisters), the Supreme Court held such laws unconstitutional.

The year 1925 marked the beginning of the end of Protestant monism. In 1928, one of the major parties nominated a Catholic for the Presidency. A few years later, the Protestant Prohibition Amendment was repealed. Sunday laws were amended to permit those (Continued on Following Page)

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From Monism To Pluralism

(Continued from Preceding Page)

activities (such as entertainments and sports) which were consistent with Catholic doctrine. Protestant gambling laws were modified to permit bingo and other forms of gambling that the Catholic Church deemed necessary for fund raising. In 1960, a Catholic was elected to the Presidency.

But while Protestant monism was fast disappearing, it appeared to be replaced not by religious pluralism but by Protestant-Catholic dualism. It is in this light that the Bible-Prayer (Schempp-Murray) decision of 1963 assumes its epoch-making significance. Although foreshadowed by the 1948 McCollum (released time) decision, the 1961 Notary Public decision and the 1962 Regents' Prayer decision, nevertheless the Schempp-Murray decision — and its acceptance by the American people — showed that the American democracy could not accept a Protestant-Catholic dualism any more than a Protestant monism, and that in the eyes of the law as well as in the habits of the people, no particular religious faith may any longer impose its culture, its values, and its political and moral standards on the nation as a whole.

Another indication of the change from Protestant-Catholic dualism to religious pluralism was the enactment in 1963 of a law exempting from the operation of the New York State Sunday closing law, merchants who observe a day other than Sunday as their day of rest. While this law was limited to New York City (where, however, half the Jews of the United States live or do business), its significance is substantial. Its enactment marked the culmination of a campaign of some twenty years, during which the major source of opposition came from the Catholic Church on the ground that Christianity is the religion of the majority of Americans and that the Jewish minority must therefore adapt itself to it. The New York pattern will almost certainly be followed in the other states. While Massachusetts, also by reason of strong opposition, has until now successfully resisted an exemption, it is probable that an exemption will be enacted there in the near future. Moreover, the trend of substituting such non-religious weekend closing laws for Sunday laws will in all likelihood continue, emphasizing even more clearly the development from monism to religious pluralism in America.

Related to the Sunday law question was the Supreme Court's decision in 1963 in the South Carolina Unemployment Compensation case. Reflecting the religious pluralism concept underlying the Bible-Prayer decision, the Court held that a person who observes a Sabbath other than the prevailing Christian one cannot be denied unemployment compensation benefits for refusing to accept a job which requires him to work on his Sabbath — in this particular case, Saturday.

It is probable that New York's Sabbatarian exemption was passed because the Catholic Church allowed it to be passed; at least, the experience of two decades showed that unyielding Church opposition spelled the death of similar measures. The explanation for the Church's change of position is to be found in its acceptance of religious pluralism as a way of life not only for America as a whole but for the Catholic community within America. Within American Catholicism there had been a long and often bitter struggle to achieve this. It was led primarily by the Jesuit order (Rev. John Courtney Murray and the late Rev. Gustav Weigel, both of Woodstock, Md., and Rev. Robert F. Drinan, dean of Boston College Law School, leaders in the struggle are all Jesuits, and was opposed by bishops and priests primarily on the west and east coasts and by the powerful faculty of theology at Catholic University. (Both Rev. Murray and Rev. Weigel were barred from speaking at the campus of the University.)

(Continued on Following Page)

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From Monism To Pluralism

(Continued from Preceding Page)

A number of events contributed to this victory of the pluralistic drive with American Catholicism; perhaps the most important were the election of a Catholic to the Presidency and the ascendancy of John XXIII to the Papacy. The year 1963 saw the death of both of these persons, and in both cases after extremely short periods of rule — three years for President Kennedy and five for Pope John. Yet, there can be little doubt that the consequences of their ascendancy to office will live long after them. The political disability of a Catholic to be elected President is now and for all time a matter of past history, and it is only a question of time that the similar disabilities of Jews and non-believers will likewise disappear. While Pope Paul VI differs greatly in personality and method from his predecessor, he quickly showed that he did not differ at all in goals and purposes.

American Catholicism's epousal of religious pluralism manifested itself in many ways besides allowing New York's Sabbatarian exemption law to pass. Three of the five American Cardinals who were in Rome to elect a new Pope when the Schempp-Murray decision was handed down refused to condemn or criticize it. The American bishops were the most vigorous and active supporters in the resumed Vatican Council for the adoption of the two schema (resolutions) on religious liberty and Jewish non-responsibility for the crucifixion of Jesus. Because of the Catholic dogma of the "one true church," the Church has for many years opposed or discouraged interfaith discussions and efforts, particularly between priests and non-Catholic clergymen, lest indifference (i.e., the implication that all religions are equally good) result. By 1963, however, American Catholics appeared in some communities to have become the most enthusiastic proponents and practitioners of the interreligious dialogue. That year, moreover, saw the first inter-religious National Conference on Religion and Race in which the Catholic Church participated actively and on equal terms with Protestantism and Judaism. These and other events during 1963 showed clearly American Catholicism's acceptance of religious pluralism.

The year 1963 saw the enactment for the first time in American history of a law granting Federal funds directly to religious educational institutions. The College Aid Bill, approved by President Johnson just before the end of the year, includes church related colleges and beneficiaries. Undoubtedly, this too is a manifestation of the new era of religious pluralism. At the same time it constitutes a portent of a grave danger. If the new law is successfully utilized (as the Catholic Church is already seeking to do) as a precedent for further governmental support for religious institutions, the consequences may well be not religious pluralism but religious fragmentation. Justice Frankfurter wisely pointed out that the exclusion of religious practices from the public school is based on the policy that public education shall be the principal unifying force in our nation. If the precedent of the College Aid Bill is followed on the secondary and elementary levels, the result may well be the disintegration of the public school system and its replacement by multiple religious school systems, or at least the weakening of the public school to a point where it becomes (as on the college level today) but one of the many school systems competing with each other for the largest share of the public purse. Paradoxically, the death of a Catholic President and his succession by a Protestant may accelerate this development, for President Johnson will probably not share the need felt by President Kennedy to show a staunch adherence to the principle of church-state separation.

New York presents a case study

(Continued on Page 13)

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adopt. For eight years prior to 1959 the Jewish Family and Child Service of Toronto could only find an average of three children a year for adoption.

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Your Money's Worth

(Continued from Page 4)

could treat up to \$100 a week of such "sick pay" as tax-free. If the employee's absence was due to sickness, only the pay he received after a seven-day waiting period was tax-free. If his absence was due to accident or if the employee was hospitalized, his sick pay was exempt from the first day without any waiting period.

Under the 1964 law the sick pay rules depend first on what portion of your salary is continued while you are absent from work. If your employer continues to pay over 75 per cent of your salary, there is now a 30-day waiting period regardless of whether your absence is due to sickness, accident or hospitalization. After 30 days, up to \$100 a week of your sick pay is tax-exempt.

If your employer pays you no more than 75 per cent of your wages while you are absent from work, then up to \$75 a week is exempt as sick pay — without any waiting period if there is hospitalization and with a seven-day waiting period if your absence is due either to sickness or accident without hospitalization. After 30 days, the exemption limit rises to \$100 a week.

Deductions for casualty losses are being limited by the 1964 law — and from this year on, an uninsured casualty loss not connected with a business or production of income will be deductible only to the extent that the casualty loss exceeds \$100.

On your 1963 return you can claim any casualty loss not reimbursed in full — regardless of the amount. If a banged up fender in 1963 cost you \$50 to fix, you can deduct the \$50. But written into the 1964 law is a sort of "\$100 deductible," similar to that on many insurance policies. If you have a \$100 uninsured damage to your car in 1964, no deduction will be allowed.

The \$100 deductible rule doesn't apply to each piece of property destroyed or damaged, but to each casualty. Say a storm causes uninsured damage to your personal property and car of \$200, to your house of \$700 and to your garage of \$300 — a total of \$1,200. You merely forfeit \$100 of deductions since all the damage was caused by one casualty — the storm. You can deduct \$1,100.

If you use your car half for business and half for pleasure, your damage to the business half is fully deductible while the damage to the personal part is subject to the \$100 rule. If the total damage to your car is, say, \$80, you can deduct the \$40 attributable to business and not deduct the \$40 which is personal loss.

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Children Stir Bread-Burning Fires Of Hassidic Jews

NEW YORK — Fire engines sped all over the Williamsburg section of Brooklyn last Friday as about 40 alarms were sounded for fires set in the gutters by Hassidic Jews who were burning leavened bread before the begin-

ning of Passover at sundown Friday night.

Neighborhood children added other tinder to the tiny symbolic fires, and the charred remains of phone books, cardboard boxes and linoleum squares could be seen in the smoldering piles of rubble.

According to Jewish tradition, all food left in the home — food that is called "chometz" — must be removed before Passover begins. Leavened bread is taken out and symbolically burned.

The Hassidim, a strictly devout sect whose male members wear earlocks, long black coats and broad-brimmed round black hats, began their fires at 6 A.M. Mounds of Ashes by Noon

By noon, the streets between Bedford Avenue and Broadway were filled with mounds of ashes being stirred and poked by youngsters at play.

A man who identified himself as a director of a Hassidic elementary school stopped on Hewes Street to survey one pile of burned rubble. "This is not the way it should be," he said. Then turning to a group of boys in the ashes he said, "Just bread should be burned."

Bags of refuse set out by housewives scrubbing their homes for the seders, the feasts of the first two nights of the holiday, provided ample fuel for the children's bonfires.

By the early afternoon only children could be seen by the fires. The rest of the community was preparing for the next eight days during which it will commemorate the flight of the Jews from bondage in Egypt.

Representatives of the Police, Fire and Sanitation Departments were understanding, but they all regarded the fires that burned more than bread as a nuisance.

They blamed the children, primarily, but Miss Esther Dworetzsky, a young public school teacher who has lived in the area all of her life said she was "surprised by the number of adults who joined in building up the fires."

The crew of a sanitation truck agreed that the fires presented a problem. "We can't load the rubbish while it's smoking," one of the men said. Since the area has pickups only on Monday, Wednesday and Friday, the rubble piles will have to stay in the street through the weekend.

SENTENCES JEW

LONDON — A Jew named Gelb was sentenced to death last week during a mass trial for alleged "economic crimes" in the Carpatho-Ukrainian region of the Soviet Union.

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The Lyon's Den

(Continued from Page 4)
courageed them to join him in some dancing.

"If you're like this sober," Gets asked him, "what are you like when you're drinking?" . . . "Oh, the same as now," Behan replied, "except that I pass out."

He'd phone me from Dublin, on holidays or when he was loaded, from Mexico, and from Toronto when he was arrested: "On Monday Mayor Nathan Phillips gave me a pair of gold cufflinks, and on Wednesday they gave me a pair of steel handcuffs. I wonder which of these is the proper credentials for a writer. The cufflinks are an honor; the handcuffs show I'm not a statue yet."

Behan was a joyful circus wherever he went. Mrs. Averell Harriman showed the Behans the masterpieces on the walls of their N.Y. home. I mentioned that Mrs. Behan is an accomplished painter. "I paint, too," said Brendan, and showed his membership card in the house-painters union.

He was once examined by a psychiatrist who said he could cure Behan of his neurosis. "If you did," Brendan said, "I'd have to go back to being a house

painter." He spoke of those days when a Dubliner snarled at him, for being turned down on a \$50 loan for a horse bet: "Brendan, I remember when you had nothing." Behan smiled: "You don't remember it as well as I do."

He listened to Harpo Marx reminiscing of Hollywood: "Once I was making a movie, 'A Night at the Opera.'" Behan interrupted: "That's like Leonardo da Vinci saying, 'Once I was painting a picture, 'The Last Supper' . . ."

In the off-Broadway production of his play, "The Hostage," he noted that some of his lines had been altered and jokes interpolated — but he wasn't too upset: "After all, it's not as if I'd written Genesis." But what he wrote and said and sang was original, although his excesses weren't. "Behan," said Mayor Briscoe, "is perpetuating the stage Irishman. I disapprove."

Last year he said, about coming to N.Y.: "I think I'm heading the other way; I've got one foot in heaven." And when he celebrated his 40th birthday, Brendan Behan beamed: "Frankly, the way I've lived, I never thought I'd make it."

From Monism To Pluralism

(Continued from Page 11)
of the direction this development may take. There, the administration has coupled a successful campaign to aid private and sectarian colleges through scholarship and incentive funds with one to require tuition in the previously free public colleges. What is particularly unfortunate about this is that it goes directly contrary to the spirit of American democracy which has steadily raised the age level of free, universal public education, which at first extended only to the earliest years of a child's schooling but has gradually but consistently advanced to completion of high school.

In another aspect the inclusion of sectarian institutions in the College Aid Bill was unfortunate. It directly contradicts the principle of the Bible-Prayer decision that religious groups must pursue their objectives without governmental support or participation. The refusal to include in the bill a provision to allow the Supreme Court to pass on the constitutionality of the grants to church colleges constituted an implicit recognition of the basic inconsistency between the bill and the Court's decision. Indeed, the Catholic Church made it quite clear that it would prefer no bill at all to one containing a provision allowing suits to be brought challenging the constitutionality of Federal aid to religious schools.

Despite the dropping of the judicial review provision from the College Aid Bill, it is probable that sooner or later the issue will reach the Supreme Court. One of the ways for this to come about may be through the medium of the suit commenced during 1963 challenging four Maryland College Aid laws providing for state financial assistance to two Protestant and two Catholic colleges. Indeed, the pendency of this suit was one of the principal reasons given by Senator Wayne Morse for his agreeing to the dropping of the judicial review provision from the Federal bill. However, the challenge to the Maryland laws is based not only on the Federal Constitution but on the Maryland state constitution as well, and should the Maryland courts hold the laws invalid under the state constitution, the case could not be appealed to the United States Supreme Court. Nevertheless, even if this should eventuate, the nature of America's political and legal system is such that it is inevitable that sooner or later the issue of Federal aid to religious institutions will be directly passed on by the Supreme Court.

Another ominous portent of the danger that the era of religious pluralism which we are entering may deteriorate into an era of religious fragmentation appeared very shortly after the death of President Kennedy. It became quickly clear that President Johnson would be the Democratic Party candidate in 1964 and political

circles immediately began to consider who should be his running mate. In this discussion the consideration of a "balanced ticket" played and continues to play a prominent role. Ironically, what in the long period of Protestant monism was a disqualifying disability — being a Catholic — appears now to have become a political advantage. There can be little doubt that many in the Democratic Party will continue to urge the selection of a Catholic in order to attract the Catholic vote.

In order to meet this challenge, the Republican Party will inevitably feel it necessary to follow suit — if not in 1964 then in 1968. The pattern of religiously balanced tickets, of which the State of New York is the prime example, may thus develop on a national level. The potential effect on the democratic process of such religious fragmentation can hardly be overestimated.

During 1963, in New York City itself another event occurred which, though not of national significance, nevertheless is another portent of the danger of religious fragmentation to the health of our society. Here, the Protestant Council, the Roman Catholic Chancery and the Board of Rabbis issued a joint statement demanding the right to participate in the selection of appointments to the Board of Education of the City of New York. The circumstances surrounding the issuance of their statement indicated that the three bodies would welcome the return of the previous situation under which the nine members of the Board of Education were divided equally among Protestants, Catholics and Jews, and that whenever a member retired or died, his successor was of the same faith.

Only time can tell whether religious pluralism will deteriorate into a divisiveness pitting Americans against Americans in the arena of public life. It is probable however that the answer lies in what Congress will do in respect to Federal aid to education. If the struggle to provide massive Federal support for parochial schools along with public schools succeeds, it will be only a question of time before the religious school systems will become equal partners with the public school system in the American educational pattern. The competition among the religious groups for public funds will necessarily bring with it competition for political power. The consideration already being given by political leaders of the need to present a religiously balanced ticket to the electorate shows how vulnerable our democratic traditions and patterns may be to such competition among sects for religious power. The events of 1963 present a great promise of American democracy, but also a great danger.

Reprinted from
CONGRESS BI-WEEKLY



WTEV REPRESENTATIVE — Gus Parmet has been named to represent WTEV, Channel 6, in the Rhode Island area.

Mr. Parmet, prominent in New England radio for fifteen years, most recently served at radio station WCOP in Boston. Prior to WCOP, he was sales manager for WICE and WHIM in Providence. His background also includes being radio and television director at Fern Associates in Providence.

Mr. Parmet is also well known for an extensive career in sports broadcasting throughout New England, and most recently voiced the U.R.I. — Providence College basketball telecast on Channel 6.

He is a former president of the Providence Sales Executives Club of the Providence Chamber of Commerce, and a past president of Words Unlimited, a Rhode Island association of sportscasters and sportswriters.

ABSOLVES JEWS

LONDON — The Archbishop of Canterbury declared last week that it was wrong to try to place the blame for the crucifixion of Jesus on the Jews alone. The Archbishop, Michael Ramsey, made the statement in a letter to the London Diocesan Council for Jewish-Christian Understanding.

EDITOR DIES

MONTREAL — Israel Rabinovitch, editor of the Jewish Daily Eagle, Canadian Jewish newspaper and one of the most noted Jewish writers in this country for many years, died here at the age of 70.

TO PUBLISH WORKS
JERUSALEM — The Hebrew University of Jerusalem will publish an edition containing all the works of Mendele Mocher Sforim.

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Tass Critical Of Anti-Semitic Book

Soviet Book Is Denounced

MOSCOW — Tass, the official press agency, published last week a sharply critical review of an anti-Semitic book that was printed in Kiev, capital of the Ukraine.

The book recently became known in the West and it has been attacked by European and American Communists. Tass included its review in its English-language service for foreign clients.

"Judaism Without Embellishment," by Trofim K. Kichko, was published under the auspices of the Academy of Sciences of the Soviet Republic of the Ukraine last Oct. 12.

The book, in Ukrainian, was apparently written as an effort to discredit the Jewish religion and to condemn the entire Jewish population of the Soviet Union as morally inferior and unpatriotic.

Economic Crimes Alleged
It dwells heavily on participation by Jews in black marketing and other economic crimes.

"No matter what they do — selling matzohs or parts of the Torah, carrying out the rites of burial, circumcision, wedding or divorce, they think above all of money and they despise productive work," one passage says.

The cover of the book shows a big man in a prayer shawl working behind lighted candles, holding out a big fat hand filled with gold coins.

A number of cartoons include one of Israel's former Premier, David Ben-Gurion, "at work" crossing out the words "do not" in the Ten Commandments to make them read "steal," "kill" and "lie."

Another cartoon shows Mr. Ben-Gurion in the company of



The swindlers in religious articles brawl among themselves over the division of the spoils in the synagogue

(Speculation in matzoh, pigs, thievery, deception and debauchery are portrayed as the real characteristics of many synagogue leaders.)

Jew as depicted in "Judaism Without Varnish," an anti-Semitic book published by the Academy of Science of the Soviet Republic of Ukraine. Captions are translations from the Ukrainian by the publishers of 'The Newleader.'

an SS officer and about to sign a "contract" to sell war material to Germany but being prevented from doing so by the sudden appearance of a prisoner from the Auschwitz concentration camp.

The book, a paperback of 195

pages, sells for 24 hopecks, or about 25 cents.

The sharply critical comment in Tass was first published by the Ukrainian daily newspaper Radyanska Kultura (Soviet Culture) in Kiev.

Review Defends Israel

The review criticized the book for linking its attack on the Jewish religion with "criticism of the internal life of the state of Israel."

Israel, in addition to having Zionist organizations, has "democratic, progressive institutions of workers who support peace, peaceful coexistence and democratic freedom and who are against colonialism and imperialism," the review declared.

The book's existence was reported in Sweden in connection with the visit there of Andrei A. Gromyko, the Soviet Foreign Minister.

Later an account of it by a Communist Jewish publication in France led to a sharply critical article in L'Humanite, the organ of the French Communist party.

Guss Hall, chairman of the Communist party in the United States, and John Gollan, general secretary of the British Communist party, also criticized Mr. Kichko.

The Human Rights Commission of the United Nations was reported to have received the book about two months ago and to have put it into its records along with other anti-Semitic publications.

Book Widely Denounced

A commentator for the Soviet Novosti press agency had condemned as a "spate of fresh fabrications" reports of anti-Semitism in the Soviet Union resulting from the publication of the book.

Shimon Kats, the agency's commentator, asserted in an article that because of the publication of the book "attempts are being made" in Western countries, particularly in the United States, "to ascribe to the Soviet State persecution of Jews" and "even to declare it a policy pursued by the U.S.S.R."

Mr. Kats's article was made public this week by the press department of the Soviet Embassy in Washington.

Morris B. Abram, president of the American Jewish Committee, first displayed a copy of the book. At a special news conference Senator Jacob K. Javits, Republican of New York, also scored the book.

SCIENTISTS MEET
JERUSALEM — Some 200 medical scientists from abroad took part in the opening session here last week of the third World Congress of the European Micro-circulation Society.

STUDENTS SENTENCED
JERUSALEM — Four hundred Yeshiva students charged with demonstrations in a Catholic Mission Courtyard in Jerusalem last September were found guilty of criminal trespass last week.



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Society

Birth Announced
 Mr. and Mrs. George Gordon of 197 Kelton Street, Allston, Mass., announce the birth of their first child and son, David Thomas, on March 22.

Maternal grandparents are Mr. and Mrs. J.A. Mogg of Herts, England. Paternal grandparents are Mrs. Lillian Gordon of Brookline, Mass., and Gerald Gordon of Warwick.

Paternal great-grandmother is Mrs. Rose Raditch of Long Island, N. Y.

Bar Mitzvahs
 Charles David Hall will become Bar Mitzvah on Saturday and Andrew Lloyd Rouslin will become Bar Mitzvah on April 11 at Temple Sinai.

Bar Mitzvahs
 Joel Kevin Gerstenblatt, son of Mr. and Mrs. James M. Gerstenblatt, and Alan Francis Silverman, son of Mrs. Joseph Silverman, will become Bar Mitzvah on April 11 and April 18, respectively, at Temple Beth El.

Birth Announced
 Mr. and Mrs. Santlick Chernov of 70 Grassmere Street announce the birth of a daughter, Michele Elise, on March 25. Mrs. Chernov is the former Roberta Perelman.

Maternal grandparents are Mr. and Mrs. Bernard Perelman of 58 Garfield Avenue. Paternal grandparents are Mr. and Mrs. Edward Chernov of 71 Farragut Avenue.

Daughter Born
 Mr. and Mrs. Nathan D. Apkon of Framingham, Mass., announce the birth of their third child and first daughter, Susan Debra, on March 11. Mrs. Apkon is the former Marlene Oriel of Providence.

Maternal grandparents are Mr. and Mrs. Samuel Oriel of Providence. Paternal grandmother is Mrs. Dora Apkon of Newton, Mass.

Maternal great-grandfather is Morris Oriel of Newton Highlands, Mass. Paternal great-grandparents are Mr. and Mrs. Moses Hurwitz of Brighton, Mass.

SOVIET ANTI-SEMITISM
 LONDON — A book on the Talmud, described as an objective study made under the imprint of the Soviet Academy of Science, has been used as an anti-Semitic springboard by reviewers in the Soviet press.

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Special—Laundry Bags (\$2.98 Value) \$1.50

Fluff Drylb. 12c	TRY OUR CASH & CARRY 10% DISCOUNT
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 THURS. THRU SAT. 11 A.M. TO 1 A.M.

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 GARDEN CITY
 and SHARTENBERG'S,
 (Pawt.)

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Now In Progress

thru Sat. April 11th

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Editor's Mailbox

A Reader Replies

Dear Sir:

The reply to Mr. Segal's article entitled "A Dangerous Venture" by Mrs. Jerrold Franklin, is eloquently written with great Jewish feeling and understanding. She deserves commendation from all of the readers of the Herald.

Sincerely,
 Harry S. Beck

ORGANIZATION NEWS

HADASSAH STUDY GROUP
 Readings in Yiddish of works by outstanding Yiddish writers will be delivered by Mrs. Joshua Bell at the meeting of the Providence Chapter of Hadassah Study Group on Thursday at 10 A.M. at the Roger Williams Savings & Loan Association Building.

Also as part of the program, Mrs. Isaac Gerber will present a survey and analysis of current events on the American and Israeli scenes.

Hostesses for the coffee hour which will precede the program will be Mrs. Arthur Novogrodski and Mrs. Benjamin Rosenstein.

INTER-FAITH RETREAT
 Our Lady of Peace Retreat House in Narragansett will hold an overnight retreat for men of all faiths from Saturday, April 18, at 10 A.M., through Sunday, April 19, at 3:30 P.M.

The retreat master will be the Rev. John Bonn, S.J., professor of English at Fairfield University. Rev. Bonn is the author of the book, "So Falls the Elms."

Further information pertaining to the retreat may be obtained by calling UN 1-6788, ST 3-9871, or by writing to Msgr. Edmond Brock, Retreat House, Narragansett, R. I.

Forever Lovely — Portraits by D.A. Quinlan EL 3-2694

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A Springtime T-R-E-A-T

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- GOLDEN DELICIOUS
- "BEST EVER" Sweet Cider

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• FREE BOX OF APPLES EACH WEEK •

SALE OF SALES AT PRE-WAR PRICES

Drive A Little — Save A Lot
 This Is The Best Meat Money Can Buy

TOP CHOICE OR PRIME

RIB CHUCK lb. 49c

UNDERCUT

ROAST lb. 99c
 SOLID — NO FAT

WHOLE

BRISKETS lb. 79c
Chuck Eye or Fish lb. 95c

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He would like all his friends and customers to visit him at Rhode Island's most modern meat market.

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Kosher Meat & Delicatessen

Across from Temple Beth David
 136 Oakland Ave.

UNLIMITED FREE PARKING AT ALL TIMES
 FREE DELIVERY DAILY

JA 1-3888
 WATCH OUR WEEKLY SPECIALS!

JACOBIAN SENTENCED
JERUSALEM — An Egyptian agent who was planted in Israel as a Jew was sentenced last week to 18 years' imprisonment after pleading guilty to eight of nine counts of an espionage charge. Kaborak Jacobian was arrested last December after having been under surveillance for several months by Israeli security agents.

**1964 DONOR LUNCHEON
 LADIES ASSOCIATION JEWISH HOME FOR THE AGED**
 ADDITIONAL NAMES WHICH WERE RECEIVED TOO LATE TO BE INCLUDED IN OUR PROGRAM BOOK

- PATRONESSES**
 Mrs. Pierre Brunshwig Mrs. Marshall Leeds
- DONORS**
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 Mrs. Joseph Baram (Woonsocket)
 Mrs. Samuel Cikins Mrs. Jacob Komros
 Mrs. Aaron Cohen Mrs. J. Joseph Levine
 Mrs. Louis Cohen Mrs. Ira Robinson (Newton, Mass.)
 Mrs. Michael Cohen Mrs. Philip H. Ross
 Mrs. Samuel I. Cohen Mrs. Eli Shapiro
 Mrs. Jerome Feinstein Mrs. Frank Slepkow
 Mrs. James Genser Mrs. Edwin Wells
 Mrs. William Winneg

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 TO A LOVELY PLACE**

Come to Magnolia. It's restful. Haimish. Informal. The food's good. The air's sharp. The sleeping's delightful. The Atlantic's magnificent. Two days. Mon. thru Fri., from \$27. Four days, including week-ends, for \$54. Free daily, Rock Finnish Steam and Swedish Massage. Heated indoor pool and solarium. Only 2 1/2 hours springtime drive from Providence... Route 128 north to Exit 15. Tel.: Atlantic 9-1333 in Boston, Lakeside 5-3411 in Gloucester. Fred and Carole's Magnolia Manor.

P.S. Ask about our new Summer Vacation Plan — June 29 to Labor Day

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RHODE ISLAND'S **THE INTERNATIONAL** RHODE ISLAND'S
 FINEST **DELICATESSEN** FINEST

PROVIDENCE — WARWICK — PAWTUCKET
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 STRICTLY KOSHER **ROAST BEEF lb. 1.97**
 SAME MILLER QUALITY

COOKED IN OUR OWN KITCHENS **SAVE 1.00 POUND**
 STRICTLY KOSHER **TONGUE lb. 1.97**

FROM THE AUSTRIAN ALPS **SAVE 30c POUND**
 IMPORTED **Swiss CHEESE lb. 99c**
 SLICED TO ANY THICKNESS TO YOUR ORDER

KOSHER FRESH MEAT DEPARTMENT
 Our Fresh Meat Department is Closed Friday at Noon and All Day Saturday.
 These specials are in effect SUNDAY-FRIDAY, Apr. 5-Apr. 10

CUT FROM THE CHOICEST STEER BEEF
 STRICTLY KOSHER—SAVE 30c POUND
Middle CHUCK lb. 49c
 SAME MILLER QUALITY

STRICTLY KOSHER **SAVE 30c POUND**
Steer LIVER lb. 49c
 SAME MILLER QUALITY

All Stores Open Week Days and Sundays

- PAWTUCKET** 642 Pawtucket Avenue Next to Korb's Bakery 8:30 A.M. to 10 P.M.
WARWICK 1619 Warwick Avenue Gateway Shop, Center Hoxsie Four Corners 9 A.M. to 9 P.M.
PROVIDENCE 776 Hope Street (Kosher Only) 8 A.M. to 7:30 P.M.

CLASSIFIED

3—Apartments For Rent

EAST SIDE (Pawtucket)
 Near Providence City Line
NEW building, deluxe 1 and 2 bed-room apartments. Electric range, refrigerator, food disposal, individual heat control, parking. From \$100. Highland East Apartments, 447 East Avenue, Pawtucket. PHONE 724-3313 ufn

EAST SIDE — Morris Avenue, near Temple Emanu-El. First floor, six rooms. Parking. UN 1-6137.

FIFTH STREET, third floor. Five rooms, tile bath, shower. Parking. PL 1-0230. PA 5-3420 (after 8:30) ufn

MANNING GARDENS, 96 East Manning Street (near Wayland Square). 3 1/2-rooms, modern, fire-proof, New York-style apartments. All appliances. Quiet location, soundproof. Janitor service. See superintendent or call 751-3692. ufn

9—Carpenters and Builders

ADDITIONS, alterations, residential, industrial, building. Garages, bath-rooms, cement work, dormers, store fronts. Free estimates. 942-1044, 942-1045. 4-24

17—Floor Servicing

YOUNG MAN — Floor cleaning, waxing, polishing. Commercial, residential. Fine quality work — reasonable rates. 751-9580. ufn

20a—Help wanted—Men, Women

ARTS & CRAFTS Counselor, male or female, for camp in R. I. Must be college student. Call DE 1-1070.

SALESMEN—Part time, men, women. Car required. Any hours. Local coverage, well-known firm. R. I. Jewish Herald, Box 6063 C-16, Providence.

21—Help Wanted — Women

COMPANION wanted for elderly woman. Live in good home, own room. Phone DE 1-2383.

INCREASED Spring business necessitates placing three women immediately. Real opportunity for those who qualify. Avon cosmetics. Call GA 1-2908.

23ac—Houses For Rent

NARRAGANSETT PIER — Four rooms furnished, two bedrooms. Central heating, built-in appliances, screened porch with fireplace. WI 1-2716. 4-10

23ad — Houses For Sale

CRANSTON (near Woodridge), 5 1/2 room ranch. Two years old. Garage, breezeway, extras. WI 2-8088. 4-10

ON CAPE COD near Seacrest Hotel. Year-round. Private beach and road. Call 617 584-9336.

25—Lawns, Landscape

LANDSCAPING — Complete maintenance, new lawns, shrubs, fertilizing, crabgrass control, top dressing. PA 3-7517. 4-10

30—Painting, Paperhanging

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 Interior, Exterior, Paperhanging
 Carpentry, roofs and gutters repaired. Reasonable prices. Free estimates. Guaranteed.

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 HO 1-4397 ST 1-4690 ufn

31—Pet Column

POODLE PARLOR, 936 Main Street, Pawtucket. PA 3-7682. Professional clipping, bathing. East Side, vicinity, pick-up, delivery. AKC registered puppies. Pet accessories.

35—Private Instruction

TUTORING — Radcliffe graduate, experienced teacher, offers specialized instruction in all elementary subjects and high school Latin, French, English, History, Biology, Geometry. WI 1-3097.

42—Special Notices

ATTENTION Mrs. Annie Lind Bern- stein. Regarding request of Maurice Samuel. Please contact UN 1-1296.

Call 724-0200

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

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Exotic Island Drinks

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 12 noon to 12 midnight
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R.I.'s Oldest Cancellation Shoe Store
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- Broiled Choice Sirloin** (Complete Dinner) **\$3.75**
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