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GJC To Launch 20th Annual Campaign

Max M. Fisher Of UJA To Address Initial Gifts Dinner Meeting

The 1964 campaign of the General Jewish Committee will get under way next Thursday evening with the Initial Gifts dinner at the home of Merrill L. Hassenfeld, GJC president.

Robert A. Riesman, general campaign chairman, announced that Max M. Fisher of Detroit, nationally prominent industrialist and associate general chairman of the United Jewish Appeal, will address the dinner meeting, the first major event of this year's fund-raising drive.

The affair will mark the opening of the 20th annual campaign of the General Jewish Committee. Max Alperin, Initial Gifts chairman, said that the Initial Gifts event sets the tone for the entire drive that supports entirely, or in part, 53 local, national and overseas beneficiary agencies of the GJC.

Mr. Alperin said that the work of the Initial Gifts committee will be concentrated between Sept. 10 and the community-wide campaign opening dinner to be held on Oct. 6.

At the Initial Gifts dinner meeting, the all-important role of this division will be reviewed and discussed, and plans will be completed for the community-wide dinner.

Mr. Alperin noted that the needs of Israel and the GJC's beneficiary agencies are greater than ever this year, and on the eve of the 1964 campaign issued a plea for the whole-hearted support of the Greater Providence Jewish Community in this undertaking.

A leader in civic and philanthropic activities, Mr. Fisher is president of Detroit's United Foun-



MAX M. FISHER

dation, the nation's largest Community Chest organization. In 1961, when Detroit was suffering from a serious business recession, Mr. Fisher accepted the chairmanship of the city's Torch Drive sponsored by the United Foundation to raise funds for 195 health and community services, and directed one of the most successful campaigns ever conducted by that drive.

From 1959 to 1964, he was president of Detroit's Jewish Welfare Federation and now is chairman of its executive committee. He has long been a leader of the Federation's annual Allied Jewish Campaign.

(Continued on Page 24)

Services For Rosh Hashanah Start Sunday

Temples and synagogues throughout Rhode Island have scheduled Rosh Hashanah services, beginning Sunday at sundown and continuing through Monday evening and Tuesday morning.

BARRINGTON JEWISH CENTER

The membership of the Barrington Jewish Center will hold Rosh Hashanah services on Sunday evening at 8:15 o'clock and Monday morning at 10 o'clock, at the Barrington Congregational Church, according to Joseph Fath, ritual committee chairman of the Center.

The services will be conducted by Rabbi Elihu Burkow of New York City, and the liturgy will be chanted by Benjamin Silver of Providence.

In addition to the regular services, a children's service will be held on Monday at 2:15 P.M. At this time, Rabbi Burkow will conduct a short service and will explain to the children the history and significance of Rosh Hashanah.

CONGREGATION B'NAI ISRAEL

At Congregation B'nai Israel, Woonsocket, Rosh Hashanah services will start at 7 o'clock on Sunday evening. On Monday and Tuesday mornings services will begin at 7:45 o'clock, and the evening service on Monday will start at 7:45 o'clock. Rabbi Pesach Kruass, assisted by Cantor David Lefkowitz, will conduct the services.

The Junior Congregation will meet on Monday and Tuesday in the Bet Hamidrash, starting at 11 A.M., and concluding at approximately 12:15 P.M.

CONGREGATION OHAWA SHOLAM

Rosh Hashanah services are scheduled to begin at 7 P.M. on Sunday and Monday at Congregation Ohawa Sholam, Pawtucket, and will be held on Monday and Tuesday mornings at 8 o'clock. A Torah service will follow the morning services at 10 A.M. The rabbi's sermon and the blowing of the Shofar will follow at 10:30 A.M.

Rabbi Joseph M. Rothberger, assisted by Cantor Eliezer Hurvitz and Hyman Schwartz, will conduct the services. The titles of the sermons are "A New Year-A New Look," and "The Second Day."

The Mincha service on Monday will start at 5:30 P.M. followed by the Tashlich service.

(Continued on Page 10)

To Conduct Dinner On Broader Basis

The 20th annual campaign of the General Jewish Committee will be officially launched at a community-wide dinner on Oct. 6 at the Sheraton-Biltmore Hotel.

This year's top event in the annual fund-raising drive that supports 53 local, national and overseas beneficiary agencies of the GJC is being conducted on a broader basis with active committees on attendance. Robert A. Riesman, general campaign chairman, said that it is hoped in this manner to attract an overflow attendance of men and women from the Greater Providence Jewish community. He said that members of the GJC board of directors have been divided into teams to assure the success of the dinner.

Bertram L. Bernhardt, community dinner chairman, said that as an experiment for 1964 a new format has been adopted. The 1964 dinner is open to both men and women, the Trades and Industry division has been eliminated, and efforts are being extended to have broader coverage of the Jewish community.

Co-chairmen of the dinner are Max Alperin, Stanley Grossman, Harold Leavitt, Judge Frank Licht, and Joe Thaler.

Mr. Bernhardt announced the captains for the dinner are Abraham Aron, Peter H. Bardach, Irving Brodsky, Martin I. Dittleman, Barnet Fain, M. Edgar Fain, William B. Glass, Murray M. Halpert, Irving H. Levin, Harold E. Levine, Paul Leviten, Nathan Ludman.

Also, Sidney Meyer, Thomas Pearlman, Sidney L. Rabinowitz, Peter K. Rosedale, Benjamin F. Ruttenberg, Sheldon S. Sollosy, Milton Stanzler, Jacob N. Temkin, Meyer Tenenbaum, Mel Zurier and Irving Wolf, Jr.

Invitations to attend the dinner have been extended to Gov. John Chafee and R.I. Senator John O. Pastore.

The nation-wide United Jewish Appeal goal for 1964, including the regular campaign and special fund for increased immigration to Israel, is \$105,000,000.

Merrill L. Hassenfeld, GJC president, urged the generous support of everyone in the Greater Providence Jewish community of the 1964 campaign in order that Providence may contribute its just and equal share in this undertaking.

He asserted that the needs of Israel and the GJC beneficiary agencies this year are greater than ever.

Mr. Riesman, also calling for generous giving, noted that tens of thousands of Jewish men, women and children now have the chance to leave certain European and North African countries where they have been oppressed and persecuted.

The United Jewish Appeal is the major beneficiary of the GJC campaign.

On the local and national level, the GJC beneficiary agencies are faced with spiraling operating costs and are in need of additional

(Continued on Page 24)

GJC Young Leadership Division Makes Plans For 1964 Drive

The Young Leadership Division of the General Jewish Committee is formulating plans for its role in the 1964 campaign of the GJC which gets underway next week and will be officially launched on Oct. 6 with a community-wide dinner.

Norman G. Orodener, president of the Young Leadership Division, said that the big affair will be the annual dinner-dance to be held on Nov. 14 at the Sheraton-Biltmore Hotel.

Co-chairmen of the YLD campaign are Mrs. Lawrence S. Gates and Lewis A. Scollard. They announced that a meeting of captains will be held on Sept. 23. A new feature of this year's fund-raising drive, they said, will be the concept of Mr. and Mrs. Cap-

tain with the purpose of making the event a family affair.

Harris N. Rosen is chairman of the Advance Gifts committee.

Donald M. Robbins and Morton L. Coken are co-chairmen of Y-Day which will wind up the Young Leadership Division phase of the GJC campaign. Y-Day programs this year will be held in the area's temples and synagogues in conjunction with Sunday schools and youth groups. Assemblies will be held at two or three centrally located synagogues with a program of song, dance and drama.

Lawrence S. Gates is president-elect of the Young Leadership Division and Irving Weinrich is secretary-elect.



PLAN FOR TELETHON EVENT - Members of the M-Day Telethon event committee of the Women's Division of the General Jewish Committee discuss plans for the event which will be held on Sunday, Oct. 4. Shown above, left to right, are Mesdames Sheldon S. Sollosy and Harold Tregar, co-chairmen, and Benjamin Mellion, chairman.

(Fred Kelman Photo)

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To Hold Memorial Services At Sharon Park On Sept. 13

The Chapel-In-The-Woods at Sharon Memorial Park will be the setting for the 16th consecutive year of the traditional open-air memorial services during the week of the High Holy Days. The services are scheduled for Sunday, Sept. 13 at 11 A.M. and 2 P.M. Relatives and friends are invited to participate.

There will be a short interlude of liturgical organ music at 10:45 A.M. and again at 1:45 P.M. Rabbi Hirsch Simckes of Temple Beth Am, Randolph, Mass., will conduct the services at 11 A.M. Cantor Jacob Seully of Temple Beth El, Belmont, Mass., will chant the memorial prayers. The

sermon will be delivered by Rabbi Earl A. Grollman of Temple Beth El of Belmont.

The afternoon service at 2 P.M. will be conducted by Rabbi Benjamin Rodwogin of Temple Emanuel, Chelsea, Mass. Cantor Leon Gold of Temple Beth Hillel of Mattapan, Mass., will chant the memorial prayers. Rabbi Beryl D. Cohen of Temple Sinai, Brookline, Mass., will deliver the sermon. Mrs. Evelyn Borosofsky-Roskin of Temple Sinai in Brookline, will be the organist for both services.

In case of inclement weather the services will be held on the assembly grounds.

Obituaries

HARRY BERLINSKY

Funeral services for Harry Berlinsky, 81, of 98 Comstock Avenue, who died Aug. 29 after a two month illness, were held Sunday at the Max Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The husband of Fannie (Gordon) Berlinsky, he was born in Russia on Sept. 1, 1882, the son of the late Abraham and Sarah Berlinsky. He was a resident of Providence for the last 60 years, with the exception of a three-year stay in Miami Beach.

The founder and proprietor of Berlinsky's Kosher Market, formerly of Willard Avenue, he ran this establishment for 60 years, until he retired nine years ago.

Mr. Berlinsky was a member of Congregation Shaare Zedek, the Jewish Home for the Aged, the South Providence Hebrew Free Loan Association, the Miriam Hospital Association and the Providence Hebrew Day School.

Besides his wife, he is survived by two sons, Robert and George Berlinsky; a daughter, Mrs. Maurice Cherlin; one brother, Albert Berlinsky; a sister, Mrs. Edith Schuman, all of Providence; nine grandchildren and four great-grandchildren.

ISADORE FRANK

Funeral services for Isadore Frank, 87, of 21 Mathewson Street, Narragansett, who died Aug. 29

after a long illness, were held Sunday in New Rochelle, N.Y. Burial was in New York.

He was the husband of Ida (Levine) Frank. Born in Russia, a son of the late Morris and Fannie (Gershon) Frank, he had lived in Narragansett for 16 years, having previously lived in the Bronx, N.Y. He was a retired live poultry dealer and was a member of the Congregation Beth David of Narragansett.

Besides his wife, he is survived by one son, Murray Frank of Pawtucket; one daughter, Mrs. Hyman Boxer of New Rochelle, N.Y.; four grandchildren and three great-grandchildren.

Unveiling Notices

The unveiling of a monument in memory of the late DAVID L. BUCKLER will take place on Sunday, September 6, at 11 A.M. in Lincoln Park Cemetery. Relatives and friends are invited to attend.

The unveiling of a monument in memory of the late MORRIS KLIBANOFF will take place on Sunday, September 13, at 1 P.M. in Lincoln Park Cemetery. Relatives and friends are invited to attend.

The unveiling of a monument in memory of the late CHARLES LIFSCHITZ will take place on Sunday, September 13, at 1 P.M. in Lincoln Park Cemetery. Relatives and friends are invited to attend.

The unveiling of a monument in memory of the late MRS. ROSE GOLDSTEIN will take place on Sunday, September 13, at 1 P.M. in Lincoln Park Cemetery. Relatives and friends are invited to attend.

The unveiling of a monument in memory of the late MRS. FANNIE G. HAZEN will take place on Sunday, September 13, at 11 A.M. in Lincoln Park Cemetery. Relatives and friends are invited to attend.

The unveiling of a monument in memory of the late HARRY F. WINKLEMAN will take place on Sunday, September 13, at 11 A.M. in Lincoln Park Cemetery. Relatives and friends are invited to attend.

Cards of Thanks

The family of the late JACOB H. BROOMFIELD, wishes to thank their friends and relatives for the kind expressions of sympathy received during their recent bereavement.

MRS. JACOB H. BROOMFIELD
MISS ARLINE BROOMFIELD
MR. FRANK BROOMFIELD
MISS FAY BROOMFIELD
MR. AND MRS. HARRY BROOMFIELD
MR. AND MRS. LOUIS BROOMFIELD
MR. AND MRS. MAX BROOMFIELD
MR. AND MRS. JOSEPH MAIER

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my many relatives, friends and
neighbors for the kindness and
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ENGAGED — Mr. and Mrs. David Chernack of University Avenue announce the engagement of their daughter, Karen, to Aron Tannenbaum, son of Mrs. Jack Hirschfeld of Mt. Vernon, N.Y., and the late Irving Tannenbaum.

Miss Chernack, who was graduated from Pembroke College, class of 1964, is currently employed by the United States Government in the Federal Register Division of the National Archives.

Mr. Tannenbaum, a 1963 graduate of Brown University, majored in International Relations. He is now a candidate for a doctorate in Government at Indiana University.

A June, 1965, wedding is planned.

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First Child Born

Mr. and Mrs. Alan Reffkin of 2513 Ross Drive, Silver Springs, Md., announce the birth of their first child, a son, Gary Michael, on Aug. 2. Mrs. Reffkin is the former Carole Solomon.

Maternal grandparents are Mr. and Mrs. Jerome D. Solomon of Pawtucket. Paternal grandparents are Mrs. Edith Cooper of Providence and Joseph Reffkin of East Greenwich.

Eisenbergs Have Daughter

Mr. and Mrs. Benjamin P. Eisenberg of 479 Prospect Street, Woonsocket, announce the birth of their fourth daughter, Susan Rachel, on Aug. 21. Mrs. Eisenberg is the former Marilyn Young.

Paternal grandparents are Mr. and Mrs. Joseph S. Eisenberg of Woonsocket. Maternal grandmother is Mrs. Morris Young of Evergreen Street. Great grandparents are Mr. and Mrs. Zelig H. Fink.

(Continued on Page 5)

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FRIDAY, SEPTEMBER 4, 1964

YOUR MONEY'S WORTH

by Sylvia Porter



The U.S. travel industry is woefully underdeveloped—even though more than 110 million of us are expected to travel away from home in 1964, travel is the third biggest industry in our country today and Americans account for more than half of the world's traveling and of the world's spending on travel each year.

Item: 80 million-plus Americans took no trip of any sort in 1963.

Item: Only 35 per cent of us took a vacation trip last year.

Item: A full 70 to 80 per cent of Americans have never been on an airplane and, of those who have, a picaresque 15 per cent of us do more than half the traveling by plane.

Item: 60 per cent of us have never spent a night in a hotel.

Item: Last year, more than half the airplane seats on trans-Atlantic routes were empty.

These statistics, gathered from a half-dozen recent surveys, are astonishing. They present a travel pattern dramatically different from the one we reporters usually draw when we emphasize that our record amounts of income, vacation and leisure time are pushing vacation travel in 1964 to the highest peaks in history.

Money, the surveys show, is not the key problem. One study found that one-third of American adults claim to have no desire to take any trip of any type. Another, in which people were asked how they would spend an outright gift of \$5,000, came up with the finding that only 12 per cent of us would spend it on travel.

What, then, is the problem? On Sept. 13 the National Assn. of Travel Organizations (N.A.T.O.)—the domestic industry's major trade organization—will convene a three-day meeting in New York City to consider the question and to develop ways to spur more Americans into traveling more.

It's a story going far beyond the profits of the comparatively low-profit travel industry, of course. In fact, boosting travel within the U.S. has not become part of the "war on poverty" program as well as a vital part of our relentless drive to maintain the integrity and reputation of the U.S. dollar. To be specific:

The travel and tourism industry is the nation's largest single employer of the unskilled worker. As Charles Gillett, N.A.T.O. president, says, "The quickest way to find jobs for the unskilled and unemployed is to put them to work in this industry."

The "tourist gap"—the difference between what we Americans spend for travel abroad and what foreigners spend for travel in the U.S.—will be the worst in history this year, will be a crucial factor in the continuing deficit in our balance of payments. It's imperative that we control this gap by encouraging more foreigners to travel here and by encouraging more enthusiasm among Americans who travel for seeing our own country first.

Each dollar you spend on travel "multiplies" into as much as \$3 as it flows through the economic stream, according to some experts. For instance, when you spend an extra \$1 at the gas

station, the station's owner has an extra \$1 to spend at the food store, the store's owner in turn has an extra \$1 to spend at the barber's, etc., etc. Nearly half the states in this country count tourism among their top three industries, and the prime source of revenue for many states is travel.

Efforts to hike travel and tourism are being sharply stepped up. President Johnson has gone on record in support of a massive "See the U.S.A." drive and a nationally-known man is to be named as chairman of the campaign. The program's ambitious goal is a hefty 40 per cent increase in domestic travel in the next couple of years.

The drastic slashes in international air fares and the development of low-cost air package trips are spurring foreigners to travel within our borders. Simultaneously, both the airlines and railroads are launching unique educational - advertising campaigns aimed directly at the domestic non-traveler. Tours are being tailored to the individual interests and budgets of U.S. families as never before.

The challenge to all segments of the travel-tourism industry is implicit in the startling statistics on how many of you are vacation stay-at-homes and no-go's.

(Distributed 1964 by The Hall Syndicate, Inc.) (All Rights Reserved)

In Hollywood . . .

By Barney Glazer



HOLLYWOOD, Calif. — When the singing team of Boston's famous Ames Brothers split, only one atom — Ed Ames — actually separated. The other three — Vic, high baritone; Joe, bass; and Gene, alto — still comprise the singing act known as the Ames Brothers.

Determined to make it as a single, Ed quit the team and now feels he has achieved his goal. He played the following starring roles:

On Broadway and the road in the musical "Carnival" for one and one-half years; in "The Cuckoo's Nest," a dramatic role at New York's Cort Theater; and in the musical "The Fantasticks."

Recently, he recorded his latest RCA Victor LP, "The Ed Ames album," and completed a film, co-starring with Kirk Douglas.

Currently, Ed co-stars with Fess Parker and Albert Salmi in NBC-TV's new one-hour series, "Daniel Boone," to be seen Thursday nights at 7:30. He plays an intellectual frontiersman, stemming from an English father who was educated at Oxford and a Cherokee Indian mother.

Standing 6'4", Ames is dwarfed on the show only by Fess Parker, who tops him by a scant inch.

Born in Malden, Mass., and raised on Angell Street, Dorchester, Ed was graduated in 1945

FROM FRIDAY TO FRIDAY Going Up To Israel



By Beryl Segal

Going to Israel is not a Status Symbol. Not yet, at least. You would not find people at their clubs, or at cocktail parties, or at bridge games, or playing golf, discuss their planned trip to Israel.

They would discuss their latest cruises, or their trip to the Iberian Peninsula, or any other place where "people" are in the habit of going just at that particular season. But you will hardly hear them discuss a trip to Israel. In fact I know many who went almost to the brink of Israel but had the "courage" to bypass it, for reasons known only to them.

Israel is not fashionable. Unless you are a member of one of the various Zionist organizations, or you have relatives there, or you are a simple Jew who is curious to see with his own eyes what he has heard speakers tell him, or what he has read in the newspapers; unless you are in one of those categories, you do not go to Israel.

And there are a goodly number of us in these categories. Large enough to make a difference in the economy of the country. Large enough to make tourism the second industry in the country.

Oh, yes. People come to Israel for comfort of the soul. That may sound old fashioned and out of style. But there are many, many people for whom the comfort of the soul is still of great relevance.

So they come to Israel to seek that comfort.

You read in the newspapers daily of conventions and congresses and scholarly get-togethers and even of scientific consultations.

For Israel, small as it is, has become a fountain of scientific knowledge and many come to drink from the source. They talk in whispers of the scientific discoveries made in Rehovot, the seat of the Weizman Institute, to which scientists from the four corners of the earth stream in groups of two or three, to be shown and to be instructed.

And then there is music. Israel has become one of the most important musical centers in the Middle East. The Arab countries almost do not count. Cyprus is

torn by civil wars. The Arab countries: They have a phobia for everything that reminds them of Israel. How can you talk of music and make sure that no Jews are involved? So they boycott every play, every concert, every dance, every cultural effort, and even movies that have a Jew in them.

But Israel listens to musical works before they are heard by the ears of any other nation.

During our stay in Israel there came to the land one of the great lights in music and presented his work for the first time. Apparently he thought that Israeli listeners are appreciative and sensitive. Igor Stravinsky brought his work on "Abraham and Isaac" to Israel for the world premiere. It is a work for orchestra and chorus, and is, as Stravinsky calls it, a Religious Ballad. The work was presented in Caesarea Amphitheater, an open air area for concerts built by the Romans, at the shores of the sea. Of Caesarea it is my plan to write in a separate column. But let us go back to the concert by Stravinsky in the open air amphitheater by the Mediterranean Sea.

In the printed programs distributed on the night of the con-

cert, Professor Yadin wrote the following:

"If someone would have prophesied, before the rise of the Republic (of Israel), that a day will come when Stravinsky will conduct - in the presence of the President of the State of Israel - the world premiere of his work 'Abraham and Isaac,' in the theater of ancient Caesarea, his words would have sounded legendary. By the will of the people this legend also became a reality. Happy are they who sense this miracle."

Everything in Israel is a miracle. Only in that light is Israel to be judged. Only then can you forgive her the shortcomings and the discomforts and the total disregard for what we call essential.

You do not ask for such things in the presence of a miracle.

Let me further quote what Stravinsky himself had to say when he came in the heat of the summer, at his advanced age, to conduct the Israel Philharmonic Orchestra.

"Everyone knows that Israel is one of the most democratic countries in the world, but very few, unfortunately, know of the aristocracy of the people of Israel. I am very happy to dedicate my religious ballad (Abraham and Isaac) to this aristocratic people whom I highly regard and love."

I must add that not only did Stravinsky come to conduct his work himself, but also refused any fees, and gave it all to the "people of Israel, with love."

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

The Lyons Den

by Leonard Lyons



RELIGION: In selecting his Vice Presidential nominee, LBJ was reassured by Catholic prelates that religion should have no part in it. Four years ago, just before the Democratic convention, I saw the Lyndon Johnsons dining at Volpin's with CBS' Dr. Frank Stanton. The then Sen. Johnson told of his meetings with the Democratic leaders in the East.

"Our party," LBJ said he'd told the Easterners "is fortunate to have lots of good men, each qualified for the high office. We may not think alike, but we think together." He then mentioned the Kennedy-Humphrey fight in West Virginia. "That was a test whether Protestants would vote for a Catholic. And, in a good American way, they showed they could."

"Now you in New England will, in a way, have a chance to meet a similar challenge soon -- and I hope you meet it -- to prove that Catholics would vote for a Protestant candidate."

MISTAKE: N.Y. Police Commissioner Michael J. Murphy was introduced to the convention of district attorneys by the chairman, District Attorney Byrne of Boston, as "that great Police Commissioner of Boston, Mass."

CHANGE: Last month the Lady Heritage handkerchief company, which sells handkerchiefs emblazoned with donkeys and elephants, received an order from Goldwater's department store in Phoenix. It was for six dozen Republican and four dozen Democratic.

This week Goldwater's sent the reorders: 12 dozen Republican handkerchiefs, and NO Democratic.

SURPRISE: Prof. John Kenneth Galbraith wrote his new book, "The Scotch," at rather odd moments. His wife knew nothing of this project. Houghton Mifflin prepared a handwritten copy of the finished book for him to present to Mrs. Galbraith.

He reports that her reaction was as expected--she was both astonished and miffed.

PROJECT: Galbraith's next book--the diary of an Ambassador--will be published next year. It began when JFK notified Galbraith of his appointment to India. JFK then added, "I wonder what an Ambassador does all day long." Mrs. Kennedy also expressed curiosity about it. Galbraith then started to keep a complete diary.

In his editing he left untouched those portions which showed he was wrong. If he felt that some section would offend Washington, D.C., he left it in; but if it would offend New Delhi, he cut it out. JFK knew of that diary, and tipped off magazines to bid for its serialization.

MEMOS: Lillian Hellman will edit and write the introduction for the collected works of Dashiell Hammett. Lesley Blanch's first novel, due in the spring, will be titled, "The Nine-Tiger Man."

Robert Rossen's movie "Lilith," which was withdrawn from the Venice Film Festival, will have its U.S. premiere at Philharmonic Hall in Lincoln Center. When Carol Channing met Gov. Hughes in Atlantic City, they didn't discuss convention politics or "Hello, Dolly!" They talked only about child-raising. . . . Albert Finney, who's been missing in the Far

(Continued on Page 7)

Max Sugarmann Funeral Home COMMUNITY CALENDAR

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

Wednesday, Sept. 9, 1964

8:00 p.m. - Temple Beth El, Board Meeting

8:00 p.m. - Jewish Community Center, Board Meeting

8:00 p.m. - Touro Fraternal Ass'n., Regular Meeting

1:00 p.m. - Pioneer Women of Providence, Board Meeting

8:00 p.m. - Sisterhood Temple Beth Shalom, Board Meeting

8:00 p.m. - Hope Chapter B'nai B'rith Women, Board Meeting

Thursday, Sept. 10, 1964

6:00 p.m. - GJC - Men's Division Initial Gifts Dinner

8:00 p.m. - Women's American ORT, Board Meeting

8:00 p.m. - Lad. Aux. R. I. Post #23, J.W.V.A., Regular Meeting

8:15 p.m. - Sisterhood Temple Beth Am, Board Meeting



Society This Week

(Continued from Page 3)

Announce Birth Of Son
Mr. and Mrs. Sayre Litchman of 11 Buxton Avenue, Somerset, Mass., announce the birth of their first child, a son, Michael Jay, on Aug. 16. Mrs. Litchman is the former Rosanne Hyman of Providence.

Paternal grandparents are Mr. and Mrs. Sanford Litchman of Fall River, Mass. Maternal grandmother is Mrs. Manuel Hyman of Providence. Great-grandparents are Mr. and Mrs. Samuel Servatore of Fall River.

Political Advertisement

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ENDORSES
FRANCIS J.
RAO
FOR MAYOR

Daughter Born
Mr. and Mrs. Donald Dress of 1153 E. 101 Street, Brooklyn, N.Y., announce the birth of their daughter, Michelle Irene, on Aug. 19. Mrs. Dress is the former Pauline Cooper of Brooklyn.

Maternal grandmother is Mrs. Rita Cooper of Brooklyn. Maternal great-grandparents are Mrs. Rose Cooper of Brooklyn and Mr. and Mrs. Jacob Ullman of Penn.

Paternal grandparents are Mr. and Mrs. Louis Dress of Fifth Street. Paternal great-grandmother is Mrs. Gussie Hahn of New Bedford, Mass.

ENGAGED - Mr. and Mrs. Alex Guttin of 72 Modena Avenue announce the engagement of their daughter, Priscilla, to Robert Jaffe, son of Mr. and Mrs. Harry Jaffe of 127 Montclair Drive, West Hartford, Conn.

Miss Guttin was graduated from Hope High School and the University of Rhode Island, class of 1964.

Mr. Jaffe is a 1960 graduate of the University of Connecticut.

A Nov. 29 wedding is planned.

Bridge

by Revoke

Good judgment in bidding produced an interesting result on the hand below, played with both sides vulnerable and 60 to North-South.

North		East	
♠-9, 7, 3		♠-A, Q, J, 6, 5	
♥-A, K, 7, 5		♥-Q, 6	
♦-K, 9, x, x		♦-A, x, x, x	
♣-K, Q		♣-x, x	
West		South	
♠-K, 10, 8, 4, 2		♠-None	
♥-9, x, x, x		♥-J, 10, 8	
♦-Q, J, x, x		♦-10	
♣-None		♣-A, J, 10, 9, 8, x, x, x, x	

Bidding:

South	West	North	East
3C	Pass	Pass	3S
4C	4S	5C	Pass
Pass	5S	6C	Double
Pass	Pass	Pass	

North realized after East-West had bid strongly up to 5S that South was likely to be void and consequently he bid the slam. There are many occasions in bridge when it is impossible to reach a slam unless opponents help you to get there.

A spade was led and South trumped and drew two rounds of trumps. South then played the 10 of diamonds from his own hand. West covered with the jack and dummy's king was taken by East's ace. East returned a spade. South trumped, played a heart to dummy's king, and returned to his own hand by trumping a diamond. After playing all the remaining trumps but one South came to this end position.

North		East	
♠-None		♠-Q	
♥-A, x		♥-Q	
♦-9		♦-x	
♣-None		♣-None	
West		South	
♠-None		♠-None	
♥-x, x		♥-J, 10	
♦-Q		♦-None	
♣-None		♣-x	

On the last trump West had to part with a heart and dummy's 9 of diamonds was discarded. When West followed to the jack of hearts at the next trick it became clear that East held the bare queen. By playing off all the trumps and timing the diamond play correctly it was easy to get a count of the East-West hands. This was one of many occasions when one can dispose of an unnecessary finesse. "How could I guess" is so often said at the bridge table when a count of the hand would avoid a guess.

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FOR COUNCILMAN

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Vote In The Democratic Primary
ON SEPTEMBER 17th

Immigrants Refuse To Leave Ship In Housing Protest

JERUSALEM -- A number of immigrants were forcibly removed by police from a ship in Haifa last week when they refused to leave the vessel in protest against the housing locations assigned to them by the Jewish Agency.

Details of the incident were reported to the Cabinet last Sunday by S.Z. Shragai, head of the Agency's immigration department, who said that the newcomers had refused to accept housing in Kiryat Remez, near Haifa, Holon, Petah Tikva and Afula, demanding instead that they be sent to homes in Ashdod or Bat Yam.

Shragai told the Cabinet that, before embarking, every immigrant is given full and precise details about allocated housing, including the areas and prevailing conditions, and is asked to sign an agreement accepting the conditions.

While most of the immigrants disembarked earlier, Shragai said that a number of them refused to leave the ship. The Agency arranged for the ship to remain in port until after the Sabbath, and renewed efforts to persuade the immigrants to leave the ship the following night. When the newcomers again refused, police were called in to forcibly remove the newcomers from the vessel.

In his report, Shragai noted that it was usually relatives in Israel who instigate the newcomers to object. He said the Agency is considering means of avoiding such incidents in the future.

One Cabinet Minister, who recently traveled aboard an immigrant ship, praised the devotion and patience of Jewish Agency emissaries accompanying the newcomers.

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

TO BE REINTERRED
JERUSALEM -- The bodies of 199 Jewish refugees attempting to emigrate "illegally" to Palestine, who drowned in December 1940, off the coast of Turkey when their vessel, the San Salvador, capsized in a storm, were reinterred with state honors Aug. 31

Political Advertisement

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FOR MAYOR

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The Lyon's Den

(Continued from Page 4)

East, popped up in Bangkok. He confided that he's even anxious to start work again.

Because of Mel Brooks' success with "The Critic" and Joe Heller's success with the script of "Sex and the Single Girl," three film producers want to team them. They explain the delay: "Each of us wants the other to do the work". . . Romain Gary, who wrote "The Ski Bum" in English, now is translating it into French. . . Myrna Loy and her "Barefoot in the Park" company will leave Central City for Wilmington Monday, to start the nationwide tour.

ELIGIBILITY: Supporters of Franklin D. Roosevelt Jr. were delighted to see his name included among the list of Vice-Presidential possibilities. . . But one of the problems in his case was the fact that he was born in Campobello Island, N.B., which belongs to Canada.

CELEBRATION: One of the main characters in Richard Condon's "An Infinity of Mirrors," is patterned after the late French playwright, Henri Bernstein. . . Twenty years ago this week, when Paris was liberated, my wife and I dined with him and Jane Pickens at his Waldorf Towers suite. He asked Miss Pickens to play the Grieg "Concerto."

She reminded him that she'd played it on that piano 76 times. "I am an old man, and it was my dream," he sighed, "that on the day my beloved Paris was freed we should be dining here with our

good friends, listening to you play Grieg for the 77th time." She started playing.

Bernstein whispered to me: "An awful bearded man lives next door. He detests Grieg."

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Boycott of Israel Tightened By Arab League

LONDON -- Irked by the fact that the six-member European Common Market signed an agreement with Israel this summer, giving Israel certain concessions in regard to exports to those countries, the Arab League Economic Council has decided to tighten its anti-Israel boycott to try to keep Israeli products from "infiltrating" into Europe, Cairo dispatches received here reported last week.

The League's Economic Council, backed by the Arab Boycott Office, has been holding sessions in Cairo to try to work out methods for frustrating the Israel-Euromart agreement. A communique issued at the conclusion of the council's session stated that "a positive plan" barring Israeli goods from Arab countries has been worked out.

The six Euromart countries are France, West Germany, Italy, Holland, Belgium and Luxembourg.

Another dispatch, from the Boycott Office headquarters at Beirut, announced that Sophia Loren, the film star, has been put on the blacklist. The announcement stated that all of her films will be banned unless she withdraws from the cast of a new film, Judith, now being filmed in Israel.

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

BEGIN TRAINING
TARRYTOWN, N.Y. -- A group of 25 young Americans have begun

a year's training in intergroup relations as "human rights interns"

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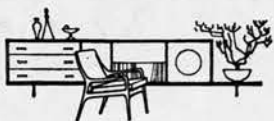
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8
ASSIGN PATROLS
MICHIGAN CITY, Ind. -- To discourage a repetition of an incident last week in which obscenities and other markings were found on the walls of the Sinai Temple here, additional police patrols have been assigned.

GA 1-1229 MRS. LEO GLEKLEN GA 1-1229
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For

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For

State Representative

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New Year*

*May All The Things
You Wish For*

★ *Be Yours In The Future* ★



TO BE INSTALLED - Judge Peter K. Rosedale will be installed as president of Roger Williams Lodge, B'nai B'rith, on Sunday, Sept. 13 at an installation buffet dinner dance which will be held at the Lindsey Tavern in Lincoln. Bertram L. Bernhardt will be installing officer.

Mrs. Isaac Feinstein

Is Bake-Off Finalist

Mrs. Isaac E. Feinstein, of Atlantic City, N.J., was named one of 100 finalists who will attend the Grand National bake-off Sept. 13 to 15 in Miami Beach, Florida. Formerly a Rhode Island resident, Mrs. Feinstein is the wife of Isaac E. Feinstein, who at one time was the director of the Jewish Home for the Aged of Rhode Island.

As a finalist, Mrs. Feinstein is eligible to compete for a \$25,000 prize, and has already won an electric range and mixer, a \$100 cash prize and full expenses to Miami Beach. She won her place in the finals with a dessert recipe for a cheese cake with a chocolate base.

APPOINTS LAWRENCE GATES

Bruce M. Selya, Republican candidate for attorney-general has announced the appointment of Lawrence S. Gates as secretary of the general campaign committee, Selya-for-Attorney-General.

Mr. Gates is a graduate of Tufts College and holds both a law degree and a Master of Laws in Taxation degree from Boston University School of Law. He is a practicing attorney in Providence and is chairman of the Young Adult Division of the General Jewish Committee. He is active in many civic, charitable and professional organizations.

SUPPORTS CHANGES

NEW YORK -- The Wall Street Journal, leading financial daily newspaper in the United States, last week came out in support of proposed changes in U.S. immigration policy which would eliminate the national origins quota system.

Noting that the national origins system has proved "too cumbersome and inflexible" to meet the "simple tests of equity," the newspaper declared in an editorial that the proposed changes "might help put our immigration laws on somewhere near a national basis."

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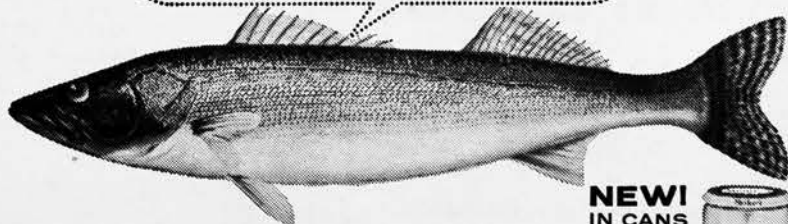
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ENGAGED - Mr. and Mrs. Wolf E. Myrow of 276 Niagara Street announce the engagement of their daughter, Miss Carol Ann Myrow of 1007 Old Elm Place, Glencoe, Ill., to Lawrence Allen Neimark of 22-5 King Arthur Apartments, Northlake, Ill., son of Mr. and Mrs. H.I. Neimark of St. Louis Park, Minn. Miss Myrow is the daughter of the late Ruth Ross Myrow.

Miss Myrow is a graduate of Dean Junior College. Mr. Neimark was graduated from the University of Michigan.

A Nov. 28 wedding is planned.



ENGAGED - Mr. and Mrs. Benjamin Angert of 193 Morris Avenue announce the engagement of their daughter, Eleanor Marilyn, to Arthur Martin Salhanick, son of Norman Salhanick of 1890 Broad Street, Cranston, and the late Mrs. Celia Salhanick.

Miss Angert, a graduate of Hope High School and the University of Rhode Island, is employed as a teacher in the Providence Public School System.

Mr. Salhanick, who was graduated from Hope High School, attended Boston University.

A May 29, 1965, wedding is planned.



ENGAGED - Mr. and Mrs. Murry J. Burrows of 3 Sessions Street announce the engagement of their daughter, Miss Enid Young Burrows, to Richard Bruce Chaset, son of Dr. and Mrs. Nathan Chaset of 52 Emeline Street.

Miss Burrows is a graduate of Hope High School, class of 1961, and is a senior at Lesley College, Cambridge, Mass.

Mr. Chaset was graduated from Moses Brown School in 1959, and from Brown University in 1963. He is now in his second year at Boston University School of Medicine.

An August, 1965, wedding is planned.

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Statement Issued In London On Chamber Of Commerce Withdrawal Of Mancroft

LONDON - The issue of the London Chamber of Commerce withdrawal of its offer of the organization's presidency to Lord Mancroft, the Jewish financier, under Arab boycott pressure seemed to have been resolved last week to the satisfaction of Jewish leaders as well as of officials of the Chamber.

After meeting separately with Jewish members of Parliament and with leaders of Jewish organizations, the Earl of Verulam, president of the Chamber, issued a statement with which the Jewish representatives concurred.

The declaration stated flatly that the Chamber has, "since 1951 been adamant in being opposed to any form of recognition of the Arab boycott and has always refused to sign any certificate which included any form of discrimination."

The joint statement noted further that the Chamber's official journal this year reaffirmed "support of resolutions deploring the intervention of political questions into the field of international trade by countries having recourse to commercial boycotts based on racial and religious criteria."

"The president of the Chamber," the joint statement continued, "is selected irrespective of his ethnic origin or creed. It is the normal practice for confidential approaches to be made to distinguished persons to allow their names to go forward."

"Occasionally, names are withdrawn. It is regretted that, in connection with a recent approach and withdrawal, a public misunderstanding has arisen which is jointly deplored."

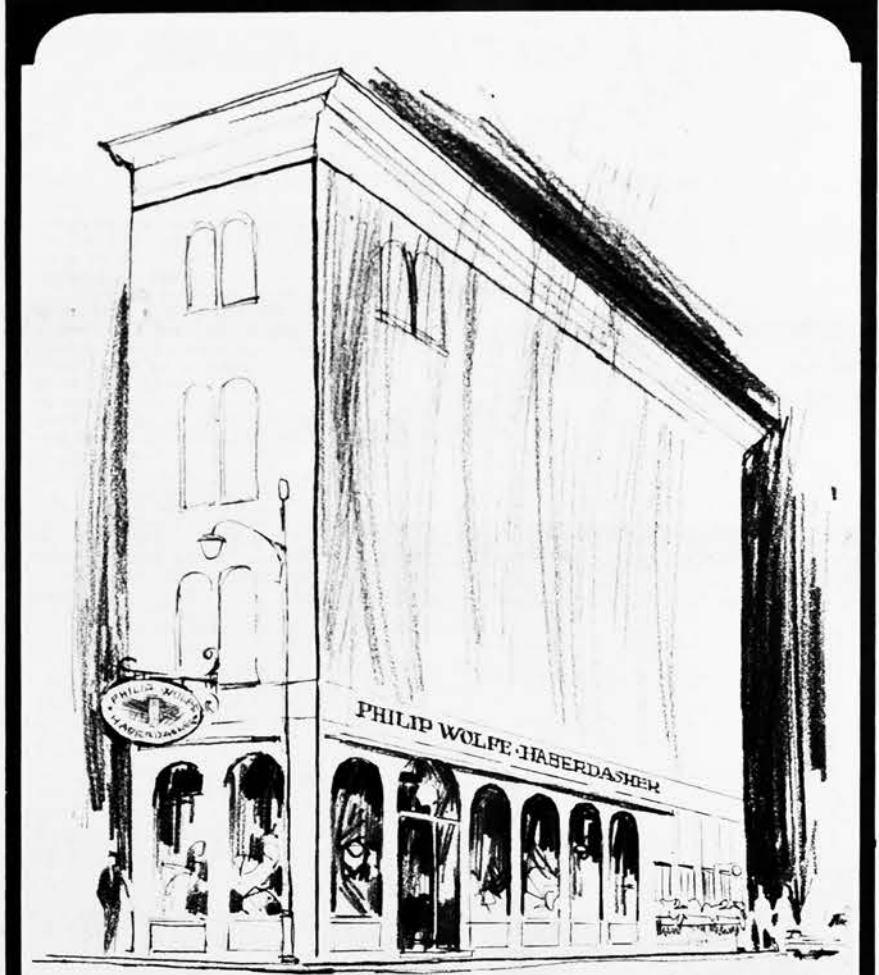
CROSSWORD PUZZLE

ACROSS
1. Pass
5. Sandpiper
9. A tooth
10. Variety of willow
12. Century plant
13. The — of the ball
14. Radium: sym.
15. Sweet potato
17. African worm
18. Liberian tribes
20. Go down
23. Spirit lamp
25. Sound, as a little whistle
26. Digraph
27. Greek letter
29. Hobo: al.
30. Exclamation
32. Astringent fruit
34. Red ocher
36. Feels sorry
39. Flap
40. Blunder
41. Trouble
43. Syllable of scale
44. Stand up
47. A sign of spring
49. Central idea, as in art
50. Black
51. Torn
52. Melody

DOWN
1. Satirical painter: Eng.
2. A wing
3. Fleet
4. Fear
5. Steal
6. Custom
7. Narrow band for the hair
8. Criminal
9. Farmers' gathering place
11. Peruse
16. Encountered
19. Indefinite article
21. Weep
22. Chef
24. Spindle on which wheel turns
28. Electrified particle
30. Curing
31. Capital: New York
32. Elf
33. Greek letter
35. Pronoun
36. Quantity of paper
37. Mistake
38. Begets
42. Timber wolf
45. Transgress
46. Newt
48. Kidney bean

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44		45	46		47	48	
49				50			
51				52			

PUZZLE NO. 823



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Services

(Continued from Page 1)

The High Holy Day Committee will be available all day Sunday from 10 A.M. to 7 P.M.

CONGREGATION SHAARE ZEDEK

Rabbi Hershel Solnica will conduct Rosh Hashanah services at Congregation Shaare Zedek. Services will start on Sunday and Monday evenings at 6:45 o'clock and Monday and Tuesday mornings at 7:30 o'clock. The rabbi will deliver his sermons at 10:30 A.M.

The topic for Monday is "What Shall We Remember;" the topic for Tuesday is "The Trembling Teruoh." The blowing of the Ram's Horn will follow at 11 A.M.

CONGREGATION SONS OF ABRAHAM

At Congregation Sons of Abraham Rosh Hashanah services will start at 7 P.M. on Sunday, and will be held at the same time Monday evening, Monday and Tuesday morning services will start at 7 o'clock with the blowing of the Shofar taking place at 9:30 in the morning. The sermon will follow at 10 A.M.

Rabbi Abraham Chlil will officiate at all services and Cantor Maurice Gordon will chant the liturgy. Rabbi Chlil's sermon on Monday will be entitled "God Is Approachable," and on Tuesday, "Do Not Sell Yourself Short."

In addition to the regular Rosh Hashanah services, arrangements have been completed for Junior Congregation services to be held during the High Holy Days for children between the ages of 10 and 14. These services will be held on Monday and Tuesday in the Chapel of the synagogue between 10 A.M. and 12 noon.

CONGREGATION SONS OF JACOB

Sunday evening services at Congregation Sons of Jacob will start at 6:30 o'clock, as will evening services on Monday. Monday and Tuesday morning services will start at 8 o'clock with the sermon scheduled at 10:15 A.M., followed by the blowing of the Shofar at 10:45 A.M.

Rabbi Rubin Soloff will officiate at the High Holy Days services.

CRANSTON JEWISH CENTER

Rabbi Saul Leeman, assisted by Cantor Jack Smith, will officiate at Rosh Hashanah services which will be held at the Cranston Jewish Center. Sunday evening's service will start at 8:30 o'clock. Morning services on Monday and Tuesday will start at 8:15 o'clock, with evening family services on Monday scheduled for 7:30 o'clock.

A Junior High Holiday Congregation will be conducted by Mordechai Shapiro on Monday and Tuesday from 10:30 A.M. to 12 noon.

TEMPLE BETH DAVID

Rabbi Joseph Lukinsky and Cantor Charles Ross, assisted by the temple choir, will conduct Rosh Hashanah services at Temple Beth David. Sunday and Monday services will start at 6:45 P.M.

Morning services on Monday and Tuesday will start at 7:30; the blowing of the Shofar will follow at 10 A.M., and the rabbi will give his sermon at 10:30.

TEMPLE BETH EL

Rabbi William G. Braude will officiate at Rosh Hashanah services at 6:45 o'clock on Sunday evening at Temple Beth El, and Rabbi Herman J. Blumberg will

(Continued on Page 16)

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Vote In The Democratic Primary — September 17

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(Continued on Page 16)

Three Jews Barred From Synagogue In Moscow

MOSCOW -- Moscow's Jewish congregation was reported last week to have barred three members from the synagogue for six months because they had had contacts with Israeli diplomats.

The trade union newspaper Trud described the three as "hangers-on who used the house of worship for speculative deals." They were identified simply as Feldsher, Vilenchik and Genin.

The newspapers disclosed the action in a renewed attack against Israeli diplomats for allegedly having distributed promotional material among Soviet citizens.

The article named four diplomats who were said to have spread "nationalistic Zionist literature" at Riga beach in Latvia and in the Ukrainian cities of Kiev, Odessa and Chernovtsy. These places have large Jewish populations.

Embassy Denies Charges
An Israeli Embassy spokesman confirmed that the diplomats had visited the cities, but described the charges as "entirely baseless" and "most offensive."

This is not the first time that the behavior of Israeli diplomats has been criticized by Trud which appears to have assumed the role of a watchdog over their activities and their relations with the synagogue.

Last March, Israelis were accused of having used the synagogue to distribute Israeli literature in exchange for information about Jewish life in the Soviet Union.

At the time, Trud wrote that the diplomats were enlisting their wives and children, as well as "mentally defective" Soviet citizens, as helpers.

Genin was said to have long been under the supervision of "special medical institutions."

Vilenchik and Feldsher were said to have been "ready to grovel before foreigners and commit vile acts against their country in exchange for a shiny trinket, a foreign rag, a garishly printed magazine or a calendar."

According to the article, the embassy's second secretary, Moshe Zimrat, and his wife surreptitiously distributed Israeli promotion brochures to bathers on the beach at Riga last June. Bathers were said to have complained to patrolmen of the Citizens' Volunteer Police, who asked the Israeli couple to identify themselves. Trud said Zimrat had described the booklets as "harmless."

Odessa Visit Described
Yehuda Katz, one of the embassy's secretary-archivists, his wife and two children visited Odessa in June, carrying promotion literature in the trunk of their automobile, it was said.

Trud reported that Mr. Katz had enlisted the help of two Israeli tourists, Bov Grossman and Isaac Manelis, in distributing material. It printed a photograph of Mr. Grossman and a pile of brochures. The picture was taken in

the Odessa police station, according to the caption.

Mr. Katz was said to have offered booklets to a Soviet Jew named Shvarts while both were in the water at the Odessa beach.

"Comrade Shvarts of course refused the poisoned gift," Trud reported.

During the same period several Israeli diplomats led by Abraham Agmon, embassy counselor, set out for Chernovtsy with a carful of literature, Trud charged. It described them as a "shock propaganda group." Mr. Agmon has since completed his tour of duty in the Soviet Union.

TO RECOGNIZE ISRAEL
DUBLIN -- Because of economic reasons Ireland has not been able fully to exchange diplomatic and consular representatives with Israel, but the imbalance will be corrected as the years go by, it was declared here by Prime Minister Sean F. Lemass, who noted that Ireland had extended both de jure and de facto recognition to Israel.

ance will be corrected as the years go by, it was declared here by Prime Minister Sean F. Lemass, who noted that Ireland had extended both de jure and de facto recognition to Israel.

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New Year

TEMPLE SINAI
Regular Friday night services will be held tonight at 8:30 o'clock at Temple Sinai. Rabbi Jerome S. Gurland will give his sermonette on "The Commandments and Jewish Survival."

An Oneg Shabbet will follow the services.

SCHOOL REGISTRATION
Marvin A. Brill, chairman of the Religious School Committee of Temple Beth Israel, has announced that registration for the Religious School of Temple Beth Israel will take place on Wednesday and Thursday evenings from 7:30 to 9:30 o'clock, and on Sunday, Sept. 13 from 9 to 11 A.M.

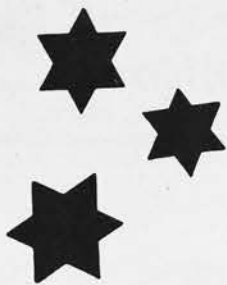
Sunday School will start on Sept. 13 at 9:30 A.M. and Hebrew classes will start on Monday, Sept. 14, at 3:15 P.M.

Temple Beth Israel follows the rule of the Bureau of Jewish Education that children eight years and older must attend Hebrew classes for five years in order to become Bar Mitzvah or Bas Mitzvah.

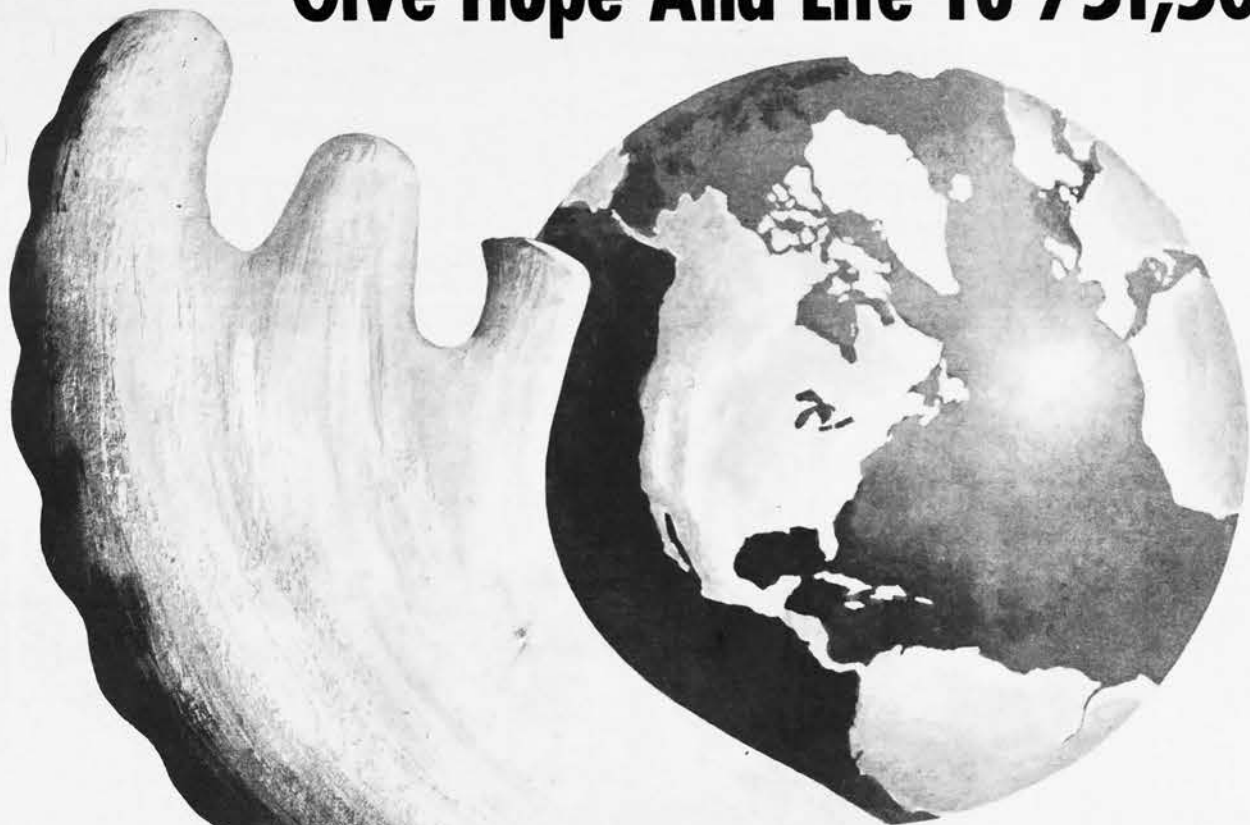
For further information Mr. Brill at PL 1-2100 or Rabbi J. Handler at HO 1-1186 may be called.

TO SUPPLY ARMS
LONDON -- The Soviet Union will supply Iraq with all the arms it needs, it was disclosed last week in a report from Baghdad, Iraqi capital, which said the Iraqi Government would soon extend an invitation to Soviet Defense Minister Marshall Rodion Malinovsky.

The General Jewish Committee launches



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the Shofar on these High Holy Days
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100,000 refugees. Again it is our turn to
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For descriptive folder, write or telephone Brown University Extension Division, 130 Angell Street, Providence, Rhode Island 02912. Telephone UNION 1-2900 - Extension 397.

Hebrew Actors Union Plan \$500,000 Campaign To Build Performing Arts Center

NEW YORK -- The Hebrew Actors Union is planning to erect a performing arts center here next year. This was reported this week by Seymour Rexsite, president of the union. He said the center would contain a theater for the presentation of Yiddish classics, a museum for stage memorabilia and two schools, one for acting and one for musical composition. A campaign to raise \$500,000 will soon get under way, he said.

The Union, which was founded in 1900, has now more than 250 members. In its heyday — the nineteen-twenties and the early thirties — the enrollment was 1,500. Twenty-one theaters presenting Yiddish productions flourished then in New York and on the road.

For this season, only three playhouses will be available, one fewer than last season. To spread

employment among its members, the union is subsidizing the Jewish Folk Theater troupe, formed by Max Bozyk and Isadore Lipinsky.

The first presentation, "Both Kuny Lemels," will open Oct. 10 at the Educational Alliance Playhouse, 197 East Broadway. Previews begin Oct. 3. Performances of the musical, written by Abraham Goldfaden and M. Kurshner, will be given on Saturday nights and Sunday afternoons and evenings. Mr. Bozyk, who will be the director, and Mr. Lipinsky will be the mainstays of the acting company.

The Anderson Yiddish Theater, 66 Second Avenue, will open its doors Oct. 17 with "Good Luck," a musical by Sholom Secunda and Jacob Jacobs. And the Folksbline will start operating Nov. 17 at 175 East Broadway with "The Enchanted Melody," a musical fantasy by Itzik Manger and Henoch Kon. Their source was works by Mr. Goldfaden.

In memory of 320 Yiddish actors who were killed by the Nazis, the Hebrew Actors Union will publish a book entitled "Kedoshim" in December. The Yiddish text is by Zalman Zilberzweig.

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GAL FRIDAY — Wanted Alive!

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group. Car necessary. Above average
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9-11

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medic who was in charge of se-
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Our Sincere Best Wishes For Health,
Happiness And Prosperity
In The Year 5725

**Congressman and Mrs.
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CENTRAL EVENING HIGH SCHOOL
Pond and Winter Streets
Providence, Rhode Island

offers

**ADULT EDUCATIONAL OPPORTUNITIES
FOUR NIGHTS WEEKLY**

Registration and Counseling Service

September 9, 10, 11 - 7:30 to 9:30 P.M.

Courses Begin Monday, September 14, at 7:30 P.M.

LIST OF COURSES

Adult Education in the Nuclear Age	Geometry, Plane 1
Algebra 1 (First Year)	Investments
Algebra 3 (Second Year)	Italian
American History 1	Machine Shop
Art	Mathematics, Basic
Bookkeeping, Beginning	Mechanical Drawing
Bookkeeping 2	Modern Mathematics
Bookkeeping 3 and 4	Physics 1
Briefhand 1	Photography
Calculating Machines	Reading Improvement
Chemistry 1	Sewing, Beginning
English 1 (108 grade)	Sewing, Advanced
English 3 (118 grade)	Shorthand, Beginning
English 5 (128 grade)	Shorthand, Advanced
English, Junior High	Special Math and English
Equivalency Examination Course	Typing, Beginning
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Registration fee \$3.00 for each course for Providence resi-
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Per Order of the School Committee
CHARLES A. O'CONNOR, JR.
Superintendent of Schools

Study Of Jewish Voting Patterns

The consistent liberalism of American Jews has been noted time and again by scholars and politicians. Jews tend to be equally liberal on political, economic and social matters, whereas workers, for example, tend to be liberal only on economic issues, the educated on political subjects like freedom of speech but not on economic questions, and Negroes on civil rights but not on foreign affairs.

Most Jewish voters in the United States regard themselves as political independents. But in practice Jews during the last forty years or so have tended to vote Democratic rather than Republican. This voting behavior has appeared aberrant, particularly in the last two decades, because other Americans in the same socio-economic position have voted mostly Republican.

American Jews today are predominantly native. Their incomes are mostly in the middle and upper-middle range; many have college degrees and are self-employed businessmen, proprietors, professionals or managers. More and more of them live within city limits. In occupation and income, they mostly resemble Presbyterians and Episcopalians, upper status Protestant denominations. Similarly situated Protestant and Catholics vote Republican in considerable numbers, and by all rules, Jewish support of the Democratic party should have declined and withered away. True, during their upward socio-economic passage Jews have trimmed their vote on the Democratic line — witness Great Neck in Long Island and Highland Park outside Chicago. But what is striking is not that Jews in Great Neck vote only 60 per cent Democratic; it is that they vote only 40 per cent Republican.

This display of party loyalty seems to contradict the popular notion that Jews will vote for a Jewish candidate regardless of party—or Catholics for a Catholic, Italians for an Italian, Negroes for a Negro, and so forth. Actually, this kind of voting reflects the striving of the group for status in society and its need for political recognition. Nearly every ethnic, religious and social group in America, in its drive for power and prestige in the community, has sought public office for its members as tangible evidence of its place in the political body. The more the group needs such recognition, the more likely are its members to vote for "one of their own"—a circumstance to which politicians have traditionally responded with "balanced" tickets. Such political contests among groups, for prestige and sometimes for control of the political machine, occur most frequently in local politics, though occasionally they erupt also on a national scale, the notable examples being the presidential elections of 1928 and 1960.

Another example was the mayoralty election of 1945, when Jewish voters overwhelmingly backed William O'Dwyer, an Irish Catholic Democrat, against his Republican opponent, Jonah J. Goldstein. This has been a recurrent pattern in New York City since 1903.

The untypical character of Jewish voting has been the subject of considerable analysis and speculation among politicians and students of politics. In 1948 a study of voting among eight religious groups (Baptists, Lutherans, Methodists, Episcopalians, Presbyterians, Congregationalists, Roman Catholics and Jews) showed that on politico-economic questions, groups low in class and status were liberal and groups high in class and status, conservative. But the Jews were an exception; though high in class, they nevertheless remained politically liberal. In spite of their economic interests, their feelings as Jews seemed to have determined the way they voted. The authors speculated that Jews felt insecure because they were not fully accepted by high-class ingroups and that this insecurity forced them to identify with outgroups, that is, low-class groups.

A more elaborate interpretation along these lines was based

on the political experience of a Philadelphia Jewish banker who had made his fortune in real estate. Early in his career he associated himself with the Republican party and at the 1928 Republican National Convention seconded the nomination of Herbert Hoover. Shortly thereafter, in the crash of 1929, the bankers of Philadelphia — Republicans all — banded together to meet the crisis, but failed to include the Jewish banker and even denied him help. After that he turned to the Democratic party.

A more ideological interpretation of the Jews' political position is that "Jewish liberalism" took shape when Franklin D. Roosevelt began to formulate the New Deal. In the light of their European experience, this theory holds, Jews saw in the New Deal a lib-

eralism which they construed as the political opposite of the right, whose extreme was fascism.

Still another explanation is that traditional Jewish values, rooted in the religious culture, have affected political behavior. Tsedakah

(Continued on Page 18)

Political Advertisement

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MORRIS BLANKSTEIN
ENDORSE
FRANCIS J
RAO
FOR MAYOR

IF you want to save time, increase your sales, save wear and tear of your car, you need a
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From the Rabbis, Officers and Members
of the **VAAD HAKASHRUTH** of Providence

LOOK FOR THIS PLACARD
In the Windows Of Your Kosher Meat Market. If You Want To Be SURE That Your MEAT and POULTRY are KOSHER, Patronize ONLY the Markets Which Display This Card

This Establishment is under supervision of

VAAD HAKASHRUTH OF RHODE ISLAND

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Political Advertisement

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TODAY PROVIDENCE IS AN ECONOMICALLY DEPRESSED AREA

To remove this "stigma" I propose the following —

INDUSTRIAL AND COMMERCIAL NEEDS.

Establishment of a Municipal commission comprised of labor, management and banking working with local government TO RESOLVE THE problem of exodus of commercial and industrial interests from Providence and help to attract new industry.

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PROVIDENCE PORT AUTHORITY.

Develop the Providence Port facilities to create a better climate for new businesses, increase our tax base, and provide additional sources of revenue to our city.

VOCATIONAL EDUCATION.

The problem of school drop-outs has now created the need and concern for the establishment of a Vocational Education system to train these drop-outs for gainful employment, and to re-train our presently unemployed and unskilled workers.

LOW COST RENTAL HOUSING.

Emphasis on rehabilitation of existing homes to provide for the immediate need of low income housing, rather than long range programs in the middle and high income rental brackets.

MASS TRANSPORTATION.

A shift in emphasis and priority from the parking lot to mass transportation (UTC) which is vital to our downtown community.

RECREATION.

Full utilization of existing recreational facilities, 12 months of the year.



ESTABLISHMENT OF A CIVIL SERVICE PROGRAM.

Job security must be afforded for the able and dedicated municipal employees.

RE-DRAWING WARD LINES.

Today 8 of the 13 wards represent a minority of the inhabitants of Providence and have a larger voice in the local government than the other 5 wards.

FEDERAL, STATE AND MUNICIPAL COOPERATION.

Insure active leadership in the Mayor's office to maintain closer liaison among federal, state and city departments and agencies to insure our receiving our fair share of any and all available aid to the city of Providence, and thereby ease the tax burden on the local tax payer.

Vote the Man RAO
FOR MAYOR OF PROVIDENCE VOTE THE 3rd COLUMN

Vote In The Primary — September 17

Citizens' League of Providence—Joseph H. Langton, Coordinator—ELmhurst 1-9800



Mr. and Mrs.
FRANCIS J. RAO



wish
the Jewish people
a very happy, healthy
and prosperous
New Year

DESECRATE CEMETERY
FRANKFURT -- Police were investigating the desecration of a Jewish cemetery here, in which 11 tombstones were toppled by vandals.

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Golden Brown Crisp
PINEAPPLE PANCAKES
Hot Syrup & Butter
EAST SIDE DINER
360 Waterman St. Red Bridge



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FIRST NATIONAL

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**167 Pitman Street
PROVIDENCE**

A FEW MINUTES FROM THE
RED BRIDGE AND WAYLAND SQUARE

FOR A COMPLETE LINE OF
HOLIDAY FOODS

5725



1964-1965

NEW YEAR GREETINGS

As a NEW YEAR approaches on the Hebrew Calendar, we wish to express our appreciation for the loyal patronage of the many thousands of Jewish Customers whom we have been privileged to serve and to extend our sincere wishes for

HEALTH, HAPPINESS and PROSPERITY

"MAY YOU BE INSCRIBED FOR A HAPPY NEW YEAR"

FIRST NATIONAL STORES

Services

(Continued from Page 10)
conduct the later service which will start at 9 o'clock.

Monday morning services will start at 10 o'clock and will be conducted by Rabbi Braude.

Rabbi Blumberg will officiate at a children's service which is scheduled for 3 P.M. on Monday.

TEMPLE EMANU-EL
Temple Emanu-El will conduct three simultaneous services for the High Holy Days. On Rosh Hashanah eve which is Sunday evening, the entire congregation will worship together in the main synagogue. Rabbi Eli A. Bohnen will preach the sermon, "The Forgotten Sin."

On Monday, beginning at 8:15 o'clock, the service will be conducted by Rabbi Bohnen and Cantor Paul Slavensky, assisted by the choir under the direction of Dr. Morton Gold. Rabbi Bohnen will preach on "Old Enough To Know Better."

In the new synagogue, Rabbi Joel J. Zelman will officiate. His sermon is entitled, "The Predicament of Modern Man." Cantor Louis Ainsberg will chant the services, assisted by the choir under the direction of Dr. Ralph Einstein.

In the meeting house, Rabbi Nathan N. Rosen, director of the Hillel Foundation, will lead the services, speaking on "The Sin of Poverty." Cantor Morton Freeman will chant the services, accompanied by Mrs. Louis Baruch Rubinstein at the organ.

Rabbi Bohnen will conduct the services on Tuesday at 8:15 A.M. in the main synagogue with Cantor Slavensky chanting the services, assisted by the choir under the direction of Dr. Gold.

Rabbi Rosen will be in the new synagogue with Cantor Ainsberg, assisted by the choir under the direction of Dr. Einstein.

In the meeting house Rabbi Zelman will lead the services, Cantor Freeman will chant the liturgy, accompanied by Mrs. Rubinstein.

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

TEMPLE SINAI
Rosh Hashanah services will begin on Sunday evening at 8:30 o'clock at Temple Sinai. Rabbi Jerome S. Gurland will deliver the sermon entitled "The Meaning of the New Year."

Children's services are scheduled for 9 A.M. on Monday. The sermon will be "The Wintertime Tan." At the adult's service which will be held at 10:30 A.M. on Monday, the sermon will be "Keeping Pace."

CONGREGATIONS
ANSHE KOVNO-SONS OF ZION
At Congregations Anshe Kovno and Sons of Zion Rosh Hashanah services will start on Sunday evening at 7:15 o'clock with the Mincha service. Monday evening services will be held at the same time. Services on Monday and Tuesday mornings will be at 8 o'clock with the blowing of the Shofar at 10:15 A.M. Rosh Hashanah ends on Tuesday at sunset, 7:46 P.M.

CONGREGATION
LENAS HAZEDEK
Congregation Lenas Hazedek will hold Rosh Hashanah services on Sunday and Monday at 7:45 P.M., and on Monday and Tuesday at 8 A.M.

The blowing of the Shofar will be at 10:15 A.M. on both Monday and Tuesday.

CONGREGATION
MISHKON TFILOH
Congregation Mishkon Tfiloh has announced that it has engaged Cantor Abraham Zidef of New York to conduct the Musaf services during the High Holidays. Abraham Linder, honorary president of the Congregation, will chant the Shacharis services.

Services on Sunday and Monday evening will be at 6:45 o'clock, and Monday and Tuesday morning services will be at 8:30 o'clock.

Rabbi Emanuel Lazar will deliver his sermon before the Musaf service each morning.

TEMPLE BETH AM
Services for Rosh Hashanah at Temple Beth Am will be conducted by Rabbi Alfred Fruchter and Cantor Samuel Berditch. Services will start on Sunday at 7:15 P.M. There will be services on Monday and Tuesday at 8 A.M. and 6:45 P.M.

Children's services on both days will be at 11 A.M. for the Junior Congregation, and from 10 A.M. to 12 noon for children of pre-Hebrew School age.

Rabbi Fruchter will deliver his sermon at 10:15 A.M. on both Monday and Tuesday.

TEMPLE BETH ISRAEL
Rabbi Jacob Handler and Cantor Arthur Yolkoff will conduct all Rosh Hashanah services at Temple Beth Israel in the sanctuary. Rabbi Ben Hollander will conduct services in the auditorium.

Services on Sunday will start at 7:45 P.M. Monday and Tuesday morning services will be at 9 o'clock and Monday evening services will be at 7:45 o'clock.

Two services for children will be conducted at 11 A.M. on each day of Rosh Hashanah. Children, aged 8 to 12 will attend the services in the chapel; those under 8 years of age will attend the services in the board room. Mr. and Mrs. Harry Cobden will conduct the children's services.

TEMPLE BETH SHOLOM
At Temple Beth Sholom Rosh Hashanah services will start at 7 P.M. on Sunday, with evening services on Monday at the same time. Morning services on Monday and Tuesday will be at 8 o'clock and the sermon will be delivered at 10:15 o'clock.

Rabbi Judah L. Wise, writer and publisher of religious items, will officiate at the services in the lower sanctuary.

Cantor Karl Kritz will officiate in the main sanctuary. Rabbi Charles M. Rubel will deliver the sermons.

Junior congregation services will be held on Monday and Tuesday in the chapel adjoining the lower sanctuary at 10 and 11 A.M. Services are under the direction of Joachim Scharf.

CRANSTON-FOR RENT

Second floor, four rooms
in modern 2-family.

Inlaid, Venetians, formica, baseboard heat, aluminum combinations, walnut dining area, tile bath, ample closets, garage, \$100 per month.

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There might be! If you are a direct-pay member of Blue Cross-Physicians Service, perhaps you will be glad to learn:

- You can make your quarterly membership payments at any bank (including branch offices). You may find this more convenient than paying by mail or in person at Blue Cross.
 - You can arrange to pay either monthly, or quarterly (once every 3 months).
- Any questions? Feel free to call or write — giving your membership number. Thank you!



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for hospital bills

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WATCHES
RINGS

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HOLIDAY GREETINGS FROM

ALFREDO'S RESTAURANT

280 THAYER STREET PROVIDENCE

Located on the East Side
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We Will Re-Open On Sundays
Starting September 13

New Year 5725 Greetings



Modern

FURNITURE COMPANY

376 SOUTH MAIN STREET — FALL RIVER, MASS.

DEMOCRATIC STATE COMMITTEE

John G. McWeeney, Chairman

With Best Wishes
for a
New Year
of Health, Happiness
and
Prosperity

Democratic Plank Pledges Israel Support

ATLANTIC CITY, N.J., --The 1964 Democratic Platform Committee last week drafted and submitted to the national convention, foreign affairs planks pledging strong support of Israel and deplored Soviet persecution of Jews.

The final platform draft, submitted to the convention after consideration by the full Platform Committee, pledged to "work for the attainment of peace in the Near East as an urgent goal, using our best efforts to prevent a military unbalance, to encourage arms reductions and the use of national resources for internal development, and to encourage the resettlement of Arab refugees in lands where there is room and opportunity. The problems of political adjustment between Israel and the Arab countries can and must be peacefully resolved and the territorial integrity of every nation respected."

The platform also pledged to encourage by all peaceful means the growing independence of the captive peoples living under Communism and hasten the day when captive nations will achieve full freedom and self determination. The platform said specifically that "we deplore Communist oppression of Jews and other minorities."

The determination of the United States to aid Israel through nuclear desalination was outlined in another portion of the platform submitted to the convention.

A supplement to the platform, entitled "An Accounting of Stewardship," was also approved unanimously. In it the party's accomplishments were reviewed. The supplement said that the 1960 Democratic plank pledged pursuit of Arab-Israel peace by preventing an arms imbalance, and that this policy brought the Arab States and Israel "closer to peace and stability than at any time since World War II."

The Platform Committee noted: "In 1960, we urged continued economic assistance to Israel and the Arab peoples to help them raise their living standards. We pledged our best efforts for peace in the Middle East by seeking to prevent an arms race while guarding against the dangers of a military imbalance resulting from Soviet Arms shipments."

"In the period since that pledge was made," said the new 1964 platform draft, "the Near East has come closer to peace and stability than at any time since World War II." The draft added: "Economic and technical assistance to Israel and Arab nations continues at a high level, although with more and more emphasis on loans as against grants. The United States is determined to help bring the revolution in the technology of desalination to the aid of the desert regions."

Action on immigration reform was requested in another portion of the draft. The platform said: "In 1960, we proposed to 'adjust our immigration, nationality and refugee policies to eliminate discrimination and to enable members

of scattered families abroad to be united with relatives already in our midst. The national origins quota system of limiting immigration contradicts the founding principles of this nation. It is inconsistent with our belief in the rights of man."

BEST WISHES FOR THE NEW YEAR

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(Successors to King & Schielein Co.)
183 PUBLIC ST.
GA 1-1753

DAVID NEWMAN

Plumbing & Heating CO.

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Wishes All His Customers And Friends
A Healthy and Happy New Year



With Best Wishes For A
New Year
of Happiness and Health

Colony MOTOR HOTEL

Coffee Shop - 137 Guest Rooms - Modern as Tomorrow

William D. Potter
General Manager

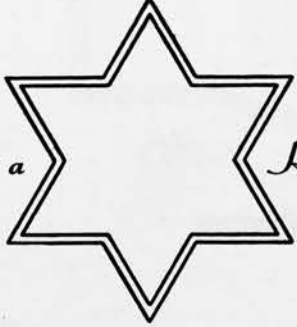
HOpkins 7-8800





Takes This Opportunity To Wish All Its Jewish Friends

A Happy and Prosperous New Year

Sincere wishes for a



Happy, prosperous New Year

All  quality dairy and food products are now authorized to carry this seal 

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NEWBERRY'S
DOWNTOWN PROVIDENCE

Best Wishes For A Happy and Prosperous New Year
MURRAY'S UPHOLSTERING CO.

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INCORPORATED

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Latest spring clothes
from the new show in
Florence, Italy

Greetings and Best Wishes
for the New Year

A & P FOOD STORES



ISSUES STATEMENT
WASHINGTON--Senator Barry Goldwater Issued a statement deploring anti-Semitism in the Soviet Union. In addition, he has inserted

NEW YEAR GREETINGS

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208 Dexter St. Pawtucket
PA 6-8972

into the Congressional Record a statement supporting Sen. Abraham Ribicoff's resolution calling for condemnation of the Soviet Union for its treatment of Jews.

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HEALTHY AND PROSPEROUS NEW YEAR

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For Children of All Ages

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BEST WISHES

from



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PROVIDENCE RHODE ISLAND

"Young America's Finest-Fitting Shoes"

JUMPING-JACKS



Study Of Jewish Voting Patterns

(Continued from Page 15)

(charity), love of learning and rejection of asceticism are thought to have molded the political outlook of Jews, as has their constant sense of identification with persecuted minorities.

Undoubtedly all these factors have played larger or smaller roles in making Jews politically liberal. Their European heritage and their political experiences in the pursuit of emancipation may have been the most significant. With the French Revolution, when the attainment of political equality became the goal of enlightened Jews, support of Jewish enfranchisement became part of the program of non-Jewish liberals and revolutionaries throughout Western Europe. As Jews gradually won their political rights in Western countries, they found that the liberals and radicals who sought to change society were their allies, whereas the conservatives and reactionaries who wanted to keep the system of caste and privilege — the nobility, the landed gentry, the established churches — were their enemies.

Jews had learned in Western Europe that the political right was at best conservative, avowedly Christian, and committed to the preservation of ancient privileges; it could, and often did, become reactionary and anti-Semitic. The left was either moderate—favorable to change in the established order, opposed to anti-Semitism and often neutral in matters of religion — or revolutionary, anti-clerical, and committed to the overthrow of the social and economic system that had brought little besides poverty and persecution to Jews.

Jews supported the left, not primarily because they were exploited as workers or oppressed like peasants, but because they were a persecuted minority. This political outlook was characteristically East European. The German Jewish immigrants of the previous generation had had a somewhat different political experience. They had come to America during the reaction that followed the 1848 revolution. In Germany the struggle for emancipation had seemed possible within the framework of the existing society, and Jews by and large had felt committed to that society, provided it made room for them. In the revolution Jewish leaders had fought for the individual rights of Jews as German citizens differing from their neighbors only in religion—a matter which they felt ought to make no difference to their civic status. This opinion was shared by many of the German liberals who played leading roles in the 1848 revolution.

Disappointed by the reaction after 1848, German Jews migrated to America together with other German liberals and followed the German pattern of settlement in the Middle Atlantic states, the Middle West and the West. Active participants in the German immigrant community, they often shared the political outlook of their Christian compatriots. The liberalism of Lincoln's Republican party attracted them, though comparatively few Jews were passionate abolitionists. Admiration for Lincoln was what enabled many Jews to remain Republican and vote for General Grant in 1868, despite well-founded charges of anti-Semitism against him.

In time, the German Jewish immigrants flourished; many who had started as peddlers became prosperous businessmen and some even merchant princes. They remained almost uniformly loyal to the party because of its business outlook and its conservative fiscal and tariff policies. There was, in fact, hardly any other choice for the politically liberal middle-class voter in the second half of the nineteenth century. The Democratic party, at that time, could not have appealed to him; even when not actually split, as it often was, it was riddled with factions—torn between economic radicalism and conservatism, pulled apart by regional differences among the agrarian populists in the Midwest and West, the agricultural con-

(Continued on Following Page)

*New Year Greetings to our Customers and Friends
from Hospital Trust*



MEMBER
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The Bank for All your Banking

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Gates Tavern
We Specialize In
Charcoal Broiled Foods
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Best Wishes For The
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HENRY M. SOULE COMPANY
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421 Walcott Street Pawtucket
Extends Best Wishes For A
Happy, Healthy and Prosperous
New Year

Study Of Jewish Voting Patterns

(Continued from Preceding Page)

servatives in the South, and the immigrant groups in the East. To the East European immigrants, streaming into the squalid ghettos of the industrial cities, the Democratic party looked quite different. They viewed it from their position among the poorest, most sweated, exploited and submerged proletariat of the rapidly expanding industrial system. True, the competition between Democrats and Republicans did not fit their old-country concept of a left-vs.-right polarity. That ideological outlook found expression instead in radical parties, largely transplantations from Europe, which occasionally attracted a significant proportion of the Jewish immigrants' vote. But the Democratic party performed a vital function for the immigrant; however corrupt and greedy, it was often the chief mediator between him and the larger society. The ward heeler and the local boss could help in misunderstandings or disputes with the police, the landlord, the "authorities." All the party wanted in return was a vote, and immigrant Jews were among those who provided the votes.

If Jews tended to vote mostly Democratic in those early days, it was not merely out of mistaken loyalty to the local machine. The Democrats were also the pro-immigration party, and immigration was a subject of considerable interest to Jews. In the last decades of the century, the Republican party was essentially nativist, favoring restrictions on the admission of aliens. Later, when even the Democrats could no longer resist restrictionist pressure, the Republicans clamored still more loudly for closing America's gates.

There were exceptions to this voting pattern, however. If a Republican candidate was clearly pro-Jewish or responsive to some Jewish need, the immigrants gave him their votes. For example, Jews supported Theodore Roosevelt in 1904, no doubt because in 1902 his Secretary of State, John Hay, had issued a strong note to Rumania condemning mistreatment of Rumanian Jews, and the following year both Hay and Roosevelt himself had denounced the Kishinev pogrom.

The third parties—Socialist, Socialist-Labor and Progressive—attracted substantial numbers (though never a majority) of Jewish voters when the major-party choice was between an agrarian populist Democrat and a conservative Republican, a choice without

meaning for the Jewish industrial proletariat, whose estimate of social justice was based on how Jews and urban workers were treated. Among Socialist candidates, the voters distinguished between those who identified themselves with their interests and those who did not.

The ideological as against the pragmatic attractions of the Democratic party for Jewish voters all over the nation emerged with Alfred E. Smith's candidacy in 1928. Usually this attraction is thought to have been created by Franklin D. Roosevelt, first with the New Deal and later with anti-Nazism. But in actual fact Roosevelt seems to have reinforced an attachment which had been in the making throughout Smith's four terms as Governor of New York (1919-20, 1923-28).

Smith had been called the first Democratic candidate to speak on behalf of the workers in an industrial society. When Smith was Governor of New York, more than half of America's Jews lived in New York. Mostly factory workers and small businessmen, they were increasingly drawn to the Democratic party by its growing concern with the social and economic evils of industrial society. In Al Smith they saw not merely the practical social legislator but also the social conscience, the spokesman for the underprivileged and the downtrodden. He fitted into the European concept of the liberal leader who seeks to change the status quo peacefully in ways that will help the Jews. Moreover, though he was not of their religion and ethnic background, the Jews of New York looked upon Smith as a symbol of embattled minorities, including their own—a symbol with which they could identify.

By 1928, when he finally won the Democratic presidential nomination, (Continued on Following Page)

FIRE SWEEPS 'BAZAAR'
ISTANBUL -- Residents of Istanbul's Jewish quarter suffered more than \$1,000,000 in damage, and 600 persons were left homeless when a fire, described as the

worst in the city's history, gutted the area known as the "Jewish Bazaar." The blaze, which started in a furniture shop, swept through 150 shops and 10 large buildings in the business district.

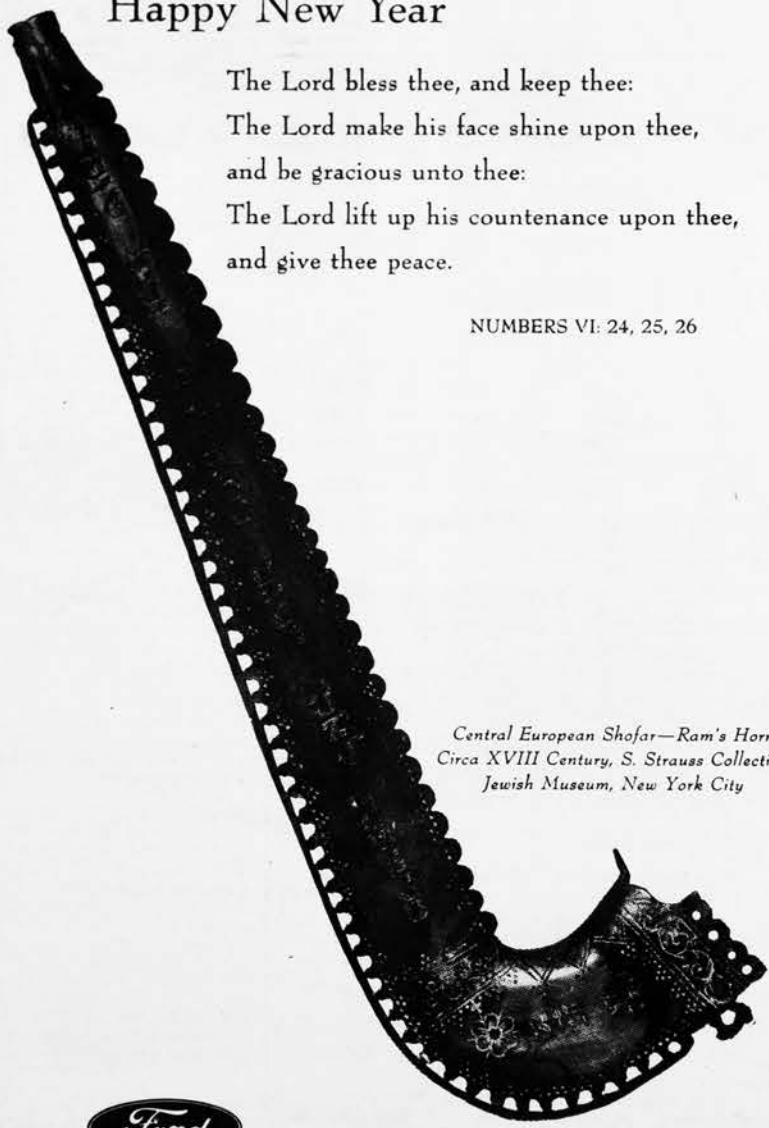

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BEST WISHES FOR A HAPPY NEW YEAR
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Wayland Square — East Greenwich — Washington Park

Cott
QUALITY BEVERAGES
*Best Wishes For A
Happy and Prosperous
New Year*
Cott Bottling Co. of R. I.


לשנה טובה תכתבו
Our Best Wishes For A Happy New Year

THE OUTLET COMPANY OF RHODE ISLAND
Providence • Pawtucket
Garden City • Kingston

Happy New Year
The Lord bless thee, and keep thee:
The Lord make his face shine upon thee,
and be gracious unto thee:
The Lord lift up his countenance upon thee,
and give thee peace.
NUMBERS VI: 24, 25, 26

Central European Shofar—Ram's Horn
Circa XVIII Century, S. Strauss Collection
Jewish Museum, New York City

MOTOR COMPANY
• THE AMERICAN ROAD, DEARBORN, MICHIGAN

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Cranston WI 1-4720

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SERVICE CO.**
224 Pawtucket Ave., PA 5-4269
O. C. Hutter, proprietor

HAPPY NEW YEAR
TO EVERYONE
DOROTHY WINN'S
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357 Westminster St.
JA 1-4635

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Providence

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THE NEW YEAR
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HAPPY, HEALTHY AND PROSPEROUS
NEW YEAR

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"WHEN SPEED COUNTS"
DEMOLITION EXPERTS
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PROSPEROUS NEW YEAR

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With AUGUST BAKERY Departments in
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NEWBERRY STORE, Washington St., Arctic

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- Sponge Cake • Honey Cake • Egg Chalahs
- Delicious Bread, Rolls and Pastries

Plenty of Free Parking Space

Study Of Jewish Voting Patterns

(Continued from Preceding Page)

nation, Smith's attractiveness to urban industrial workers and to religious, ethnic and racial minorities, was unmistakable.

The campaign of 1928 succeeded in tying the Jewish voters even more closely to Smith than might have been foreseen. The vicious anti-Catholic propaganda deeply reinforced Jewish loyalty to Smith in a way that class interest could not have done.

In all large cities, Jews voted overwhelmingly for Smith. Because Smith spoke unmistakably for the industrial worker in the big city (he broke the Republican hold on the Northern cities, carrying 122 previously Republican counties), and because Jews were largely industrial workers, their support of the Democratic ticket was generally assumed to be based essentially on class interest. Actually, with this election the modern liberal voting tradition among American Jews emerged, in which the class point of view was subordinated to a large political outlook.

There is no precise way of knowing how much a voter's perception of his situation as a Jew affects his political behavior. It is doubtful whether most Jews consciously think of themselves as Jews when they act politically. Perhaps only the most ethnocentric do so. Most Jewish voters who support a liberal party or candidate probably justify their position intellectually by explaining that a liberal program extends more benefits to more than a conservative program, and is more likely to lead a good society where it is individual merit rather than family, race or religion that counts. But who can say to what extent these voters explicitly calculate that such a society is inevitably good for Jews, or that in such a society Jews will not be scapegoats? Studies of political behavior are not yet refined enough to tell us how much and in what way submerged or subconscious insecurities affect rational political decisions and color political motivations. In any event, this widespread feeling about the good society which we have come to identify as Jewish liberalism first be-

gan to express itself in the support for Al Smith in 1928.

With Roosevelt's accession and his New Deal program, American politics took on a character which Jews had no difficulty in recognizing as distinctly European. The New Deal reforms made the image of the Democratic party created by Smith appear ideologically even more appealing. Left and right were now clearly discernible. In addition, Jews were particularly susceptible to Roosevelt's charisma—witness Republican Judge Jonah J. Goldstein's pun: "The Jews have three velten (worlds): di velt, yene velt (this world, the next world) and Roosevelt."

In 1940, when fears of intervention in Europe's war stirred isolationism and opposition to Roosevelt, Jewish voters became even more firmly rooted in the Democratic party. On the eve of the election, one report to Roosevelt stated that in New York only the Jews were solidly for him. By 1944, when America was deeply involved in the war, political alignments were shifting decisively and the Roosevelt coalition began to break up; but the Jews stood firm. They remained Democratic even in 1948, except for a modest defection to Henry A. Wallace, the Progressive candidate.

Jewish voting since 1928 has paralleled the pattern of voting in industrial urban areas where working-class immigrants and their children have predominated. But in the 1930's the occupational composition of American Jews began to undergo substantial changes. The second generation, better educated than their immigrant parents, were then taking on white-collar jobs, entering government service, and becoming professionals, though widespread unemployment and the prevailing poverty of the depression partially obscured the extent of the occupational transformation. Observers during this period erroneously took ec-

(Continued on Following Page)

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

New Year Greetings
**DR. and MRS.
FREDERICK MUSEN**
Mark Alan, Jordan Scott
and Kenneth Roy
139 Belvedere Drive
Cranston

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From
**MR. AND MRS.
ABRAHAM TERKELTAUB
AND FAMILY**
of Swansea, Mass.

**DR. and MRS.
HYMAN GOLDSTEIN**
David and Ellen

84 Fosdyke Street
Providence
Extend Best Wishes For
A Happy New Year

**MR. and MRS.
HERMAN WEINSTEIN**
and Florence
54 Tome St., Cranston
IRWIN WEINSTEIN
of California
**MR. and MRS.
GERALD WEINSTEIN**
Craig Alan and Jeffrey Phillip
of California
MRS. SARAH KONISKY
Wish Their Relatives and
Friends A Happy New Year

MR. and MRS. ISRAEL KAUFMAN And Family
MR. and MRS. LEO KAUFMAN And Family
MR. and MRS. SOLOMON KAUFMAN
And Daughter
19 Ruskin Street
EXTEND BEST WISHES FOR THE NEW YEAR

Happy New Year
To Our Relatives and Friends
**MR. and MRS.
SAMUEL NELSON**
Cindy and Judy
413 Lloyd Avenue

**MR. and MRS.
MAX GREENBERG**
And Sons, Robert and Leon
113 Julia Street, Cranston
Wish Their Relatives and
Friends A Happy New Year

**MR. and MRS.
BERNARD SCHUSTER**
Michael and Judy
100 Monticello Road, Pawt.
Wish Relatives and Friends A
Happy, Healthy New Year

**MR. and MRS.
AL SCHUSTER**
Gail Karen and Marilyn Joy
93 Glenridge Road, Cranston
Wish All Their Relatives and
Friends A Happy New Year

BEST WISHES FOR
A HAPPY NEW YEAR

**MR. AND MRS.
ABRAHAM RUBIN**
16 Congress Avenue

**MR. AND MRS.
BERNARD RUBIN**
12 Camac St., Pawt.



"Sound the Great Shofar for Our Freedom"

The High Holyday Prayer Book

May the sounding of the Shofar serve to
arouse all mankind to the truth that God
created Man to be free. May true freedom
come in our day to all God's children.



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30 Shipyard Street
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309 Broad St. Cumberland
728-0439

Best Wishes For A Happy, Healthy And Prosperous New Year

SCOTT MOTORS INC.



FACTORY AUTHORIZED
SALES - SERVICE
PARTS

260 NEWPORT AV., E. P.
CALL GE neva 8-5555

NEW YEAR GREETINGS FROM
MR. and MRS. MAX GOLDEN and Family
49 Laurel Avenue

BOSTON RADIATOR AND BODY WORKS, INC.

185 PINE STREET

Best Wishes For A New Year Of Health And Joy

Newell Coal & Lumber Co.

140 Taft Street Pawtucket, R. I.
PAwtucket 2-7900

BEST WISHES FOR THE NEW YEAR

IRENE OWEN

BEST WISHES FOR A HAPPY NEW YEAR



STAR MARKETS

The Quality Leader

CRUISES

HOLIDAY GREETINGS from the staff of

Tradewinds

TRAVEL

33 Westminster St. UN 1-4055

D. L. Goff Mildred Chase Joyce Smith

HONEYMOONS

Irving A. Ackerman And Everyone On The Staff
Wish You Good Health, Happiness And Prosperity Throughout The New Year

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37 BROAD STREET, PROVIDENCE, R. I.
Free Parking in Our Own Parking Lot

JA ckson 1-5800

Study Of Jewish Voting Patterns

(Continued from Preceding Page)

onomic factors* to be the main reason why Jews supported the Democratic party. A few cited influences other than economic, but on the wrong evidence: they suggested that Roosevelt had solidified the Jews' Democratic loyalties by his appeal as an anti-Nazi. Actually, Roosevelt was far from being a political or ideological pioneer of anti-Nazism; he followed a policy of utmost caution until the tide of public sympathy following the Battle of Britain in 1940 swept him into the interventionist camp. Most Jews did indeed see Roosevelt as an ardent anti-Nazi even in the early days, but in their intense admiration they were attributing their own feelings and views to him.

After the Second World War, the economic and occupational metamorphosis of American Jews became unmistakably apparent. They had shared in the country's rising prosperity. At the start of the 1950's most Jews were in business, white-collar occupations and the professions. Their socio-economic structure now increasingly resembled that of high-status groups who voted Republican, and their continued preference for the Democratic party appeared ever idiosyncratic. In the 1952 presidential election, the Democratic candidate received about 75 per cent of the votes cast by Jews. No other group in the population—trade unionists, Negroes or young people—supported the party so solidly and consistently. And in 1956, when many other Democratic voters shifted to Eisenhower, the Gallup poll found that 75 per cent of Jewish voters remained firmly entrenched in the accustomed column.

In the absence of firm data, we can only speculate about the reasons. Jews were greatly attracted to Adlai E. Stevenson, in part because the qualities of urbanity, education and culture which he personified have always appealed to them. But, more important, Stevenson's popularity with Jews was deeply rooted in their political—in fact, ideological—outlook on Mc Carthyism. Stevenson had been a target of Senator Joseph R. Mc Carthy's "anti-Communist" campaigns, which neither the Republican presidential candidate nor the Republican party leadership had repudiated. The image Mc Carthy conjured up among Jews were frightening: visions of storm troopers goose-stepping down Broadway, of an America taken over by a red, white and blue reincarnation of Hitler's Brown and Black Shirts. The Senator from Wisconsin seemed to symbolize that "it could happen here." However exaggerated their fears, most Jews recognized Mc Carthy as a demagogue bent on exploiting for his own aggrandizement the nation's abhorrence of Communism and anxiety over Russia. They sensed in Mc Carthy's anti-Communism qualities similar to Hitler's, though he was not anti-Semitic and even tried to show his philo-Semitism. They feared his cynical opposition to liberalism and his contempt for due process. Many felt threatened in their security not only as American citizens but also as Jews, associating Mc Carthy with anti-Semitism. Most believed instinctively that no good could come to them from this quarter.

The depth of hostility against Mc Carthy among Jews has been measured in various surveys. A Gallup poll in June 1954 found intense disapproval among 65 per cent of Jews interviewed, as compared with 31 per cent of Protestants, 38 per cent of Democrats and 45 per cent of college graduates. In March 1957 a Roper poll gauged attitudes toward Mc Carthy by index numbers; the index for the Jewish group stood at -46, while the group next in line, consisting of executives and professionals, rated only -18.

Mc Carthy may have pushed Jews toward the Democratic party as much as Stevenson pulled them. Stevenson did not actually hold all the views which many Jews imputed to him. He was, for in-

RECEIVES GRANT
NEW YORK — Yeshiva University has received from the National Science Foundation a grant of more than \$87,000 to improve the curriculum in the nat-

ural sciences at Yeshiva College for Men and Stern College for Women. Announcement of the grant was made by Yeshiva University president Dr. Samuel Belkin.

SILVERMAN METAL CO.

349 Eddy St.
PL 1-4800

Extends Best Wishes For a Healthy and Happy New Year

Happy New Year

HOUSE OF BRIDES

596 Elm St.
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POplar 2-1772

Best Wishes For The New Year To Our Many Friends and Customers

GARDEN CITY HARDWARE, INC.

41 Hillside Road
Garden City, Cranston 10.
Rhode Island

A Happy New Year

S & W PAVING CO.

152 Wilmarth Avenue
East Providence
GE 4-5539
If No Answer GE 4-9294

BEST WISHES FOR A HAPPY NEW YEAR
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189 CHARLES STREET, PROVIDENCE

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INDUSTRIAL • RESIDENTIAL • COMMERCIAL
VICTORY HIGHWAY
— 40 YEARS OF EXPERIENCE —

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New Year Greetings

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748 HOPE STREET PROVIDENCE
GA 1-0950

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Grill-hot burgers, ice-cold Coke!

Coke makes food taste better.



DRINK Coca-Cola

BOTTLED UNDER AUTHORITY OF THE COCA-COLA COMPANY BY

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THE **NEW Stone Ends**

BRISTOL COUNTY'S NEWEST RESTAURANT . . .

Featuring — Fine Foods, Congenial Atmosphere

220 Brook Street — Attleboro, Mass.

CALL CAstle 2-0780 FOR RESERVATIONS

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SUPREME
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Music Studio
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515 South Water Street GA 1-2970

HOLIDAY GREETINGS
SMITH & FYFE, INC.
1051 South Broadway, East Providence
GE 4-8784

Happy New Year
To our Jewish friends and customers
Now Booking Studio Sittings and Weddings
FOR FALL AND NEXT SPRING
Luckett Photographers
JA 1-3030

Excellent opportunities are in the Herald's Classified ads.

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S. PEIRCE
UPHOLSTERY CO.
9 Algonquin St.
(Off 101 Reservoir Ave.)
WI 1-8244

NEW YEAR GREETINGS
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Expert Body & Fender Work
50 Cliff St. East Greenwich
TU 4-4730

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MA 1-3363
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HOLIDAY GREETINGS
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AUTO SALES
• Chrysler
• Plymouth
• Valiant
987 North Main Street
JA 1-4500
Alfred Cerrone, Manager

Study Of Jewish Voting Patterns

(Continued from Preceding Page)
stance, not an enthusiastic supporter of Israel in the Arab-Israel conflict, though most Jews seem to have taken it for granted that he was. Nor was he as pro-labor as Jews and liberals believed. In 1952, as a generation earlier, the political or ideological, more than the economic, differences between the Republican and Democratic parties determined how most Jews voted. The same was true in 1956 and 1960, when Nixon incurred a good deal of the suspicion Jews had felt about McCarthy.

Political traditions brought from Europe (particularly Eastern Europe), economic experiences among the urban proletariat, and insecurities about anti-Semitism have combined to shape a middle-class American Jewish liberalism that has usually expressed itself at the polls in Democratic voting. This liberalism has become so pervasive that many descendants of German Jewish immigrants, whose fathers and grandfathers were Republicans, have come to vote Democratic in the last two or three decades. By now liberal voting may have become part of a family group tradition—a habit and custom difficult to shed, particularly at that final moment in the voting booth when what Paul Lazarsfeld once called "terminal horror" assails the voter, preventing him from pulling the unaccustomed lever.

Today American Jewish liberalism seems to be sustained largely by this family and group tradition. Its earlier formative elements apparently are fading. European experiences antedating the First World War are remote and unfamiliar to the three-fourths of American Jews who are native-born. Even the recent past of Nazi Germany and the Second World War is a matter of book learning for a new generation. Memories of unemployment and poverty may still linger among the many American Jews who experienced the depression of the 1930's or witnessed the economic hardships of immigrant parents; but such recollections, too, are increasingly becoming part of a distant and even irrelevant past. The decline of overt anti-Semitism, the growing acceptance of Jews in nearly all occupations and at nearly all levels, will also probably affect the political behavior of Jews. If Jews find themselves wholeheartedly accepted, socially as well as professionally, by Gentiles whose class and status have made them Republican, the Jewish political style may change. The identification of the political right with anti-Semitism—an identification based almost exclusively on European politics—may then lose its meaning. Acculturation and full acceptance by Christians may in time deaden or at least dull Jewish sensitivity and feelings of insecurity. When this happens, class interest will probably affect voting more than Jewish group identity. But that time is still in the future.

Reprinted from
The Jewish Digest

Best Wishes
For The New Year
T. W. ROUNDS CO.
52 Washington St., GA 1-4441
180 Wayland Ave., GA 1-2555
62 Hillside Rd., Cranston
WI 2-3310

New Year Greetings
RHODE ISLAND
Electric Protective Co.
111 Mathewson St.
GA 1-0250
Henry G. Clark, President
S. R. Gray, Plant Manager

NEW YEAR GREETINGS
PELLETIER TRUCKING
CO., INC.
Riggers
644 Armistice Blvd., Pawt.
PA 5-0291

Best Wishes
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754 Branch Ave.
PL 1-7600

A HAPPY NEW YEAR
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91 Sabin Street GA 1-7699

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— FRUIT BASKETS —
713 North Main Street MA 1-8094

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WILLET REALTY
433-2010
873 WILLET AVENUE EAST PROVIDENCE

Monarch Store Fixtures
711 Branch Ave. JA 1-6677
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FOR A VERY HAPPY NEW YEAR

CANTON VILLAGE
1230 Elmwood Avenue
941-9746
11 A.M. to 11 P.M. Daily — Closed Monday
BEST WISHES FOR A HAPPY NEW YEAR

New Year Greetings
T. D. BROWN, INC.
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ST 1-6320

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DECORATORS, INC.
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Slip Covers, Reupholstering
Custom made Draperies
Spreads
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HENRY
PAINTING & DECORATING
Extends Best Wishes
For A Happy New Year
To Our Friends
And Customers
34 Clifden Avenue
Cranston
ST 1-5031



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

*best wishes for a happy
and prosperous new year*

Plantations Bank
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Member Federal Deposit Insurance Corporation

TO BE HELD AGAIN
HAIFA — The third annual
American-Israel "dialogue" con-
cluded here with disclosure by

Dr. Joachim Prinz, president of
the American Jewish Congress,
that the dialogue will be held again
next year.

QUESTIONS

On Being Jewish...

By MANHEIM S. SHAPIRO

(Mr. Shapiro is Director of
the Jewish Communal Affairs De-
partment of the American Jewish
Committee—Editor's Note.)

In a recent presentation on the
"Eternal Light" television series,
dramatist Howard Fast had a per-
former portraying a non-Jew say
to a group of Jews:

"All right. A black man is
black. He looks at his skin and
knows it. The Turk is a Turk.
He talks Turkish. He is Turkish.
A Dutchman is a Dutchman. They
take it for granted. But I watch
Jews and they seem to be mem-
bers of a debating society that
doesn't exist."

Indeed, for American Jews
today this is true, doubled, and
in spades. Not only in each group
of Jews a society debating what
it means to be a Jew, but each
individual Jew also tends to carry
around within himself a continual
controversy. With some it is ex-
plicit; with others, unexpressed.
But most of us have many un-
resolved questions about the
true nature of Jewish identi-
fication.

Many American Jews were in-
dignant when David Ben Gurion,
then Premier of Israel, expressed
the view that Jews could not sur-
vive as Jews outside of Israel,
particularly not in America. "Ben
Gurion," they said, "doesn't
really understand America, or
us."

Similar agitation arose when
Israeli courts had to formulate a
legal definition of what is meant
by "a Jew" and decided, in ac-
cordance with traditional Jewish
law, that a Jew is one born of a
Jewish mother and who has never
renounced his Judaism. Many
American Jews felt that this was
neither an accurate nor an ap-
propriate definition of a Jew. But
few among them could have offer-
ed an alternative definition that
would satisfy even themselves.

What Mr. Ben Gurion was say-
ing, and what troubled many of us,
was that the Jewish group and
its traditions could not survive
the challenges of a free, open
and mixed society. He was saying
what the late President Kennedy
said in a quite different context:
that the "pressures of oppor-
tunity" would provide too great
a temptation for us to resist. The
challenge of a free and voluntary
society is that it requires of the
individual that he have the strength
to make choices. The "land of
opportunity" has therefore con-
fronted Jews in America with
dilemmas they did not face when
the choices were more limited.
And they have mixed feelings
about these choices.

For many centuries after the
expulsion of the Jews from the
Biblical kingdom of Judah, they
lived in many places, among many
nations. Almost always, however,
Jews lived as a society within a
society. They were distinguished
from their neighbors by customs
and habits, often by their dress,
always by their concept of God
and His expectation from men.

Sometimes this isolation was
self-imposed. The sociologist,
Louis Wirth, pointed out, for ex-
ample, that the first ghettos were
established as a result of petitions
by Jews to local rulers for a place
in which Jews could live together,
undisturbed in their maintenance
of their group identity.

On most occasions, though, this
isolation was imposed by the
larger society—and often carried
with it oppression and persecution,
or even death and destruction.

But in this kind of atmosphere,
there was little doubt about what
made a Jew a Jew. His difference
in almost every respect from the
people among whom he lived made

(Continued on Page 25-A)

SELL BOOK

RIO DE JANEIRO — Despite
recent demands by the Confed-
eration of Brazilian Jews for a
government ban against the sale
of the notorious "Protocols of
the Elders of Zion," book stores
and other kiosks in Brazil con-
tinue to sell the anti-Semitic book.

TABLES RESOLUTION
NEW YORK — The American
Bar Association last week tabled
a resolution that counselled lib-

eralization of the current immi-
gration law and elimination of the
national origin quota system.

THE RHODE ISLAND HERALD, FRIDAY, SEPTEMBER 4, 1964

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FOR THE NEW YEAR

**Union Paper
Union Transbag Co.**
10 Admiral Street
Providence, R. I.
GA 1-5505

New Year Greetings

Ms, Inc.

278 Thayer Street
Providence, R. I.
Gifts And Steuben Glass

GREETINGS
AND BEST WISHES
FOR THE NEW YEAR
- From -

Childs

142 Westminster Street
GA 1-9837

HAPPY NEW YEAR



Cash & Carry - Semi-Finished Work
Thrift and Wet Wash
Pick-up & Delivery
**EASTWOOD AVE.
LAUNDRY, INC.**
123 Eastwood Ave. TEmple 1-0708

BEST WISHES
FOR THE NEW YEAR

**JUSTICE
BEDDING CO.**

860 Eddy Street
HO 1-1700

New Year Greetings

**ZETTER
FURS, INC.**

159 MAIN STREET
PAWTUCKET
PA 5-7070

BEST WISHES FOR A HAPPY NEW YEAR TO
FRIENDS AND CUSTOMERS

Gibson's Card Shop

A Complete Line of Jewish Contemporary Cards
Jewish New Year Cards — Bar Mitzvah Cards

Greeting Cards

FOR ALL OCCASIONS

136 WAYLAND AVENUE
GA 1-7522

NEW YEAR GREETINGS

MAKE RESERVATIONS EARLY!!!!

739-0600

**RHODE ISLAND
YANKEE**

MOTOR INN

RESTAURANT and LOUNGE
2081 POST ROAD, WARWICK, RHODE ISLAND

BEST WISHES
FOR A NEW YEAR

OF HEALTH, HAPPINESS, PROSPERITY

Bowlers' Country Club

ATLANTIC BOWLING CORP.

80 NEWPORT AVENUE

EAST PROVIDENCE, R. I.

ATLANTIC BOWLING CORP.

1160 POST ROAD

WARWICK, R. I.

TE 1-6746

DE 1-2442

New Year Greetings

**CHRISTENSEN
STUDIO OF MUSIC**
Piano - Organ - Accordion
511 Westminster St.
GA 1-0277

New Year Greetings

Nicholas Turilli

Maker and Refinisher
of Fine Furniture

400 Warwick Ave., Warwick

ST 1-8574

New Year Greetings

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Acres Market**

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



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

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233 Martin St.
East Providence
041 Pawtucket Ave.
GE neva 4-3838

New Year Greetings

HIRSCH CLOTHING CO.
549 Broad St.
GA 1-4001

NEW YEAR GREETINGS

**HOWARD F. WHELOCK
INSURANCE**
3293 Post Road Warwick
REgent 7-0300

PIZZO'S

"THE MOST POPULAR
EAST SIDE BARBER SHOP"

Wishes its Friends and
Customers a Happy and
Prosperous New Year

PAUL PIZZO, Prop.

791 Hope Street

BEST WISHES FOR A
HAPPY AND PROSPEROUS
NEW YEAR



350 Kinsley Ave., Providence, R. I.
ELmhurst 1-3006

LABOR ZIONIST COUNCIL

FARBAND L. Z. BR. 41

POALE ZION

WISH ALL CHAVERIM AND CHAVEROTH
A HAPPY AND PROSPEROUS NEW YEAR

ALTER BOYMAN, CHAIRMAN, LABOR ZIONIST COUNCIL
HARRY FINKELSTEIN, CHAIRMAN, FARBAND BR. 41
ARTHUR KORMAN, SECRETARY
ALBERT SOKOLOV, CHAIRMAN, BEN GURION BR. 418
MAX PORTNOY, SECRETARY
SOLOMON LIGHTMAN, CHAIRMAN, POALE ZION

YENA LACES

and LUBETH LACES

245 Quaker Lane Road, West Warwick

Valley 1-7467

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

**Officers and Board of
Rhode Island Region**

The Providence District

of the

Zionist Organization of America

Extend Their Greetings
To the Entire Jewish Community
for the New Year

NORMAN S. ORODENKER, President
THOMAS PEARLMAN, Secretary
DR. JOSEPH SMITH, Treasurer
MAURICE SHARE, Vice-President

MR. and MRS. DAVID KOTLEN
of Gloucester
Wish Their Relatives and
Friends A Happy and
Prosperous New Year

MRS. CHARLES G. GREENSTEIN
and Family
Wishes All Her Relatives
and Friends
A Happy New Year

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

MRS. IRVING KOFFLER
And Son, Lawrence
270 Cole Avenue
MR. and MRS. STEPHEN KOFFLER
Happy New Year

New Year Greetings
Mr. and Mrs. David Linder
and daughter, Sara
19 Lorraine Avenue
Mr. and Mrs. Herbert Glick
and son, Lawrence
12 Carlisle St. Cranston

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

PROVIDENCE — WARWICK — PAWTUCKET

FRIDAY, SEPT. 4 THRU THURSDAY, SEPT. 10

HEBREW NATIONAL—TASTE THE DIFFERENCE
STRICTLY KOSHER—MIDTET
BOLOGNAS
OR
SALAMIS lb. **89c**
SAVE 40c lb.

For The Holy Days
FROM OUR OWN KITCHEN
• HOMEMADE GEFILTE FISH
• HOMEMADE CHOPPED LIVER
• HOMEMADE HORSE RADISH
• HOMEMADE PURE CHICKEN FAT
• HOMEMADE CHOPPED HERRING
ALL KOSHER AND SAME MILLER'S QUALITY

GOODMAN'S FINE—MEDIUM OR WIDE
PURE
Egg Noodles LARGE 12 oz. PKG. **29c**

For The Holy Days
FROM OUR FREEZERS
— STRICTLY KOSHER —
TURKEYS
• CORNISH GAME HENS
• DUCKS
• CHICKEN BREASTS
• CHICKEN LEGS
• CHICKEN WINGS
• CHICKEN LIVERS
• POTATO KNISHES
• KASHA KNISHES
• LIVER KNISHES
• MEAT KREPLACH
• HAMBURG PATTIES
• ROAST BEEF DINNERS
• POT ROAST DINNERS

— INTRODUCTORY OFFER —
NEW AND DELICIOUSLY DIFFERENT
MOTHER'S OLD FASHIONED
Gefilte FISH LARGE CAN **99c**
KOSHER—PAREVE—SAVE 30c

STORES WILL BE CLOSED SEPT. 7th and 8th
FOR THE HOLIDAYS

All Stores Open Week Days and Sundays
PAWTUCKET 542 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.

To Launch Campaign
(Continued from Page 1)

funds to carry on their work. Last year, some \$120,000 remained in Rhode Island for 13 local beneficiary agencies.

The General Jewish Committee encompasses the communities of Providence, Cranston, East Providence, Barrington, Bristol, Warren, Warwick, West Warwick, North Providence, Johnston and East Greenwich.

M. Edgar Fain is chairman of the Campaign Cabinet.

Associates to Mr. Riesman are Bertram L. Bernhardt, Alter Boyman, Benjamin Brier, Martin M. Chase, Ira S. Galkin, Max L. Grant, Stanley Grossman, Sidney A. Kane, Sol Koffler, Harold Leavitt, Marshall Leeds, Paul Leviten, Judge Frank Licht, Joseph W. Pulver, Joseph W. Ress, Samuel Rosen, Alexander Rumpel, Leonard I. Salmonson, Morton Smith, Edwin S. Soforenko, and Joe Thaler.

Max Alperin is Initial Gifts chairman. Other campaign officials are Samuel M. Gerstein, D-Day chairman; Martin I. Dittleman, chairman of accountants; Dr. Edward Brown, chairman of dentists; Judge Irving Winograd, chairman of lawyers and Dr. Samuel Pritzker, chairman of physicians.

Area chairmen are Sheldon Sollosy, president of the Cranston Jewish Center; Abraham Aron, president of Temple Beth Am; Nathan Ludman, president of Temple Shal, and Barnett Fain of Barrington.

Fisher To Speak
(Continued from Page 1)

Among the many honors conferred on Mr. Fisher in recognition of his civic and humanitarian endeavors, the most recent was the Fred M. Butzel Memorial Award from the Detroit Jewish Community in February, 1964.

Mr. Fisher has been a member of nine UJA annual Study Missions composed of American Jewish leaders who make on-the-scene surveys of critical Jewish needs in Europe, North Africa, the Middle East and Israel.

Mr. Fisher has long served in the highest levels of UJA leadership. He is a member of the National Executive Committee, and has served as a national chairman, a member of UJA's national campaign cabinet and chairman of the special fund.

Arabs Plan Attack Says Rhodesian

SALISBURY, Southern Rhodesia—Sir Roy Welensky, who was Prime Minister of the Federation of Northern and Southern Rhodesia, said last week that the United Arab Republic was planning to attack Israel within the next two years.

Sir Roy, opening an agricultural show at Bulawayo, said: "I believe President Nasser is determined to organize North Africa and all Arab countries into one bloc under his dominance. Once he has achieved this dominance and rearmend his country to his own satisfaction, I think his principal purpose is to make an attack on Israel."

"I am not competent to judge the outcome of this conflict. However, I am convinced that if an attack is made, there is going to be a bloody conflict."

Sir Roy added that he did not believe a Middle Eastern conflict would lead to nuclear war.

ZOA NON-PARTISAN
NEW YORK -- Top-ranking leaders of the Zionist Organization of America reaffirmed the "strictly non-partisan" stand of the organization and its "politically uncommitted" position in the current national election campaign. They emphasized that, while American Zionists as individuals exercise their rights as citizens and vote for candidates of their preference, the Zionist organizations as such "neither support nor oppose either of the major parties."

This policy was set forth at the final session of a two day meeting of the national executive council of the ZOA.

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

MR. and MRS. JOSEPH KORTICK
and Family
of 228 Warrington Street
Extend Best Wishes to
Relatives and Friends For A
Happy New Year

NEW YEAR GREETINGS
TO OUR JEWISH FRIENDS
FROM
MARJORIE and ANDREW J. BELL

MR. and MRS. DAVID WOODMAN
43 Eaton Street
Wish Their Relatives and
Friends A Happy and
Prosperous New Year

MR. and MRS. BENJAMIN RESNICK
of 186 Jewett Street
Wish Relatives and Friends
A Happy and
Prosperous New Year

HYMAN SHINDLER
And Family
27 Dexterdale Road
Providence
Wish Their Relatives and
Friends A Happy and
Prosperous New Year

MR. AND MRS. THOMAS ROSENFELD
and son, **JOEL LAWRENCE**
Wish their relatives and friends
a happy, healthy and prosperous
New Year

MR. and MRS. E. LEONARD CHASET
and Children, **MARJORIE and LARRY**
52 Westford Road
Wish All Their Relatives and Friends
A Happy and Prosperous New Year

DR. and MRS. HAROLD HANZEL
and Sons, **JEFFREY and MELVIN**
30 Knowles Drive, Warwick
Extend Sincere Best Wishes For A Happy New Year
To Their Relatives and Friends

Mr. and Mrs. Benjamin Schuster
78 Rochambeau Ave.
Extend Best Wishes To Their Relatives And Friends
For A Happy, Healthy And
Prosperous New Year

MR. and MRS. HARRY AUERBACH
96 EAST MANNING STREET
EXTEND BEST WISHES FOR A
HAPPY, HEALTHY and PROSPEROUS
NEW YEAR

MR. and MRS. DAVID MEYERS
and FAMILY
266 Slater Avenue
Wish All Their Relatives and Friends A Very Happy
and Prosperous New Year

MR. and MRS. PHILIP SEIDMAN, and Michael
25 Douglas Ave., Providence
MR. and MRS. HAROLD LAKE
And Children, Debbie Ellen, Sheryl Ilene, Beth Lisa
MR. and MRS. DAVE SEIDMAN
Extend Best Wishes For A Happy and Prosperous New Year

MR. and MRS. IRVING A. ACKERMAN
and ARTHUR — 28 Fisk Street
MR. and MRS. EDWARD D. ROTMER
and **MICHELLE EVE** — 144 Robson Street, Cranston
MR. and MRS. HARRY PASS
Boston, Mass.
Extend Best Wishes For A Happy and Prosperous New Year
To All Their Relatives and Friends



Cantor Israel Hassenfeld
of
Congregation Shaare Zedek
688 Broad St., Providence
Wishes All the Jews
in New England
and friends and relatives
A Happy and Prosperous
New Year
157 Orms St., Providence

The Jewish Community In America

By IRVING KANE

Some months ago, in an article in the New York Times Magazine, the distinguished political scientist, Andrew Hacker, posed the question, "What kind of nation are we?" This suggested to me some observations on "What kind of Jewish community are we?"

We are, first of all, free — freer than we have ever been. We live in a land in which the concepts of voluntarism and pluralism — in religion, in politics, in the organizations we join and take part in — characterize our society. Even Jewish organized life is completely free and voluntary. There can be no compulsion in American Jewish life. There is no group that seeks it; there is no force that can exert it.

The voluntary and pluralistic nature of the American society affects not only the equality of opportunity we enjoy but our very Jewishness. We are free to participate in American life in every aspect of its richness and variety. We are also free to leave Jewish life, with all its heritage and history.

There remains, in the midst of the freedom we enjoy, anti-Semitism in America. There remain prejudice and discrimination. I do not underestimate them. But neither do I permit myself to be frightened by them. Nor do I think they are necessary to keep our community together. I cannot accept the notion that we need a little bit of anti-Semitism as a kind of cement to hold Jewry together.

We are, secondly, a young community. Although we observed our tercentenary ten years ago, it is only within this century that we have developed significantly as a community. Between the years 1900 and 1910 approximately one million Jewish immigrants came to the United States. Their arrival here led to the formation of the great instruments and institutions of American Jewry. The first Jewish federations were formed less than 70 years ago. The Joint Distribution Committee, the overseas relief agency of the Jewish community, is only 50 years old. Our own American Jewish Congress was established in 1918. We are, then — as an organized Jewish community — little more than two generations old.

We are also, generally, an economically secure community. We are an educated community. This year, it is estimated, nearly 80 percent of all Jewish high school graduates will be entering college, a far higher percentage than that of any other racial, religious or ethnic group in the country. The emphasis we as Jews put on education is one of the "Jewish values" that many of us keep talking about and sometimes have trouble defining.

How have we measured up to the special responsibilities imposed upon us by our freedom, our economic well-being, our education? Carl Sandburg has a beautiful line on this: "Who paid for my freedom, and what the price, and am I somehow beholden?" How have we used these blessings as Americans and as Jews? When Julian Huxley visited this country almost 100 years ago, he asked a similar question when he beheld our bounty: "What are you going to do with all these things?" he asked. "What is to be the end to which these things are to be the means?"

The goals and values of Jewish life do not really change. They remain fairly constant: to live creatively as Jews, to fulfill our obligations to our fellow-Jews at home and abroad and to our fellow men everywhere; to make our maximum contribution to American democracy; to maintain our religious and cultural integrity. In short, to keep faith with the American idea, to be true to the faith of our fathers and to live by the ethical mandates of our faith.

(Continued on Following Page)

GEM FURNITURE CO.
711 Westminster St.
DE 1-2800
Jack Glantz, Proprietor
Extend Best Wishes For
A Happy New Year

New Year Greetings
CHAGNON'S
FAMILY DRUG, INC.
63 Washington St
West Warwick VA1-0800
Henry L. Lemoine, Reg. Phar.

NEW YEAR GREETINGS
From
Westcott, Slade
& Balcom Co.
95 EMPIRE STREET
"Paints and Photographic
Supplies"
GASpee 1-7256

New Year Greetings
From
JERRY D'AMICO
D'Amico Plumbing Co.
Complete Remodeling of
Bathrooms and Kitchens
440 WARWICK AVENUE
WARWICK
WI 1-5844

NEW YEAR GREETINGS
HI - VAC PLATING CO.
FOR VACUUM COATING
OF METAL JEWELRY, PLASTIC
4 Meadow Street
N. Frank, Pres. & Gen. Mgr.
JA 1-4600

**National Conference of Christians
and Jews**
Extends New Year Greetings With the Sincere Hope That
the Year 5725 — 1964-1965 will Bring Peace and
Understanding to All Peoples of the World

A Happy New Year
to my new friends and customers


John C. Forsys

Edgewood Flower Shop

"JERRY" FEINSTEIN

M & F INSURANCE AGENCY, Inc.

*Wishes good health and happiness
to its friends and clients*



188 Benefit Street Providence, R. I.

DExter 1-9427

NEW YEAR GREETINGS
ADRIENNE'S
BEAUTY SALON
Styling - Cutting - Permanents
1715 Cranston St.
Cranston WI 2-5614

Best Wishes
For The New Year
AUTOPARTS INC.
21 Massasoit Ave.
East Providence
GE 8-2100
James J. Brady

—SEASON'S GREETINGS—
TONY'S
BARBER SHOP
953 Hope Street
Corner Eighth St., Prov., R. I.
—MANICURING
Catering mainly to the Professional,
the Executive and the Businessman
MA 1-0885

A Happy New Year
Atlas Boiler
Works, Inc.
Certified Repairs
Alan I. Maylor Co.
Pilibrico Refractories
Firebrick Repairs
Public St.
Providence
JA 1-2299
Alan I. Maylor, Edmund B. Ward

A Happy New Year
PAK-ALL
PRODUCTS, INC.
50 Niantic Ave.
944-3300

New Year Greetings
To All Our Relatives,
Friends and Customers
NATHAN'S EXPRESS CO
rear 189 Charles St.
DE 1-1635

New Year Greetings
Towne
Togger
Specializing in
Ladies Fine Casuals
806 Reservoir Ave., Cranston
781-2696
Mon. thru Fri. 10 A.M. to 9 P.M.
Saturday 10 A.M. to 5 P.M.

New Year Greetings
Dino's
116 Mathewson St.
Quality Clothing
BILL VELLELLA
BEN FEINSTEIN

New Year Greetings
R. J. Greenwood
Upholstering
& Furniture Co.
Custom Upholstering
• Custom Made Furniture •
• Slipcovers • Draperies •
160 Greenwich Ave.
Warwick
RE 9-2224

New Year Greetings
LAURIE ELLEN
BEAUTY SALON
AND
HI-WAY
BARBER SHOP
511A METACOM AVE.
WARREN, R. I.
245-9380

BEST WISHES FOR A VERY HAPPY NEW YEAR


O'DONNELL'S

PROVIDENCE NEWPORT

GREETINGS AND BEST WISHES FOR THE NEW YEAR
— From —
JACK L. EPSTEIN and MEYER A. EPSTEIN
-- PENNA FUELS --
304 Lockwood Street 351-7370 Providence, R. I.

Greetings and Best Wishes For A Happy New Year
THE CHINA INN
Specializing in Exotic Chinese Food
Orders put up to take out
90 Rolfe St. HO 7-8916 Cranston

Country Clothes, Inc.
591 Main Street East Greenwich, R. I.
TURNer 4-4430
Extends Best Wishes For A
Happy, Healthy and Prosperous New Year


59 EDDY ST.
PROVIDENCE
(Rear of City Hall)
LUKE'S
HIT
NEW YEAR GREETINGS

HAPPY NEW YEAR
TO ALL OUR FRIENDS
from
GEORGE FRATUS
And All The Boys At
FRATUS
Brake & Wheel Service, Inc.
138 Randall Street at No. Main St.

Greetings and Best Wishes
For The New Year
— BEE JONES —
186 Wayland Avenue
Providence, R. I.

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

New Year Greetings
**FLORENCE'S ALTERATION
SHOP**
852 Park Ave. Cranston
ST 1-4880

New Year Greetings
F. E. HATHAWAY
Insurance Agency, Inc.
1213 Main St., W. Warwick
VA 1-0760

Mr. and Mrs. Harry Katz
of **HARRY KATZ**
KOSHER MEAT MARKET
Willard Shopping Center
Mr. and Mrs. Lester Katz
5080 Livingston Terrace
Oxonhill, Md.
Extend Best Wishes For
A Happy New Year

Best Wishes For
The New Year
**CHARLES J. WHELDEN
COMPANY, INC.**
61 Pilsudski Street
Providence, R. I.

New Year Greetings
From
**Concord
Manufacturing
Corporation**
— CHAINS —
100 Baker Street
Providence, R. I.
Hopkins 1-1329

Happy New Year
**Roberts
Studio**
Est. Over 25 Years
Robert Fein, Proprietor
● PORTRAITS
● GLOSSYS ● PASSPORTS
● IDENTIFICATIONS
QUICK SERVICE
26 Arcade Bldg.
GA 1-7698

BEST WISHES FOR A HAPPY NEW YEAR
LEROY HANSON INC.
MAKERS OF LOUVRE DOORS and INSIDE SHUTTERS
125 Gano St., Providence GA 1-7558

NEW YEAR GREETINGS
The Primrose Shop
GIRDLES — BRAS — HOSIERY
204 Union St. MA 1-5756
"Where you'll find the figure of your dreams"

Greetings And Best Wishes For The New Year
GEORGE and BARRY MILLER
OF
The Miller Corrugated Box Co.
217 Oak Street Providence, R. I.

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

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

BEST WISHES FOR A HAPPY NEW YEAR
**RHODE ISLAND
JEWISH FRATERNAL ASSOCIATION
CEMETERY COMMITTEE**
**WE STILL HAVE VALUABLE LAND
FOR SALE**
For Further Information Kindly Call
MR. JULIUS MUSEN PL 1-0667 MR. ISADORE BAKER JA 1-4336
MR. SAM JAMNIK 467-5770 DR. MARSHALL K. BORNSTEIN ST 1-5720
ABRAHAM SWERLING 461-4763

The Jewish Community In America

(Continued from Preceding Page)

In this we have done pretty well on the whole. American Jews have made magnificent contributions to art and music and literature, to commerce, industry, and science. We have deepened America's passion for human freedom and personal dignity. We have achieved a higher degree of integration into American life and society than was ever dreamed possible — with fully reciprocal benefits. We have not been niggardly either in our giving or in our dedication to everything which contributes to the welfare of the Jewish people and of all mankind. We have contributed vast sums of money, about two and a half billion dollars since World War II, through our federations alone. We have begun to recognize increasingly the importance of Jewish education and of Jewish cultural development and are giving greater support than ever before to our religious institutions. The scoffers — the prophets of doom, of assimilation, of Jewish apathy — have been proved wrong.

The question posed so frequently a generation ago: "Will Jewish life continue under conditions of freedom?" has been answered decisively for our generation, at least. Jews want to remain Jews. Indeed, considering that we are now overwhelmingly a native-born Jewish community, I doubt that we have ever witnessed so great a degree of Jewish consciousness, or a greater readiness to support every worthwhile Jewish endeavor, to say nothing of our readiness to save lives and feed the hungry and to resettle those to whom Israel is the only alternative to privation and indignity.

I do not share the defeatist view, the negative appraisal of some observers. American Jewry is neither decadent, nor doomed to a sterile assimilation, nor in a state of chaos. It is true that we suffer at times from a state of ideological disarray. But this is caused not so much by clearly defined disagreement as by confusion, the result of too many speeches and not enough conversations, too much exhortation and too little personal confrontation. What is desperately needed, I sometimes think, is an orderly statement — not of a Jewish consensus, which is unattainable and probably unnecessary — but of genuine disagreement, which, by the way, is not an easy thing to reach.

Perhaps we are seeking a modern American Jewish creed; seeking a way to express ourselves as American Jews; seeking an accommodation between being the same as everybody else and being different. The president of the American Jewish Congress, Dr. Joachim Prinz, described this search in his book, which he entitled, "The Dilemma of the Modern Jew." We have many dilemmas as American Jews.

Are we a religious community? It is the religious community that is most consistent with the American pattern. I believe that, at least in America, Jews will ultimately survive as a religious community or not at all — that is, as a community that takes its place along-side the Protestant and Catholic communities as one of America's "three great religious faiths." The equality we enjoy with the two major Christian communities, despite our smaller numbers, is, I say, typical of the American pattern. We can, I believe, continue to enjoy this equality so long as we continue as a religious community — and so long as we are free to define "religious" in our own way.

Our religious faith is not only our highest credential in a non-Jewish world; it is this that validates all that we do as Jews. And it is this that has enabled our people to survive against all outrageous fortune.

And what are sometimes referred to as secular activities, (Continued on Following Page)

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

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

NEW YEAR GREETINGS
TULIO GASPERINI
Accordion Studio
7 High Street, Pawtucket
357 Westminster St., Prov.
PA 6-1493 PA 5-0870

New Year Greetings
**RED BRIDGE
AUTO PARTS CO.**
1 Waterman Avenue
East Providence
N. FINK, Manager

New Year Greetings
**Rufful's
Restaurant**
208 Wayland Avenue, Prov.
GA 1-2712

NEW YEAR GREETINGS
TO ALL JEWRY
THROUGHOUT THE
WORLD
**MAX ABRAMS
and SONS**
165 Somerset Street
GASpee 1-1108

**Ballou's
Barrington
Bootery**
at the Shopping Center
in Barrington
184G County Road
Barrington
CHerry 5-5715
Wishes Its Jewish
Friends and Customers
A Very Happy New Year

NEW YEAR GREETINGS
**AAMES
EMPLOYMENT**
93 Eddy St. JA 1-4666
Arthur W. Butler, Jr.


New Year Greetings
**G & G
Glass Works**
ENGRAVERS & DESIGNERS
Fine Cut and Engraved
Crystal
319 Beverage Hill Ave., Pawt.
PA 5-3029

**South Providence
Oil Co.**
292 Prairie Avenue
PL 1-6973
Wishes All Its
Friends and Customers
A Happy and Prosperous
New Year

BEST WISHES FOR THE NEW YEAR
URBAN NURSERIES
400 ATWOOD AVENUE
CRANSTON WI 2-1600
— OPEN SUNDAYS —

BEST WISHES FOR THE HOLIDAY
Jolicoeur & Resmini Co., Inc.
MARBLE TILE & TERRAZZO
754 Branch Ave. TE 1-2150

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

BEST WISHES FOR A HAPPY,
HEALTHY AND PROSPEROUS
NEW YEAR
— from —
**LEBANON
KNITTING MILLS, INC.**

721 SCHOOL STREET
PAWTUCKET, R. I.
PA 5-1400

**The SHERATON-BILTMORE
HOTEL BARBER SHOP**
Paul DiLuciano, Manager
GA 1-9200
Extends Best Wishes For a
Happy New Year

**THOMAS F. COSTELLO
And COMPANY**
Independent Insurance Adjusters
1491 Broad Street
ST 1-9075
Best Wishes For The New Year

Happy New Year
**COLONIAL
PHARMACY, INC.**
Prescription Delivery Service
598 Elmwood Ave.
HO 1-1690
Hrs: 7:30 A. M. - 10 P. M. 7 Days

**COCKROFT
AUTO PARTS**
31 Randall St.
DE 1-6414
EXTEND BEST WISHES
FOR A HAPPY NEW YEAR

HOLIDAY GREETINGS
**Mason's
Pharmacy**
1469 BROAD STREET
PROVIDENCE
WI 1-7330

OUR VERY BEST WISHES FOR THE NEW YEAR
— **BRODSKY'S** —
CRANSTON — PAWTUCKET

BEST WISHES FOR A HAPPY HOLIDAY
MARY - JEAN GIFT SHOP
611 WARWICK AVE., WARWICK
467-6252

BEST WISHES FOR THE NEW YEAR
BARNES RUBBER CO., INC.
AUTHORIZED DEALER FOR RHODE ISLAND
FIRESTONE TIRES
750 Reservoir Ave., Cranston WI 1-4960

BEST WISHES FOR A HAPPY, HEALTHY
AND PROSPEROUS NEW YEAR
COFFEE-AN' SERVICE, INC.
Carrol's Drive-In System
476 Silver Spring St. Temple 1-4946
Louis Bilow Morris Feldman

Member New York Stock Exchange
G. H. WALKER & CO.
INVESTMENTS
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UN 1-4000
Automatic Stock Reports
Call GA 1-6135
• NEW YORK • PHILADELPHIA • PORTSMOUTH, N. H.
• WHITE PLAINS • ST. LOUIS • HARTFORD • BRIDGEPORT
• KANSAS CITY • BOSTON
Best Wishes For The New Year

New Year Greetings
TEEN TOWN FASHIONS
201 Wayland Avenue
GA 1-5466

New Year Greetings
**WEST WARWICK SCREW
PRODUCTS CO., INC.**
21 Factory St., W. Warwick
Valley 1-4729

Louise Simone Beauty Salon
185 Kearney St., Cranston
Extends Best Wishes to
Our Friends and Patrons
For A Very Happy New Year

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

New Year Greetings
**Abby's
Auto Sales**
883 No. Main Street
331-4555

The Jewish Community In America

(Continued from Preceding Page)

because they are not directly under synagogue auspices — these, too, are Torah, for they were born of and are informed and infused by our religious faith. Judaism as a religion has always been a social force as well as a faith; it is deed as well as creed; it is the application of timeless principles to timely problems.

But are we a community at all? We hear much about how "over-organized" or "disorganized" we are as a Jewish community. Yet the fact is that we have achieved a far higher degree of unity and effectiveness than is generally realized. In religion, there is the Synagogue Council of America, comprising Orthodox, Conservative and Reform rabbis and congregations. For community centers and services to the armed forces, there is the National Jewish Welfare Board. For fundraising in behalf of overseas causes, there is the United Jewish Appeal. For American-Israel relations, the President's Conference; for our local federations and welfare funds, there is the Council of Jewish Federations and Welfare Funds. Even in the field of community relations, the National Community Relations Advisory Council has grown to include nearly 70 local communities as well as six national agencies.

I am not concerned so much about the so-called over-organization or disorganization of Jewish community life. My concern is with the unconcerned. Those of us active in Jewish life tend to lose sight of how vastly outnumbered we are. Outnumbered, I mean, by Jews who have only the most primitive understanding and little, if any, interest in Jewish communal life: in how the community works, how it goes about its business, what are its major problems. We have our Jewish community organizations, but are we really a Jewish community?

We know that geographical boundaries alone do not make a community; that a community is a feeling, a sense of belonging, a sense of identification, of common destiny, of sharing responsibilities and sharing benefits. But for hundreds of thousands of Jews in America this sense of community has not yet been achieved. We must find these people and we must claim them. For in their indifference, their immunity from Jewish responsibility, lies a great danger and a great weakness that drags at our feet.

Here, to my mind, is the real problem of unity. Those of us actively engaged in Jewish communal life and just as actively engaged in arguing about it, in controversy over its many facets — we are, in an important sense, already united: in that we may react separately and differently to problems that claim our united interest. But the great unorganized, uninformed, non-reacting group — how can we achieve unity with them?

The answer, I believe, lies at the very least in strengthening the work of organizations like the American Jewish Congress.

As I look at the programs of the American Jewish Congress, they can be described, I suggest, as inward-looking and outward-looking — concerned with our role as Americans and our responsibilities as Jews; our obligations as citizens of a young country and as members of an ancient people.

Looking outward, I think it is fair to say that the Jewish community — at least that part of it we call the organized community — has accepted the principle that Jewish security requires a healthy society; that there is a close connection between the general conditions of the country in which we live and the treatment accorded us as Jews.

Our Jewish experience teaches us that Jewish group interest is inextricably bound up with our interest in strengthening freedoms for all citizens. Our Jewish heri-

(Continued on Following Page)

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The Jewish Community In America

(Continued from Preceding Page)
 tage commits us to the struggle for equality, for justice, for democracy. Together, these form the basis and the rationale for our concern with such issues as church-state separation, with civil rights, with peace — with liberal causes generally. But I suggest to you that these liberal sentiments, which all of us here doubtless share, will be put to the test — in some of the places where the largest numbers of our Jewish people live.

Civil rights in Birmingham, Alabama, is the easiest thing to support in Brooklyn, New York. But how is the Jewish community of Brooklyn to act when Negroes demand an end to racial segregation in labor unions? What is the proper role of the Jewish community in my own city of Cleveland when Negroes in a new-found spirit of militancy take to the streets to demand an end to racial imbalance in the city's schools, and where a brave young white minister has just lost his life?

How should a Congress chapter in Boston react when local Negro groups ask for help in staging a school boycott? What is the proper stance for the Congress chapter in San Francisco when the local CORE group sits-in and lies-in at the Palace Hotel?

What position should AJCongress take on bussing as a technique of school integration that will be true to its own principles and, at the same time, reflect the sentiments and understanding of its own members — especially since bussing may interfere, it is now argued, with the effective operation of Jewish afternoon schools?

These questions are crucial to the future of the American Jewish Congress, as well as the community as a whole. Ours is an organization that has been in the forefront of the civil rights movement for twenty years — an organization that sent busloads of its members to the great March on Washington, and whose president pronounced some of the most eloquent words that were uttered from the steps of Lincoln Memorial that day.

There is — or should be, it seems to me — great concern about the gap between the national headquarters of Jewish organizations and their members in the field on the burning issue of civil rights. I suggest to you that this gap is widening every day. And I urge you to consider what steps you should take to bridge this gap, to close this distance between leadership and membership — between principles and practice. There can be, I think, no more important work for the American Jewish Congress on the domestic scene during the period ahead — nor anything more difficult.

We have been telling ourselves for so many generations now that "it is hard to be a Jew," that we overlook the fact it is even harder to be a Jewish organization. An individual Jew can do just about as he pleases and deal with his conscience in his own way. But a Jewish organization must walk that tightest of all ropes — between giving leadership — in the only way that leadership can be given: to lead! — and at the same time not getting so far ahead of its constituents that it is out of hearing distance — and loses them!

Looking inward, what of our responsibilities toward ourselves, our community, our future as American Jews? We are such a people and we have such a history as to require that when we look at ourselves we must also look beyond our borders: to Israel, where our fellow-Jews remain surrounded by Arab nations still determined to drive them into the sea; to Soviet Russia, where a Jewish community second only to ours in numbers is subjected to a campaign of cultural and spiritual genocide that marks a new and ominous kind of anti-Semitism.

(Continued on Following Page)

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The Jewish Community In America

(Continued from Preceding Page)

But while we are deeply concerned about our fellow-Jews in every corner of the globe, while we must not relax for a moment our efforts for Israel, while we must intensify the campaign we have launched on behalf of Soviet Jewry, we must also look to the future of American Jewry — the most populous, the most prosperous; the most favored, most fortunate Jewish community in our people's history.

The American Jewish Congress has always been concerned with the creative survival of the American Jewish community. The fact that we Jews are always talking and writing about our survival is to my mind the surest sign that we shall survive; it is even in itself a means of creative survival. No religious or ethnic group in history has said so much and written so much about its own survival. This is only natural in light of the tragedies of our past.

I believe we shall survive. The record of American Jewry speaks for our chances. No one who views that record can fail to be impressed by the prodigious quality of its achievements — from the relief and rescue and rehabilitation of our brothers in other lands to the development of a distinguished network of institutions of welfare and worship — at home. Of course, we must always ask ourselves; while our achievements have been extensive, have they been too shallow — disproportionate, perhaps, to the advantages we have enjoyed? I hope we shall always be moved by a creative discontent; that we shall always be on guard against a creeping decrepitude in Jewish life. We must rid ourselves of that new malaise in the Jewish community — the terrible desire for social status that afflicts so many.

Of course there is the danger of assimilation. But this danger has always existed, in every era of Jewish history and wherever Jews have lived. It exists today not only in America but also in Israel where thoughtful citizens are concerned that the younger generation will grow up as Israelis but not necessarily as Jews.

Of course there is the danger of intermarriage. That, too, has long existed. And that, too, is a threat. But if we value America's political and social freedom, part of freedom's price is an intelligent adaptation and a patient understanding. I have the feeling that the approach to this problem has been somewhat disingenuous.

One wonders about some of the past prescriptions that have been offered to meet this problem. It remains to be seen whether the refusal of rabbis to perform the wedding ceremony will discourage any couple from going through with an interreligious marriage. It is worth noting, by the way, that marriages between Protestants and Catholics are at a higher rate than our own intermarriages.

What is most surprising is that we are surprised at all by the possibility of intermarriage. It is a natural — almost an inevitable — concomitant of all of our teachings and preachings of a free and open and egalitarian society. Never before have we spoken so fervently and acted so vigorously for the equality of all people. We speak it at home and we hear it from our pulpits and our convention platforms; we hoist it on our banners and parade it in the streets; we hear it in the halls of our legislatures, on radio and television, in all of our mass media. And then we are surprised that our children don't all marry the kids in their car pool to Sunday School!

Now, I am not suggesting a complete surrender to inevitability — although I am inclined to the view that a degree of intermarriage is here to stay. We need not accept this fact of life with glee. But does the risk of intermarriage mean we should not send our children to colleges where

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LOUIS LIPSKY

Rare Phenomenon On American Scene

CHARLES E. SHULMAN

Louis Lipsky, who died at the age of 86, was a rare phenomenon on the American scene. He was a man totally committed to the peoplehood of Israel and to the Zionist idea from his earliest years even though he was born and raised in Rochester, New York, in an age and in an environment which had scant sympathy for Jewish nationalism. In a long, rich and colorful life he made his name synonymous with Zionism and proved that the intensity of the Jewish tradition knows no locale.

The Zionist leaders of Lipsky's generation were men who drew their inspiration from the European Jewish experience — Weizmann, Jabotinsky, Schmarya Levin, Ben Zvi, Ben-Gurion. They had known at first hand the disabilities of Jewish life in Eastern Europe and had reacted by seeking to reconstitute their oppressed and scattered people as a nation in its own homeland. But Lipsky's Zionism derived from no such hostile atmosphere as that which engulfed European Jews. There were no crushing forces in America to shock him into the type of reaction which characterized his fellow-Zionists abroad. American Jews were, by and large, contented with their lot and considered the Jewish problem solved so far as they were concerned; America was their answer to European anti-Semitism. They generally thought of themselves as a community separate from their brethren in other parts of the world. Nor did they consider valid the dramatic dictum which Theodor Herzl pronounced at the First Zionist Congress at Basle that Jews are one people everywhere. They tended to look at Herzl as a visionary and on Zionism as a chimerical notion. It was Lipsky's destiny to effect a change in their thinking on this score. He was among the first American Jews to grasp the significance of the common fate of his people and he, more than any (Continued on Following Page)

The Jewish Community In America

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they will meet non-Jewish boys and girls? Does it mean we should surrender our activities in the struggle against racial and religious discrimination? Of course not. Neither does it mean that we should abandon our responsibilities to our children or our responsibility to the ideal of Jewish continuity. As parents we have a right and a duty to point out as forcefully as we can the hazards of intermarriage; that the odds are against them for a sound and happy marriage. As Jews, we have a responsibility to make Judaism so vital and so important to our children that they will not want to leave it.

This, then, is the unfinished business of American Jewry: to make sure our children will want to be Jews. I can offer no easy formula for doing the job. But I believe this: Our children will embrace Judaism only as we make it the noble faith it truly is; only as we embrace it in all its grandeur, its beauty of spirit and strength of character and loftiness of ideal; only as we demonstrate to our children that Judaism is truly a many-splendored thing.

Our young people — our college youth in particular — will find little reason to identify themselves with a Jewish community that acts with fear or timidity on the issues of our times. On the contrary, we will attract and hold our best young minds by continuing to fight the good fight, as Jews, with the courage and compassion our prophets enjoined upon us, fired by their divine discontent.

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From
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West Warwick VA 1-7132

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Prosperous New Year

A HAPPY AND PROSPEROUS NEW YEAR
TO ALL
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And Children

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Cadillac Sales & Service
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HOPKINS 7-6600

LOUIS LIPSKY Rare Phenomenon On American Scene

(Continued from Preceding Page)

other individual, nurtured and propagated the Zionist idea until it became dominant in American Jewish thought. For more than half a century he was the architect and the authoritative exponent of the Zionist movement in the United States and a prime force in gaining American support for the Balfour Declaration, the British Mandate over Palestine and, finally, the establishment of the independent Jewish State.

Lipsky's early career was linked to the theater. For more than a decade he was the drama critic for the New York Telegraph, contributing a weekly theater column while writing for many other publications. It was during this period that he came to know well the Yiddish Rialto, perhaps the most glowing tribute to Second Avenue in the English language. No other writer has penetrated so thoroughly the history of the Yiddish theater and none has presented more lucidly its role in the cultural life of the American Jewish community. Lipsky knew the people — Jacob Adler, Bertha Kalich, Kenia Lipzin, David Kessler, Jacob Gordin, Morris Moscovitch — and with sure strokes of his pen recorded the flavor and excitement of an era that has now completely vanished.

Louis Lipsky's complete involvement with Zionism took him away from the theater. He became the managing editor of the American Hebrew, editor of the Macabean, founder and editor of the New Palestine, vice president of the American Jewish Congress, co-founder of the World Jewish Congress, chairman of the executive committee of the Federation of American Zionists, and later president of the Zionist Organization of America. The man of letters found himself involved in the political arena. Always, his passion was democracy in Jewish life. Like Stephen S. Wise, with whom he was closely associated, he warred incessantly against the privileged classes in Jewish life who looked with disdain on Zionism and on the participation of the "humbler folk" in Jewish communal affairs. He never ceased to work for the greater unity in Jewish life. To this end he fought to establish a kehilla in New York, helped to found the American Jewish Congress, labored to extend Zionism as a galvanizing force among the masses of Jews, and participated in the effort to make the American Jewish Conference truly representative of all shades of Jewish opinion in this country.

In his book A Gallery of Zionist Profiles he took note of the paradox in his makeup. He said that if he were to write the memoirs of his Zionist life they would be chiefly concerned with what he remembered of the gifted and dedicated men who made the Jewish rebirth a reality. It did not serve his purpose, he said, to tell "how he was diverted to Zionism, how it shaped and guided his life, how it made him feel a pulsating kinship with all things Jewish; good and bad." It was enough for him to know that he was a contemporary of Zionism's pioneers in the United States and followed the movement's development with interest and concern he could not explain until the Jewish State was finally clothed in sovereignty.

But Lipsky did reveal far more of himself than he thought. Although by nature a modest person bordering on shyness he had no hesitancy in contributing his full share to any cause which won his allegiance. When he supported an undertaking he did so completely. When he declared war against vulgarity, shoddiness, ignorance and cravenness in Jewish life he lent to the battles his total involvement of personality and vigor of mind. This we know from his earlier writings collected in three volumes and published in his honor on his fiftieth birthday. The first of these, called Thirty Years of American Zionism, demonstrates to a remarkable degree the manner in which an American-born Jew could feel so intensely and interpret so passionately the sentiments of the shtetl Jew of East-

(Continued on Following Page)

**C. A. PETTENGILL
JEWELER**
IMPORTED GIFTS
AND JEWELRY
FROM ISRAEL
24 The Arcade Providence
HAPPY NEW YEAR

New Year Greetings
**Paul's
Coin Exchange**
34 KENNEDY PLAZA

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Best Wishes For A
Happy New Year

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BUICK SERVICE
Clark's Auto Service, Inc.
33 Seabury St., Providence
WI 1-2140
New Year Greetings

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Wishes Her Relatives,
Friends and Customers
A Happy, Healthy
and Prosperous New Year

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Extends Best Wishes
For A Happy New Year

Greetings With All Good Wishes
For The New Year
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BEST WISHES FOR A HAPPY
HEALTHY AND PROSPEROUS NEW YEAR
United Auto Body, Inc.
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FOR ALL PRINTING AND EMBOSING
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375 Washington Street
GA 1-4131

BEST WISHES FOR A HAPPY NEW YEAR
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155 Station St., Cranston HOPKINS 1-8569

D'Ambra Texaco Station
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A HAPPY NEW YEAR

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FOR THE NEW YEAR
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CLOTHIERS
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BARBARA-ANN'S
Specialty Shoppe
We Carry Cards For
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The Best Used Cars Your
Money Can Buy

Best Wishes
For A Happy, Healthy
And Prosperous
New Year

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Polynesian Delights

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• AUTO GLASS INSTALLED
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WISH CUSTOMERS AND FRIENDS
A HEALTHY AND HAPPY NEW YEAR

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

Hi Folks:

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

"SPEEDY THERM"
Your Dependable GAS Servant



LOUIS LIPSKY Rare Phenomenon On American Scene

(Continued from Preceding Page)
ern Europe. Lipsky established a vital and enduring kinship with the Weizmanns, the Schmarya Levins and the others who were conditioned by an environment so alien to his.

He relates how from his youth he was drawn to Zionism because of his feeling of humiliation of the galut, not through personal experience but through a feeling of sympathy for the people among whom he was born. He felt love commingled with pity for the underprivileged of the galut and every reference to Jewish greatness in the past, every allusion to Jewish hope stirred him profoundly. His early life was spent in an American provincial city where there were two distinct communities. One was the community in which he lived, consisting of Russian immigrants, intense advocates of the Jewish tradition. The other was the world of the earlier Jewish settlers who had formulated what he called a version of Teutonic-Reform-pragmatic religion which they termed American Judaism. Lipsky never forgot this distinction which impressed him in his boyhood. He saw this type of Judaism protected by the privileged class by a kind of Monroe Doctrine. It did not carry with it the pangs of the weltschmerz which afflicted the Orthodox. He described it as a comfortable, easy-going, self-satisfied mode of Jewish life.

Lipsky was always deprecating his capacity to relate himself to the movement that absorbed his time, energy and efforts throughout his life, but the moving account of his reservations about himself were groundless. It is doubtful whether any single American Jew eclipsed him in devotion to the Jewish ideal. He was loved by the masses of Jews because they saw in him the personification of their own hopes and yearnings. He himself came from the masses and was sustained in all his efforts not only by an extraordinary understanding of the purpose of the Zionist movement, but by the great talent he had for expressing the motives and purposes of Jewish living in the contemporary world.

His remarkably lucid writings contributed to no small degree toward the education of the American Jews in a greater comprehension of the meaning of the Jewish heritage and the urgency of the solution of Jewish problems created by changing world orders. He not only pointed the way to more dignified and satisfying Jewish living, but also served as a powerful scalpel in ferreting out and disclosing the confusion in Jewish life which were hampering the growth of the democratic spirit and blocking the establishment of a homogeneous American Jewish community. There was hardly a vital issue on which he did not touch in the articles he wrote for the Maccabean, the New Palestine, Congress Weekly and other journals. His Galley of Zionist Profiles is not only a brilliant delineation of such unusual personalities as Wise, Brandeis, Weizmann, Magnes, Sokolow and others, but also a sharply etched critique of their strength and weakness. Lipsky served the Zionist organization but he was not an organization man. His own love of freedom would not permit him to hold his tongue or shackle his energies when conditions inimical to adequate Jewish living stood in need of correction.

Lipsky's trenchant observations on many aspects of Jewish life were unfortunately not preserved in print. These were often uttered in table conversations beyond the midnight hours at the Tip Toe Inn on New York's upper Broadway, a restaurant he helped make a favorite rendezvous for Jewish intellectuals. Those who shared his company were invariably the beneficiaries of his rich experience and mature wisdom. His directness was proverbial. When, for example, he spoke of anti-Semitism in America he noted that it was the disease of small minds and he counselled disdain toward it, recalling that we are an

(Continued on Following Page)

New Year Greetings
YELL O GOLD
BANANA CO.
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DE 1-0803

Best Wishes For The
New Year
VORRO'S EXPRESS
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Clifford 3-9537

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Jack and Jill
Nursery School
And Kindergarten
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Cranston HO 1-1880
Wishes Everyone A Happy
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INTERIOR DECORATORS

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GE 4-1301

Best Wishes For A
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New Year

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Extends Best Wishes
For the New Year

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KELLER'S
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MEATS

In The Heart Of The
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Extend Best Wishes
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and Customers
For A Most Happy,
Healthy and Prosperous
New Year

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 PA 5-2220 PA 5-2221
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Best Wishes For
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 To Our Friends, Customers
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 WI 2-0060
 WASHINGTON PARK
 ST 1-5454
 184 Mathewson St.
 GA 1-7817

King Chaim Rumkowski

BY LEONARD TUSHNET
 (Condensed from The Chicago Jewish Forum)
 (Dr. Tushnet, a practicing physician in Maplewood, N.J., is the author of a forthcoming history of the Jewish resistance movement in Warsaw.)

Mordecai Chaim Rumkowski was a selfmade man. A poor workman, his education limited to a Cheder and a smattering of a Russian primary school, he worked his way up to being a partner in a Lodz textile manufactory. The firm went bankrupt but, because of his honest attempt to pay off all his debts, he had no difficulty in re-establishing himself as a manufacturer in Russian Poland and was again on the road to riches. The Russian Revolution put an end to his hopes of becoming wealthy; his entire fortune lost, he returned to Lodz at the end of the war, poor, a widower twice over, childless.

There Rumkowski became an insurance agent, diverting his energy and ambition to Jewish communal affairs. In 1920 the Joint Distribution Committee chose him as co-director of the children's summer camps, in recognition of his zeal and integrity. This post led to his appointment as general supervisor of several orphan asylums in Lodz. An indefatigable fund-raiser, he was the prime mover in the building of a modern orphan asylum and a special school for agricultural work to train young people for emigration to Palestine.

Rumkowski, an ardent General Zionist, was looked down on by the professional Zionists because of his lack of education; he was never considered fit for any important position. His election to the Kehillah was at the very bottom of the Zionist list, but his skin was thick enough to withstand the slights of his co-workers. He was aggressive and vocal, never hesitating to fight for his two pet projects: subsidies for the Keren Kayemeth and for his orphan asylum. His very "folkishness," the direct and artless way he pushed his opinions, won him many supporters; he became a leader of the Zionist opposition to the Orthodox (Continued on Following Page)

LOUIS LIPSKY

Rare Phenomenon On American Scene

(Continued from Preceding Page)
 ancient people with a proud heritage and we should not form our attitudes on the basis of what our enemies say but on our own ideals.

He saw Zionism as something more than the effort to acquire a Jewish homeland. To him it represented the enlargement of Jewish interests. It was something that could open the souls of the Jews to appeals for any noble Jewish cause, the means of building Jewish dignity and strength. Since Zionism was his chief concern it is natural that he gave it the qualities of religion.

Lipsky perhaps best summed up his philosophy in an address he called "The All-in-all," which he delivered in Buffalo at the time of his election to the presidency of the Zionist Organization of America:

"There was a time when I dreamed of writing plays for the theater. But what is the value of contrived drama by comparison with the great scene? We have been working out in terms of actual life a drama which had been dragging and had become monotonous, and into it we put the element of struggle and creation. We have given to the Jewish people the possibility of enacting the hero in this living drama instead of the victim of blind, historic forces. We have given color and point to this drama. I speak the frank truth. It has been a privilege, not a sacrifice to be in a movement which has won, through our effort, a status for our people which has been denied them for over nineteen hundred years."

Reprinted from the
 CONGRESS BI-WEEKLY

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**WARWICK SCHOOL
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 Carmen Tancredi, Director
 ST 1-9225

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Best Wishes For A Happy, Healthy and Prosperous New Year
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 1000 Gansett Ave., Cranston
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 67 Union Street
 MANNING 1-8418
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 42 Cyr St., Washington Park — 72 Dorrance Street
 Wayland Square — 22 High St., Pawtucket
 628 Reservoir Avenue, Cranston
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With Best Wishes For A
 Happy New Year
dorothy kay
 18 South Angell Street
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B. STONE & SON
KOSHER MEAT MARKET
 780 HOPE STREET
 Wish All Their Friends and Customers
 A Happy and Prosperous New Year

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 — From —
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 Manufacturers of
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an
accurate, sincere
analysis of
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Wishes To Extend Greetings and Best Wishes
For The New Year
— MOBILGAS —

— BEST WISHES —
FOR A HAPPY NEW YEAR TO OUR MANY
FRIENDS AND PATRONS
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NEW YEAR GREETINGS from
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981 Broad Street

Betty
of PROVIDENCE
BEST WISHES FOR A HAPPY NEW YEAR
Third Floor, Kinsley Bldg.
334 Westminster St. MAnning 1-6704
— Open Monday —

King Chaim Rumkowski

(Continued from Preceding Page)

dox Agudah majority in the Kehillah.

He did not follow the party line completely, however. The increasing official anti-Semitism of the Polish government had stepped up the trend among influential Jewish leaders toward a policy of accommodation: to live and work with the regime, while trying to mitigate the severity of the discriminatory laws by evasion, bribery, and other methods. Rumkowski agreed with this view. When the Zionists left the Kehillah en masse over a particularly glaring question of such accommodation, Rumkowski stayed behind.

When the Germans invaded Poland, the president of the Kehillah and many other members fled the city. The vice-president became president; Rumkowski was chosen vice-president. He felt the opportunity had come for him to show what kind of man he was. He was filled with a sense of mission—he was to be the leader who would bring "Peace to all Israel." In the name of national (Jewish) danger, he succeeded in rallying to his side the remaining wealthy financiers and industrialists for the support of communal activities.

The Germans dissolved the Kehillah in October, 1939. Impressed by his appearance and evident ability, the German City-President appointed him "Eldest of the Jews," and ordered him to set up an advisory council, formed arbitrarily, a sign of things to come. Rumkowski, as "Eldest of the Jews," sent notices, "Herr Rumkowski, by authority of the (German) Commission for Lodz, orders you to join the Judenrat." His council was to be strictly advisory; he alone would decide what to do and how to do it.

His first official act was one of bravery; he categorically refused to open a brothel for the Germans. His second act was in keeping with his past; he convinced the Germans that order among the youth could be maintained only by allowing the schools to be re-opened. Given full authority over the educational system and allowed to levy a tax for the support of the schools, he set up a school commission consisting of Jewish cultural leaders, among them the poet Yitzhak Katzenelson. For the next two weeks he went about puffed up with pride at his easy early success in dealing with the Germans.

The bubble soon burst. On November 1, the Gestapo raided the Astoria coffee house, the chief gathering-place for the intellectuals and communal workers of Lodz. Rumkowski promptly went to Gestapo headquarters to ask for their release. He was badly beaten and thrown out. Worse was to follow. His advisory council was convened by order of the Germans. Twenty-eight members were taken away, and twenty-four killed a few days later, after they had been tortured by the Gestapo.

On the very same day, a new forty-man council was organized. The news of the arrests did not help Rumkowski to recruit the best elements of the community, who felt the honor was but a preliminary to the grave. Special messengers, however, brought all the rabbis and a sufficient number of other leaders to make an imposing audience for the Nazi colonel who addressed the gathering. Rumkowski was re-confirmed as the "Eldest of the Jews." All parties were dissolved; administration was to be systematized; Jewish cultural and religious activities were permitted. Rumkowski asked for the freedom of those arrested; the colonel said seven or eight would be released. A debate arose over who was to be chosen but Rumkowski refused to be a party to such a compromise. He wanted all to go free. The Nazi colonel made no concessions and kept no promises.

The arrests of the councilmen and the raid on the Astoria led to a mass exodus of intellectuals and party functionaries to the supposed safety of the General-Government (the remainder of Nazi-

(Continued on Following Page)

Happy New Year
**Boulevard
Service Station**

Atlantic — Goodyear
Road Service
1100 Hope St., Providence
TE 1-9119



INTERIOR DESIGNERS
27 Dryden Lane
JA 1-5884
Best Wishes For The New Year

— Holiday Greetings —
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NEW MODERNIZED
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Orders Put Up To Take Out

New Year Greetings

**Salon
de Beaute**
ALL BRANCHES
of
**BEAUTY
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IN GREENVILLE
Just off Rt. 44
CE ntred 1-9741
977 Greenville Ave., Smithfield

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CORSETS — BRASSIERES
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JEAN TIERNEY AND STAFF
— OF —
Jean Tierney Hair Fashions
182 Wayland Ave. TEmple 1-5666
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**BEST WISHES ON THE NEW YEAR
TO OUR MANY FRIENDS AND CUSTOMERS**
DORIS CORSET SHOPPE
187 WESTMINSTER STREET PROVIDENCE, R. I.
Westminster Building
MAnning 1-9313

Best Wishes For A
Happy, Healthy And Prosperous New Year
Ashby Dean's, Ltd.
285 Thayer St. DE 1-9092

**PENNSYLVANIA
PETROLEUM PRODUCTS CO.**
434 Allens Avenue Providence, R. I.
STuart 1-7400
Greetings and Best Wishes for A Happy, Healthy and
Prosperous New Year

— GREETINGS AND BEST WISHES —
FOR THE NEW YEAR
MORTON SMITH, INC.
and Medway Marine Corporation
General Insurance Agents
245 Waterman Street

May Health, Happiness, and Prosperity
Be Yours In Beautiful Measure In The Year To Come
**GREYLAWN
POULTRY
CO.**
**THE
GOLDMAN
FAMILY**
"GOLD-MAN" Brand Poultry
LOCALLY RAISED — Processed Exclusively For Sale
In Retail Kosher Meat And Poultry Markets
Warwick Rhode Island

BEST WISHES FOR A
HAPPY and HEALTHY
NEW YEAR

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ERNEST MANSOLILLO
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For Prompt Service!
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**ROOFERS
BONDED ROOFS
SHEET METAL WORK**

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Charles F. Keloghan
PAWTUCKET 5-3394
118 SPRING STREET
Best Wishes For A Happy
New Year

Best Wishes For A
Happy And Prosperous
New Year

G. Daniels & Co.

Custom Made Curtains
Draperies - Slip Covers
Window Shades and
Venetian Blinds

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NEW YEAR GREETINGS

**BEST
DEAL!**

PLAIN FACTS and FIGURES
CHECK WITH US AND SAVE

CENTREDALE PONTIAC

26 Putnam Ave., Cent.
CE 1-6232

King Chaim Rumkowski

(Continued from Preceding Page)

occupied Poland, as opposed to that part incorporated into the Reich). Rumkowski made no attempt to flee. He was sure that the barbarism of the Germans was only temporary. He proceeded to launch the school system as the first step in the rebuilding of Jewish life in Lodz. A syllabus similar to that used before the war was adopted, hot meals were provided for the students, even a special school for deaf-mutes was started. He levied a heavy tax on merchants and factory owners for the support of the institutions.

He used his title and authority with the Germans as well as with the Jews. He asked the Germans for funds to establish hospitals, old-age homes, and orphan asylums. He asked for repayment for confiscated buildings. He asked for unblocking of the frozen accounts in the local banks. Not all his requests were answered, but that made no difference to Rumkowski. He persisted and perhaps by his very persistence gained the confidence of the Germans as a forceful administrator.

He pushed too hard and too fast, however. On December 16, the members of the Judenrat were called in, one by one, to be interviewed by a German official; Rumkowski sat silently by his side. They were informed that the Judenrat's sole function was to execute the orders of their rulers and nothing else. The Judenrat was to be enlarged to a total of sixty-seven persons, with a presidium of ten, including a Gestapo representative.

Most of the new nominees, overwhelmed by this distinction, fled to Warsaw. Along with them went more intellectuals, industrialists, doctors, and school executives, even two men Rumkowski had saved from execution. Left to rebuild his council from people previously inexperienced in communal affairs, he did the best he could. He gladly took more responsibility on his own shoulders, applying his unquestioned organizational ability to the task of restoring a semblance of normal life to the Jewish community. At the same time, he did not neglect the need to appease the Germans. With speed and diligence he carried out their command to register all the Jews, to him a harmless and meaningless procedure.

He did not resist the establishment of the Ghetto; nor did the great mass of Jews, who believed that a Ghetto would isolate them from the pogroms. Rumkowski was tireless in his efforts to make easy the transition to the sewerless Balut slum district on the outskirts of the city, to make the Ghetto mirror—distortedly, it is true, but that was not his fault—the past Jewish community. Like his Nazi masters, he gave orders right and left and saw that they were carried out. The thirty-eight schools were reduced to seventeen; the hospitals and other institutions were moved. The Catholic Church of the Virgin Mary, in the Ghetto, was guarded against provocative acts. An extensive health system was organized. Rumkowski himself demanded that the German Pharmacists' Syndicate pay 77,005 Reichsmarks for the medicines taken over from the Jewish drug stores outside the Ghetto. Public relief was provided for the unemployed.

Administrative personnel was needed. Rumkowski called an old friend and acquaintance for help. The Housing Office, for example, was headed by Baruch Prozkier, a pre-war Zionist leader. The Ghetto Police, "to maintain law and order," was in charge of Leon Rosenblatt, a bank clerk who had once been an officer in the Austrian army.

Rumkowski's title developed new meaning. He became the transmitter of the orders of the German overlords to the inhabitants of the Ghetto. He fancied himself as a Court Jew, the mediator between the Germans and his people.

Grumbings were heard in the Ghetto, not against the German decrees, but against the "dictator" (Continued on Following Page)

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

NEW YEAR GREETINGS

CAL'S PONTIAC CO.

AUTHORIZED
SALES - SERVICE - PARTS
"Where You Get A Good Deal"
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N. Providence PA 2-5700

New Year Greetings To Our
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IDA THORSON, R.M.T.
ST 1-8510
Home Phone: RE 7-4721

Figurama
IDA'S HEALTH STUDIO
1491 Broad St.,
Washington Pk.

New Year Greetings
From

Phil And Faye's Delicatessen

1033 Broad Street

WI 1-9861

Best Wishes
For A
Happy New Year

Collier's Bakeries

104 Rolfe Street
Auburn
1461 Broad Street
Washington Park
60 Hillside Rd.
Garden City

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Maurice C. Smith Co., Inc.

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Complete Line**

169 Derrance St.

GA 1-1064

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FIRE ESCAPES
IRON & WIRE
FENCES
ORNAMENTAL
IRON WORK

IRON, BRASS and ALUMINUM
RAILINGS OF ALL KINDS
449 Washington Street

Gaspee 1-6640

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AND PROSPEROUS
NEW YEAR

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VA 1-8500

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Providence

ALL GOOD WISHES FOR A HAPPY
AND PROSPEROUS NEW YEAR

Harris Lumber Company

546 ATWELLS AVENUE

PROVIDENCE, R. I.

Best Wishes For The New Year

Anti-Mite Engineering Inc.

Specializing Exclusively in Termite Control

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WI 1-2208



WHARF TAVERN

(ON THE WATER, WATER ST.,
WARREN)

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FOR A
HAPPY NEW YEAR

For Reservations Call CHerry 5-5043

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

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

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

NEW YEAR GREETINGS

Lawrence H. Cook Inc.

PLASTIC PRODUCTS & TOOLS

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GE 4-0581

AL'S SHELL SERVICE

BATTERIES & ACCESSORIES - FIRESTONE TIRES - TUBES

820 Hope Street

Manning 1-0060

BEST WISHES FOR THE NEW YEAR

NEW YEAR GREETINGS

To Our Friends and Patrons
from

Magic Fingers Beauty Salon

670 Smith Street

TE 1-9653

BEST WISHES FOR THE HOLIDAY SEASON

Otto Seidner, Inc.

Manufacturers of:
Mayonnaise, Salad Dressing, Sandwich Spread, French Dressing
Tartar Sauce, Potato Salad and Macaroni Salad
(Our Products Are Endorsed By Kasher Food Guide, New York City)
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TYPESETTING SERVICE CO.

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PROVIDENCE, R. I.

GA 1-2264

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

Look Your Best With Fashions From

Ann Berry's Beauty Shop

• Permanent Wave • Personalized Styling

315 WASHINGTON AVE. - WASHINGTON PARK SQ.

PROVIDENCE 5, R. I.

WI 11iams 1-9886

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

Happy New Year
**CRANSTON
FANCY WIRE CO.**
1655 Elmwood Ave.
Cranston
461-1850

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

Happy New Year
CLARK FLOWER SHOP
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BEST WISHES FOR A HAPPY NEW YEAR
McGrath-Hamin, Inc.
43 BUCKLIN STREET GA 1-7310

BEST WISHES TO ALL OUR CUSTOMERS
FOR A HAPPY NEW YEAR
RANDY'S SHELL SERVICE STATION
691 North Main Street, Providence
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May You Be Inscribed For A Joyous New Year
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RONNYS — OF — DRESSES
383 WESTMINSTER STREET

Dunne Ford Sales, Inc.
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HAPPY NEW YEAR

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HOTEL DREYFUS
119 Washington St. GA 1-6343

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FLORAL STUDIO**
DISTINCTIVE ARRANGEMENTS
FOR WEDDINGS AND PARTIES
— Bridal Consultant —
165 ANGELL ST. GA 1-0908
NEW YEAR GREETINGS

VERY BEST WISHES FOR A HAPPY AND
PROSPEROUS NEW YEAR
from
Bernard Green and Samuel Green
of
**PROVIDENCE
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BUONANNO OIL SERVICE
"A WARM FRIENDLY SERVICE"
15 Budlong Road Cranston, R. I.
942-7700
EXTENDS BEST WISHES FOR A HAPPY, HEALTHY
AND PROSPEROUS NEW YEAR

NEW YEAR GREETINGS
C. W. MOSS
• ADVERTISING • ART • RETOUCHING
32 Westminster St. Providence, R. I.
GAspee 1-5470

King Chaim Rumkowski

(Continued from Preceding Page)

Rumkowski. His crass vulgarity in the way he spoke of "my Jews" offended the former political leaders whose organizations had disappeared underground. Rumkowski felt he needed this support. Expressing a readiness to make concessions, he called a conference with the Bund. He allocated a quantity of sugar for its co-operatives; he refused, however to permit it to set up its own children's kitchens—"the classic disunity of the Jews must be stopped at some point," he said. He asked the Bund for help in strengthening the Jewish Police; the leadership turned him down but many of the rank and file joined the police. He met with other parties, as well, including the Communists. He offered them supplies for their co-operatives; he asked the Zionists to organize youth groups; he encouraged Poale Zion, Agudah, and the Bund to enlarge their farm work in the outlying areas of the Ghetto.

Around him grew an ever-increasing circle of bureaucrats whose continued favored position depended on his good will. These were exceptions, however. For the most part, his heads of departments were people previously inactive in Jewish communal life. On the principle of "set a thief to catch a thief," he gave important posts in the Police to several underworld figures.

The immediate terror of the removal to the Ghetto quieted down. Everyone approved the system of the "block-Elders" he organized to administer the "block-fund," made up of more or less voluntary contributions from the wealthier inhabitants to insure that no Jew went hungry. All applauded his Special Relief Bureau and the Control Commission to put down corruption. The working class groups, angered by his sale of the "better" dwellings to those Jews who had managed to bring their fortunes into the Ghetto, were placated by his special taxes on the "rich."

Rumkowski felt secure enough to try his hand with the Germans. He took over the goods and machinery held by German "trustees"; when they protested to higher authorities, he said they were too inefficient in their production of goods for the German Army and he had to keep up his commitments, else the Jews would suffer in the long run. Flushed by this success, he asked Hans Blechow, the Ghetto overlord, for more doctors and for soap for the communal institutions. At the bottom of his letter he wrote, "The preservation of health is my chief duty." Blechow did not bother to answer.

The Germans announced that the Ghetto would be cut off from communication with the rest of Lodz as well as with the rest of the world. Without special permission no one would be allowed to leave. Henceforth the Germans would send in food provisions for the Jews, to be paid for in cash or in goods produced in the Ghetto. Let the Jews learn through suffering to be industrious workers, not parasites on the noble "Aryans."

In the hermetically closed Ghetto, Rumkowski's power expanded. To him, the means of saving the Jews was simple. All they had to do was to prove that their work was necessary for the Reich. They had to become so closely enmeshed in the fabric of German war economy that to do away with the Jews would be disastrous to the Nazi plans for conquest. Rumkowski was not oblivious to the German aim of a Judenrein Europe. He hoped, however, to convince the anti-Semites that co-existence was possible, that deportation was not called for; the thought of extermination never entered his mind.

Every phase of life in the Ghetto was bent upon the furtherance of this goal. With unbonded egotistical faith that he alone knew what was the best for the Jews, he became the Führer of the Ghetto of Litzmannstadt (the new name for Lodz). A sentimental, holiday-Jew, (Continued on Following Page)

AWNINGS
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To All
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LEAVITT-COLSON CO.
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290 Westminster St. Second Floor, Lapham Bldg.

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Flowers "Whisper" What Words Can Never Say
Ferrazzano Greenhouses
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WISH RELATIVES AND CLIENTS
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Sheet Metal Work — Air Conditioning — Heating
Tile and Slate Work — Gravel Roofing
29 Orms Street DExter 1-7455 Providence, R. I.

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

All First-Quality Shoes
from America's Leading
Shoe Manufacturers.
Taymor's
Famous for Famous Shoes
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Our Best Wishes
For a
Very Happy
and
Prosperous
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Best Wishes For A Happy, Healthy
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RUMFORD BAKING POWDER
Rumford Potato Pancake Mix
RUMFORD, R. I.

Happy New Year
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GA 1-0942

New Year Greetings
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Best Wishes for a Happy
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PARK SHOE STORE
48 Rolfe St., Cranston
804 Post Rd., Warwick Plaza

NEW YEAR GREETINGS
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RHODE ISLAND
RECREATION, INC.
Bowling
24 Lanes
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(At Prov.-Pawt. City Line)
PA 5-1077

New Year Greetings
From
— Remington's —
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Hope, R. I.
VA 1-5800

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ABBAY
TELEPHONE and
SECRETARIAL SERVICE
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Jackson 1-3411

Best Wishes For A Happy New Year
Olson and Beattie
Jewelers
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TU 4-4589

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Trading Post At Hearthstone
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(At Rumford-Seekonk Line)
EDison 6-8659

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FOR THE NEW YEAR
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INSTITUTIONAL DIVISION
189-190 Kinsley Ave., Providence, R. I.



**PROVIDENCE - SPRINGFIELD
DESPATCH**
540 HUNTINGTON AVENUE
WIlliams 1-0364
EXTENDS BEST WISHES FOR A VERY
HAPPY NEW YEAR

WILLIAM H. FORD
EXTENDS BEST WISHES
TO HIS FRIENDS
FOR A HAPPY,
HEALTHY AND PROSPEROUS
NEW YEAR

King Chaim Rumkowski

(Continued from Preceding Page)
he ordered the removal of beards and side-curls, and the shortening of kapotes, lest the Germans be offended. A former businessman, he advocated "nationalization" and a vulgar socialism. A friend of the helpless, he was ready to sacrifice them that the employables could survive. Above all he stressed, "Work!—From work will come quiet in the Ghetto. The Nazis will let us alone if we co-operate with them."
Rumkowski pleaded with the Nazis to send in raw materials for the Ghetto workshops; he made contracts with private German firms; he encouraged inventiveness and gave awards (of food and privilege) to those who set up new factories. The latter were communal institutions, their directors part of the Ghetto bureaucracy, their products barterable for food. Private enterprise did not exist; "no Jew should take advantage of his starving brothers," Rumkowski said. Everything went into the common fund, including the money for relief sent into the Ghetto from the Bund, the Joint Distribution Committee, and other sources (after the Germans had discounted a sizable amount in "clerical charges").
He rigorously suppressed smuggling, so vital for the circumvention of the Nazi starvation plan and so successful in that direction elsewhere. Smuggling introduced an incalculable variable into the Ghetto economy; smugglers, not dependent on Rumkowski for jobs or support, were a threat to his power. His police were efficient; smuggling decreased. His courts were efficient; smugglers were sent outside the Ghetto to the German slave labor camps, where few survived the inhuman treatment. The Ghetto currency was most efficient of all; it put the final quietus to all smuggling.
To eliminate the bloody searches and seizures of the Kripo (German Criminal Police), Rumkowski opened an office for the purchase of foreign currency, jewels, crystal ware, and porcelain; their value was assessed by experts; the owners were recompensed in Ghetto currency. "Rumkes:" the articles so paid for were turned over to the Germans in exchange for food. No German currency was valid in the Ghetto; all Reichsmarks were converted into Ghetto money. The "Rumkes" were beautiful banknotes, ornamented with the Shield of David, Rumkowski's portrait, and emblems of Ghetto industry. They were valueless outside the Ghetto. Unwittingly, in the interest of peace in the Ghetto, Rumkowski had effectively cut off the possibility of getting food or other supplies from any source other than the German rulers.
Rumkowski tried to alleviate the distress of "his Jews." The amount of food allotted to the Ghetto was proportionate to its population; the Germans ordered a census. Rumkowski dilly-dallied and then gave the figure of 160,000, undoubtedly exaggerated. The Germans wanted to know how much food came in parcels from abroad; Rumkowski promised a prompt reply and as promptly forgot his promise. Biebow ordered that the Jews make special hats for the Ghetto officials; Rumkowski ignored the command because such production was uneconomic—the hats could not be traded for food.
All his maneuverings could not stem the hunger nor the cold nor the mortality from dysentery, typhoid, typhus, and tuberculosis. The Germans supplied food in insufficient quantity, at irregular intervals, of bad quality. They forbade the importation of fuel into the Ghetto. They forced Rumkowski to barter the produce grown in the Marysin section for staple food items by not sending in the latter. Conditions in the Ghetto became intolerable. The tailors called a strike, the shtarke (fish dealers, butchers, draymen) led demonstrations, the honest intellectuals resigned their official posts—all in protest at Rumkowski's manifest inadequacy.
His answer was quick. He made

(Continued on Following Page)

New Year Greetings
JAMES J. O'ROURKE
Electrical Contractor
132 Vinton St., Providence
UN 1-6326

SARA CARLETON
Wishes Season's Greetings
To One and All
557 Broad St.
(Corner Parkis Ave.)
UN 1-1182

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

New Year Greetings
**ALPINE TOOL &
FINDING CO., INC.**
109 Summer St.
EL 1-7482

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

New Year Greetings
HENRY A. DAVIS SONS
75 Esten Ave.
Pawtucket, R. I.
PA 3-3450

NEW YEAR GREETINGS
CALUORI'S SHOES
557 Main Street
East Greenwich TU 4-4556
6840 Post Rd.
North Kingstown TU 4-2452

New Year Greetings
New Exteriors
251 main st., east greenwich, R. I.
TURNER 4-4953
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siding
• roofing
• porch
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• aluminum
awnings
• gutters
• aluminum
windows
• wood
shingles
• plastic
siding

New Year Greetings
**Louis Fink
& Co., Inc.**
JUNK is our Business
Our Trucks Will Call...
2 Ambrose Street
DEXter 1-6135
Jack Fink

Best Wishes For A Happy
And Prosperous New Year
**Wayland
Beauty Bazaar**
511 Angell St.
MA 1-1109
East Side
Opp. Wayland Manor

With All Good Wishes
For A New Year
of Health
And Happiness
GIL ENOS
OVER 25 YEARS EXPERIENCE
Upholsterer
Of Fine Furniture
Tufting a Specialty
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East Providence
GE 4-4350

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DE CIANTIS BROS.
— Grade "A" Milk - Homogenized - Pasteurized —
CITY DELIVERY
West Warwick, Rhode Island
Valley 1-8722

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Prescriptions For Over 50 Years
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CITY Line - North Main St.
PA 5-3045

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CENTredale 1-5011
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VERY HAPPY NEW YEAR

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PROSPEROUS NEW YEAR
CHARLES A. CURRAN
709 INDUSTRIAL BANK BLDG.
GAspee 1-0800

**ADAMS
DRUG STORES**
EXTENDS BEST WISHES FOR A NEW YEAR
OF HEALTH, HAPPINESS AND
PROSPERITY

New Year Greetings
CELONA PHARMACY
1228 Broad Street
STuart 1-9491

NEW YEAR GREETINGS
JULIE'S BEAUTY SALON
1076 Hope St.
Providence
TE 1-9662

New Year Greetings
EDGEWOOD BEAUTY SHOP
1742 Broad St.
Cranston
ST 1-5677

New Year Greetings
W. HENRY COLEMAN REALTORS
521 Hospital Trust Bldg.
UN 1-7722

New Year Greetings
R. L. SPRING PRODUCTS, INC.
SPRINGS OF QUALITY AND PRECISION
2310 Pawtucket Ave., E. Prov.
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from
THE COLONIAL WALLPAPER CO.
130 Empire Street

GREETINGS
FOR THE NEW YEAR
FLETCHER COSTUME CO.
Theatrical and
Masquerade Rentals
Wigs - Grease Paint
All Articles Disinfected
520 Westminster Street
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HIGHEST PRICES PAID
FOR
LATE MODEL WRECKS
PA 5-1298
935 High St., Central Falls
HARVEY FINK, Owner

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Jackson Chairs, Inc.
FOLDING TABLES — CHAIRS — COATRACKS
133 Washington Ave. WI 1-0740

ANNA DEL SANTOS and ALL THE GIRLS of the
Cozy Corner Beauty Salon
733 Park Avenue WI 1-9851 Cranston, R. I.
244 Capuano Ave., WI 1-9851
1020 Pontiac Ave., 781-8705
Wish Their Friends and Patrons A Happy New Year

BEST WISHES FOR A HAPPY NEW YEAR
BEN ROSS' HOUSE OF SHOES
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MAJESTIC THEATRE

RHODE ISLAND PRODUCTS CO.
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HEALTHY AND PROSPEROUS NEW YEAR

GREETINGS AND BEST WISHES FOR A NEW YEAR
OF HEALTH, HAPPINESS AND PROSPERITY
FRANK DUPUIS COMPANY
599 Main Street, Pawtucket
PAwtucket 2-0080
FUEL OIL AND AUTOMATIC HEATING

King Chaim Rumkowski

(Continued from Preceding Page)

concessions to the workers, allowing a committee nominated by the Bund, Right and Left Poale Zion, and the Communists to supervise their own soup-kitchens. He divided the shtarke, taking their leaders into the Police, making of others a kind of Pretorian Guard to put down future demonstrations, and sending others out of the Ghetto to forced labor. He denounced those who did not support him as "irresponsible elements, creating disorder in the Ghetto, attracting the attention of the Germans."

He used the labor unrest as an argument in dealing with the Germans. He convinced them, especially Blebow, who got a rakeoff from all Ghetto industry, that it was to their advantage that all Ghetto workers be fully employed because of their phenomenal productivity. New contracts were given; more raw materials were sent in; unemployment diminished rapidly. Again he tried to hoodwink the Germans. He told Blebow he found it impossible to collect debts owed to Poles and Germans by individual debtors in the Ghetto. Ordered to turn over goods left behind by Volksdeutsche (ethnic Germans) in various places in the Ghetto, he didn't know the addresses, didn't have the keys, had no staff to take inventory, had no trucks to move materials.

His high-handedness in the Ghetto increased. He had a ready weapon at hand to dispose of his few opponents. All he had to do was to take away their ration cards, a veritable death sentence. He liquidated the workers' groups, withdrew the concessions he had previously made, closed the organizational soup-kitchens, expropriated the agricultural kibbutzim in the Marysin section, and set up a Summary Court for quick sentencing of offenders against his orders. He ordered house searches for the detection of thefts from the communal factories—"Who steals from the Ghetto steals from all Israel (in Lodz)." Twenty-four Poale Zionists were imprisoned for holding a private meeting, prima facie proof of subversive activity against the "Eldest of the Jews." In response to a delegation of rabbis who had paraded with Sefer-Torahs, asking for more food for the people, Rumkowski called a conference of all the rabbis, condemned the "sacrilege," took away the ration cards of some demonstrators, and co-opted some into his administration. The factories were like prisons, with rigid norms and strict discipline. Punishment was extreme: the "soup," the only hot meal a Ghetto worker could count on, was taken away. Rumkowski broke the sporadic strikes with force.

The food question was paramount in the Ghetto. Rumkowski, in his role of Court Jew, argued constantly with the Germans about the provisions sold to the Ghetto. He politely refused, on more than one occasion, to buy "great bargains" in spoiled canned goods. He prevailed on Blebow to protest to Berlin that the malnutrition amongst the Jews was impairing their productive efficiency. He lied to the Germans about the number of employed and about the health situation, in order to get more food sent in.

Providing enough food was not in Rumkowski's power. He tried to make up for this deficiency by "normalizing" Ghetto life. He established a new school system, with instruction in Yiddish, Hebrew, the Bible, and Jewish history; unfortunately so few of the teachers knew Yiddish, the official language, that the opening of the schools was delayed. A school health service as instituted; the general medical services were reorganized and expanded. Theaters were opened; concerts and lectures were given.

Rumkowski drove around the Ghetto, exuding benevolence, seizing every opportunity to make a speech to "his Jews," promising them that through his efforts they would survive the war. The pre-war nobody reveled in the respect now given him. He ordered the

(Continued on Following Page)

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West Warwick
VALley 1-8989

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UN 1-6329
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DE 1-6823
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Turner 4-8400
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New Year Greetings
GILMORE'S FLOWER SHOP
 76 Taunton Ave.
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 GE 4-3667 — GE 4-3668

NEW YEAR GREETINGS

**CLARK &
 COOMBS CO.**

162 CLIFFORD ST.
 PROVIDENCE, R. I.

King Chaim Rumkowski

(Continued from Preceding Page)
 publication of the Ghetto-Zeitung, a newspaper in which he was lauded to the skies as a True Judge, a Lamed-Vovnik, the Savior of the Jews of Litzmannstadt. His incredibly vainglorious speeches were quoted in detail: "I am smarter than anyone else and the Jews in the Ghetto should follow only me . . . I know that I am looked on with hatred because I threw a few people out of jobs. That's really a pity for those agitators, but what else could I do? I have a greater duty—to uphold our collective existence. I tell you frankly—you have it well and good, once you have a work card . . . I'll have no truck with politicians or delegations . . . My eyes are always open and my head thinks clearly about every detail in the Ghetto . . ." Paintings and posters abounded showing Rumkowski spreading his mantle around the hungry and the children. Parades were held in his honor and complimentary albums presented to him. His vanity was limitless; the oath in the courts was taken "before God, man, and the Eldest of the Jews." His feelings were hurt, however, when the Germans forbade the use of the postage stamps he had printed, bearing his likeness and the Shield of David.

Rumkowski's "planned economy" was disturbed by the influx of Jews deported from the small towns in the Lodz area. Most of them were men broken in spirit; their wives and children had been sent "elsewhere." Places had to be found for them in the workshops to get them off relief. A further influx came with the twenty thousand Jews sent in from Prague, Luxemburg, Vienna, Berlin, and other German cities. These Western European Jews were a thorn in Rumkowski's side. On the one hand, he respected their greater "culture"; on the other, he resented their traditional denigration of the Polish Jews and their critical attitude toward the Ghetto administration.

The fresh importations were hailed by Rumkowski and the Ghetto Jews as an omen that their Ghetto was to be permanent, not temporary, as in other parts of Poland. It was inconceivable to them that the Germans would use transportation so desperately needed for the war effort merely to shuttle Jews back and forth. Alas! They were wrong. The first forboding sign was the deportation of the insane and the cripples, obviously only to death. Then came the order in December, 1941, to select twenty thousand Jews for deportation from the Ghetto for "re-settlement elsewhere." Rumkowski pleaded to have the number reduced to ten thousand; he persuaded himself that the deportations were fresh proof that the Ghetto was to be a permanent workplace for Jews, that the unemployables were to be discarded as a drain on the economy.

In announcing the new decrees, Rumkowski blustered:

The Ghetto is autonomous . . . The Eldest of the Jews alone can decide who will be sent out . . . On high authority, they will be re-settled in the provinces . . . This is the fault of the loafers, the politicians, the refugees who have changed the character of our formerly safe Ghetto . . . Whoever opposes me will be arrested. . . . This action must be carried out. If I don't do it, another will. But I am sure I will remain . . .

The ranting concealed his fear of taking the onus for the selections. He sought advice. Some said that the old and the sick should be sent out; others said the young and strong because they were probably going to be sent far away to a hard existence (death was not even thought of); still others said that whole families should go so that the strong could help the weak. The Rabbinical Council refused to give an opinion; "It was not their responsibility." The political parties declined co-operation in making the selections; they had plans of their own for saving their comrades. A "hu-

(Continued on Following Page)

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For the Wonderful Patronage Given Us
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King Chaim Rumkowski

(Continued from Preceding Page)

mane" plan was finally evolved: the deported were to consist of two thousand refugees from the provinces who would be happier in more familiar surroundings, the families of those men sent outside the Ghetto for slave labor who would have a better chance to be re-united with their men-folks, the families on relief whose going would enable productive workers to get more food, the "criminals" whose names appeared in the Central Card-Index as having been arrested for any reason whatsoever, from knocking over a garbage can to stealing a piece of wood for fuel, and finally, anyone who had ever been an "enemy" of Rumkowski's.

Evaston was impossible; the house-watchmen were ordered, under penalty of deportation, to report any strangers in their houses; the inhabitants were threatened with the same fate for feeding or keeping anyone overnight. Everyone co-operated. The slogan of the Ghetto was "Nit mir maint mon." (They don't mean me.) Bribes were given and favoritism was shown; the political parties had their clerk-members in the Ghetto offices switch names on the list. Only the luckless sans "protection" were taken. The doctors examined the selectees to determine their fitness for the journey; the rabbis gave quick divorces; the employment office checked registration cards; the Jewish Police kept order in the ranks of the deportees along the march to the railway station, where the Germans took over. At the loading platforms there were no such bloody scenes as in Warsaw; all went smoothly. From January 15 to January 29, 1942, 10,103 were sent out for "re-settlement."

That was only a beginning. Between February 22 and April 2, 34,073 more had been "re-settled." On April 18, Rumkowski ordered all the unemployed over ten years of age to report for examination by a German medical commission to determine their fitness for work.

This time Rumkowski managed to get rid of "disturbing elements in his Ghetto." Between May 4 and May 15 only 753 Lodz Jews ("criminals" and volunteers) were deported. The rest of the transports were made up of 10,161 Western European Jews, the bulk of those left after the deaths from typhus and starvation. Exempted were doctors and nurses, Ghetto of the Iron Cross, and those wounded in World War I. The last two categories were meaningless; documents necessary for proof had long ago been lost or confiscated. Many German Jews volunteered; they wanted to die in their Fatherland (where they had been told they were going) rather than in the Ghetto hell. The Germans paid their Jewish compatriots an honor: every deportee had a reserved seat in a third-class carriage.

On September 1, the Germans cleaned out the hospitals, taking away almost one thousand patients, including three hundred children. Then came the edict of horror. Rumkowski had convinced the Germans that the Ghetto war-workers were necessary for them; they concluded that no other Jews were. Twenty thousand more were to be deported; all children under ten and all adults over sixty, 17,000 in all, plus 3,000 unemployed or unemployable; exempted were the children of administrative personnel. Rumkowski's speech announcing the decree was heart-rending but ended on a stern note. He pointed out that the sacrifice of the children was necessary to save the working adults, that his whole life had been bound up with the care of children, but a greater need was now present—the survival of the Jews of the Ghetto. The Jews themselves had to carry out the action; the Germans would be too brutal and too rough with the children. To all objections he answered, "I have no strength to carry on discussions with you. If

(Continued on Following Page)

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King Chaim Rumowski

(Continued from Preceding Page)
the others come, nobody will cry out."

Rumkowski was correct in his estimate of the Germans. The Jewish Police were too slow in the rounding-up process; the Germans took charge. With typical Nazi bestiality, they seized children and old people, and others at random—for a gray beard, for too many wrinkles, for too short a stature. The noise of gunfire resounded in the Ghetto. From September 5 to September 12, 15,859 were deported, and about 600 shot on the spot.

Rumkowski was saddened by the loss of the children but lost no faith in the rightness of his path. He blamed the Ghetto Jews for not believing him when he preached that work was their only salvation. He protected the remaining children by making them work in the shops; twenty per cent of the labor force was made up of minors up to the age of seventeen. Work—only work—would keep the Jews of Lodz from the same fate as those of Warsaw, Vilna, Bialystok, and Cracow. By the end of 1943, eighty-five per cent of the Ghetto Jews were working for the Germans. A work card meant life, meant the hope of surviving the war.

The Jews worked at a pace that more than satisfied the Germans. Provisioning of the Ghetto improved a little. Rumkowski's efforts were now directed to propitiating the Nazis so that they would let his Ghetto alone. For example, instead of taking the personal property left behind by the deportees, he had it carefully inventoried and stored for the Germans.

More than once, Rumkowski thundered at the slackers who jeopardized the safety of the Ghetto, at the rumor-mongers who spread false hopes of an early German collapse.

His influence was waning. When, early in 1944, he transmitted the German order to close down some of the shops and turn the workers over to the Germans, he found no ready compliance. He cut off all rations and had his Police search for those who did not show up for deportation; if they were not found, their wives were taken in their stead.

Rumkowski tried to persuade the workers that deportation did not mean death. He was helped by the classic German perfidy: postcards from the "resettled," advice on what to take, careful labeling of baggage to avoid misdirection. Rumkowski organized a special department to buy the household goods of those scheduled for deportation; the price was paid in Reichsmarks, some given immediately so that spending money would be available when the workers reached Germany (the supposed destination), the rest placed on deposit "to their account when they would return." He urged workers to volunteer for the transport to replace Germans taken for the Army; the Russians, if they reached Lodz, would not be merciful to the Jews, who had worked so faithfully for the Nazis for five years.

Slowly, slowly the Ghetto was emptied out. In August came the final command: liquidate the factories, deport the workers "elsewhere." Rumkowski's habitual obedience continued. He told the Jews to go peacefully, otherwise the Germans would use brute force.

Rumkowski, with his brother and his family, were among the last to leave the Ghetto for the common terminus of the final contingents—Auschwitz.

Ironically enough, Rumkowski's policy might have succeeded. Already in the summer of 1944, the Soviet Army was rolling the Nazis back through Poland. Had the Red Army kept up the initial momentum of its summer offensive, thousands of Jews in Lodz would have been rescued.

Such was not the case. Rumkowski's name has survived to be a hissing and a by-word.

Reprinted from
The Jewish Digest

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The Lavon Affair

Israel's 'Nasty Thing'

by Shaddai Benami

For ten years two short Hebrew words have poisoned Israel's political atmosphere, causing the downfall of four government coalitions and bringing personal ruin to seven prominent statesmen and senior army officers. Reverberating even now with a thunderous echo, these words are "Haparasha" (The Affair) and "Essek-Bish" (The Nasty Thing). For reasons of national security, it is still not possible to go into details or to give an accurate interpretation of the "Nasty Thing" which caused "The Affair." (This article was received by the Jewish Digest with some evidence of having been censored in Israel—THE EDITOR).

The ten-year old affair, still the hottest thing in Israel, had its origin in 1954 when Israel faced an extremely critical situation. Angered by incursions of Arab guerrillas and armed bands of Fedayeen killers, the Israelis struck back indiscriminately, razing enemy villages and wiping out their military strongholds in a series of bloody punitive raids. This policy of "active retaliation" was not only resented by the Western powers but generated grave misgivings in Israel.

The West, led by the U.S., maintained that Israel's hit-and-smash raids were driving the leading Arab states into the Soviet Union's outstretched arms. Within Israel, a large and influential school of public opinion maintained that the raids and counter-raids and the retaliatory expeditions served the cause of extremism on both sides. If Israel did not trust the United Nations to do anything about it, then Israel should go to war and wipe out the danger to

existence once and for all, the critics argued. They felt that pinprick incursions across the frontiers brought more harm than advantage to Israel. Against this background of tension and crisis, reports of American aid to Egypt strengthened the hand of the "activists."

This was also the time when the Arab states had backed out of the American sponsored Jordan River project, threatening war if Israel diverted its share of the waters unilaterally. The Israeli Armed Forces were short of jet aircraft, modern tanks, long-range artillery, armored personnel carriers, warships and air transport. The U.S. refused to sell military equipment; Britain sold only obsolete material, and France was cool.

Ben-Gurion, then Premier and Minister of Defense, advocated military action against the Arabs. At that stage he was opposed to all-out war because the UN would brand Israel an aggressor and the Western Powers would stifle it with an embargo, freeze of funds and economic blockade. But in Ben-Gurion's opinion, Israel could be saved only by military victories in the undeclared border war. The avowed purpose of the Arab guerrilla campaign was to weaken Israel from within and make it ripe for a full-scale Arab invasion.

Ben-Gurion's plan was to kill ten Arabs for each Jew murdered by the guerrillas, blast enemy forts, attack its military camps, blow up its ammunition dumps and destroy its communications along Israel's frontiers. For the first (but not the last) time in his political career, the Israeli leader found himself outvoted in the coalition Government. Eleven of the 16 ministers present voted against Ben-Gurion's plan; three supported it and two abstained.

Ben-Gurion then resigned in a huff and went into retirement at Kibbutz Sde-Boker in the Negev Desert. Foreign Minister Moshe Sharett was chosen Prime Minister, and Pinhas Lavon, secretary-general of Mapai (the Labor Party), was named Min-

(Continued on Following Page)

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Behind Israel's Lavon Affair

(Continued from Preceding Page)

ister of Defense. Sharett advocated "active moderation," his view being that Israel's response should not outweigh Arab provocation and that Israel should resort to armed action only after all other means of protest through diplomatic channels, the UN Security Council and the Armistice Commission had failed. If these means failed and no satisfaction was forthcoming, either because of a Soviet veto or Western unwillingness to anger the Arabs, then Sharett was willing to mount a limited objective retaliatory raid, to punish the enemy across the border, but only in the sector in which the original outrage had been committed. This meant that if an Arab bomb was tossed near the Jerusalem "corridor," Israeli forces would attack only there, not in the Dead Sea area, the Samaria "triangle" or other sectors of their choice.

Sharett was confident that such a policy of moderation would lead to increased American support for Israel. Whether this policy would have succeeded can never be known because he was given no opportunity to test it. From the moment Sharett took over the leadership of Israel from Ben-Gurion, Sharett became involved in the Lavon affair.

Pinhas Lavon was no military expert, but he was one of Israel's most brilliant organizers and acute-minded politicians. He had been Minister of Agriculture, secretary-general of Histadruth (Labor federation), and Mapai party chief before stepping into Ben-Gurion's shoes as Minister of Defense. If Sharett found the going tough, for Lavon it was impossible.

The Army Command, most of the generals and the Defense Ministry coterie resented him from the outset. The Army brass adored Ben-Gurion and would have resented anyone who replaced him against his will. Lavon's arrogant approach to military affairs, his insistence that a Minister of Defense did not have to be a military expert but primarily an administrator and efficiency expert, brought matters to a boiling point.

Under Israeli law, the Minister of Defense is the peace-time commander-in-chief. (In war-time, the Prime Minister takes over as supreme commander. Under Ben-Gurion's and Eshkol's administration, this division of authority was avoided by uniting the posts of Prime Minister and Minister of Defense.) But top Army officers regarded Lavon as a political choice. They rarely, if ever, consulted with him. Whenever major decisions of national security had to be made, the Army brass and Defense Ministry officials went to Sde Boker to consult the "Old Man." When Lavon learned of this, his vanity and prestige were stung and he tried to crack down on the generals by forcing them to resign and putting others in their place.

While this intrigue was being spun by, around and against Lavon, a senior Israeli officer decided to launch an operation. Had it succeeded as planned, it might have brought immense benefits to Israel. The risk of failure was great and the price of failure was national catastrophe. This is the operation now known as the "Nasty Thing."

The officer took his operational plans for final approval to a person whose name cannot be mentioned. What followed has been the subject of countless investigations by commissions of inquiry and forms the core of "The Affair." Under standing regulations, the Commanding General had to inform the Chief of the General Staff, request his approval and get the signature of the Commander-in-Chief, i.e., the Minister of Defense. The Chief of the General Staff, Moshe Dayan, was then out of the country, so he is in the clear. But six conflicting versions of what happened next still poison the atmosphere and turn friends into bitter enemies.

Lavon claims that the whole business was a plot to frame him on charges of security negligence, (Continued on Following Page)

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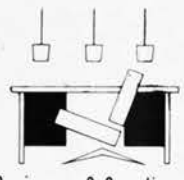
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Behind Israel's Lavon Affair

(Continued from Preceding Page)
 to get rid of him as Minister of Defense and to ruin his political future so that he could never challenge Ben-Gurion as Mapai party boss and possible successor. Which is exactly what happened.

The question is WHY? Lavon claims he was not informed of the "Nasty Thing" operation when it was projected and insists he would never have approved such a crazy and dangerous scheme. Further, he says, he never heard of it until it backfired, and he charges that his enemies forged documents to pin the blame on him. Insisting that he is innocent, unjustly accused and wronged, Lavon still waits for his rehabilitation, despite the fact that a Government-appointed inquiry committee headed by then Minister of Justice, Pinhas Rosen, cleared him of all charges and reestablished his innocence. Levi Eshkol's vote to rehabilitate Lavon caused Ben-Gurion's "final" resignation towards the end of 1962.

Ben-Gurion claims, on the basis of documents and knowledge available to him, that Lavon had in fact approved the "Nasty Thing" operation. It was his view that if Lavon evidenced lack of understanding of its particulars, it was only because he was unsuitable as Minister of Defense and knew next to nothing of security matters. Ben-Gurion's position is that by his approval of the operation, Lavon brought Israel to the brink of ruin.

Moshe Dayan says that Lavon did not know of the "Nasty Thing" operation when it was planned or launched, but that he was informed immediately upon Dayan's return to Israel, that is, some four weeks after the operation began. Had Lavon wanted to, Dayan believes he could have halted the operation before it got out of hand, but he did nothing and let it run its calamitous course. Whatever Lavon's motives, perhaps he was afraid to interfere with an operation of such importance and scope, but his inaction and lack of clear-cut decision showed him to be unsuitable for the Ministry of Defense post, says Dayan. Nevertheless, he agrees that Lavon is innocent of the "Nasty Thing" itself.

Senior Officer Number One, whose name cannot be mentioned even today, says he showed the documents pertaining to the "Nasty Thing" operation to Lavon and that Lavon himself signed the necessary operational orders. Lavon denies this, insisting his signatures are crude forgeries, the work of the Senior Officer who wanted to clear himself and pin the blame on Lavon. A commission of inquiry ordered the Senior Officer's resignation from the military service. The commission also found that Lavon's signatures were indeed forgeries but turned up no evidence to link the Senior Officer with having perpetrated the forgery himself.

Senior Officer Number Two, also nameless for security reasons, says Lavon was shown the operational plans, did not sign them but approved them verbally. This officer, too, was forced to resign by the commission of inquiry which held he was negligent of duty because he had not insisted on Lavon's signature and gave the green light for the operation on the alleged verbal OK of the minister.

Officer Number Three, also known as "The Third Man," is now in prison. He was originally sentenced to 12 years on charges of treason. This was later reduced by the Supreme Court to 10 years and the charge of treason altered to the lesser offense of "unauthorized possession of top-secret documents." Both trials—by a military tribunal and the Supreme Court—were held behind closed doors. The "Third Man" was in actual charge of the operation. When the "Nasty Thing" failed, he saved his own skin. He had never betrayed Israel.

The Supreme Court did not go into this because enough evidence was presented to convict the "Third Man" on the charge of possessing top-secret documents.

(Continued on Following Page)

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Who Was Right? The Zealots Or The Moderates

The intractable resistance of the Zealots to the Roman power resulted in the four-year siege of Jerusalem, one of the most heroic and hopeless struggles ever recorded in history. Josephus has described in several horrifying chapters the sufferings of the doomed people, dying from famine and internecine strife as well as from the weapons of the Roman legions. People fought like animals for scraps of food; one demented mother even ate her own child. Ultimately, the entire city was destroyed and many thousands were executed with a barbarity rare even in those savage times.

The Moderates opposed the policy of the Zealots, urging that it was possible to make a temporal peace with Rome, while concentrating on the glories of Israel's spiritual heritage. Yohanan Ben-Zakkai established his famous academy at the very time that the State was being destroyed. It took Jewry many centuries to recover from the agony sustained in this effort to defy imperial Rome. There was, tragically, almost a measure of truth in Titus' claim: "Judah has been destroyed."

Were the Moderates or the Zealots right in the crucial dispute as to the attitude Jewry should adopt towards imperial Rome?

Dr. David Flusser is recognized throughout the world as one of the greatest living authorities on his subject. Scholars, rabbis and Christian prelates come to his home in Jerusalem and debate with him vexed questions of the past. Edmund Wilson, the eminent author and critic, devoted several pages of his study on The Scrolls from the Dead Sea to a description of Flusser in action.

"The love of the Zealots seems to me to spring from that strange love of tragedy which we find among the Jews," comments Dr. Flusser. "For example, we have

(Continued on Following Page)

Behind Israel's Lavon Affair

(Continued from Preceding Page)

To clear himself of treason charges, he kept a batch of secret documents in his home, and this proved his undoing. He is due to be released from prison next year. He claims Lavon knew nothing of the operation and swears that Lavon was informed of the "Nasty Thing" only after its failure when a scapegoat was needed.

Perhaps future historians will be able to determine who is right and who is wrong. The dismal failure of the "Nasty Thing" brought about Lavon's dismissal as Minister of Defense. Sharett was forced to offer the post to Ben-Gurion who then tossed Sharett out of the cabinet, ruining his political career, too. When Ben-Gurion again took over Israel's destiny and military muscle, things got moving again in the right direction. Although the losses sustained in the "Nasty Thing" operation were staggering, Ben-Gurion acted quickly and resolutely to minimize their impact. In the end, he evened out the losses by some political-strategic gains. It is to his credit that he knew how to extricate Israel from the morass of the "Nasty Thing."

But if Ben-Gurion was right does that mean that Pinhas Lavon was wrong. Not at all, on the basis of available testimony from the principal heroes and villains of Israel's greatest and still most secret drama. Ben-Gurion was simply more quickwitted and capable of taking historic decisions under stress than Lavon. Was Lavon the victim of a devilish conspiracy by the pro-Ben-Gurion coterie of Army generals? Not really. They did not know that the "Nasty Thing" would boomerang or they would not have launched it. Perhaps they even consulted Lavon, verbally. But they certainly framed him afterwards.

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Who Was Right? The Zealots Or The Moderates

(Continued from Preceding Page)

In Israel an insurance company called 'Massada.' Now Massada was a fortress which collapsed completely after a long siege. The defense was heroic, but the defeat was absolute. It is hardly a name to inspire confidence in impregnable security, giving an impression such as insurance companies like to create. I have never heard of an English insurance company called 'Hastings,' or a French company called 'Waterloo.' Yet we Jews seem to glory in our sufferings.

"Practically considered, it is clear that the Zealots could not succeed. When we study them, we tend, because of our new nationalist feeling, to think that they are not nearly as bad as Josephus makes them out to be, because, we say, Josephus must have been influenced by his own position as a servant of the Romans. But this kindly interpretation of the Zealots is not correct, since Josephus' negative opinion is found also in rabbinical sources. We have critical comments of the Zealots in the Babylonian Talmud and in the Midrash."

He interrupts himself to search for the appropriate references in his library and we pore over them for some considerable time.

"So you see, we cannot dismiss Josephus simply because we don't like his sentiments about the Romans. I don't think that the Zealots were any more lovable than Josephus. This killing of the High Priest and the assassination of fellow-Jews who opposed their policy are not really beautiful acts to be admired."

"The basic question to consider is whether there was ever any possibility of the Insurrection succeeding. It is quite clear that it was doomed from the very beginning and that it was undertaken without regard to the consequences. The Zealots' only hope was that they might find allies in the Parthian Empire, but this was so forlorn a chance that it can be dismissed. In fact, there were many hopeless insurrections against the Roman Empire at the time, and the Jewish Messianic movements, considered from the practical point of view, were only manifestations of this resistance."

"The central opinion of the Zealots was that God had given the Jews two yokes — that of the Torah and that of Rome. They maintained that the acceptance of the Torah depended upon the abolition of foreign domination. The rabbis, on the other hand, believed that the cause of the Torah was not served by undertaking a foredoomed revolution."

"The attitude that Rome had to be overcome to establish the Torah, created a situation favorable to pseudo-Messiahs claiming that they would lead the nation to freedom. One particular family from Galilee, that of Judah, became the leading claimants to the title of Messiah, as well as the leaders of the Zealots. Judah was killed and then Menachem, who was either his son or his grandson — I think his grandson — became the leader, but he was also killed. This Messianic character of the insurrection blurred its political aims, which were, in fact, as I have said, utterly without chance of fulfillment."

"Rabbi Yohanan Ben-Zekkal, and others who recognized how hopeless the revolution was, can hardly be blamed and stigmatized as traitors for coming to terms with the Romans. It is sometimes easier to be a die-hard revolutionary than a responsible leader. Yohanan Ben-Zekkal and other rabbis were against the war because it was futile. This does not make them opportunists, but merely means that they believed in the possibility of peaceful co-existence."

Moshe Beer, one of Israel's younger scholars of history, was born in Bratislava, and brought out of Europe by Youth Aliyah through tortuous by-ways, eventually coming from Beirut to Haifa by bus. After studying for a while, he became a member of Massuot Yitzhak, one of the famous reli-
 (Continued on Following Page)

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Who Was Right? The Zealots Or The Moderates

(Continued from Preceding Page)

gious kibbutzim in the Etzion Block, where he was captured by the Arab legion in 1948 when the Block fell after a heroic resistance. He was a prisoner in Jordanian hands until the war ended; he came back to Israel in March 1949. Thereafter, he studied for some years at the Hebrew University, obtaining his M.A. and has since delivered his Doctorate thesis. Beer recently completed the manuscript of a book, *The Amoralism of Babylonia — Their Economic and Social Status*, and is now engaged as a lecturer in history at Bar-Ilan University.

"I approach the problem as a realistic historian," he says. "According to this analysis, there is a strong economic aspect to the insurrection of the Zealots. We know from Nehemiah, for instance, that there were bitter social and economic stresses between the landlords and the peasants — Nehemiah demanded the return of land, the remission of taxes, and so on.

"We can say that the first of the Zealots was Mattityahu the Maccabee, whose last testimony was a call to the Jews: Be zealous for the Law, and give your lives for the Covenant of your fathers. There is another reference to 'Pinhas, our father, for that he was zealous exceedingly, obtained the covenant of an everlasting priesthood.'

"The later Hasmoneans, the descendants of Mattityahu, who ruled in subsequent years, deserted the rigid path set for them by him and came to terms with Hellenism. But the spirit which inspired the early Maccabees is clearly the same as that of the subsequent Zealots of the first century of his era — they were opposed to Hellenism because it endangered the Torah. Remember that the first act of the Maccabees was to clean out the Temple.

"Greece was replaced by Rome, but Hellenism remained the enemy. Now who were the Jews who were attracted to Hellenism? They were the rich merchants and the landowners, the people who came into contact with the great world through commerce. They admired Roman institutions because they were familiar with them. Their ideal was the polis, the great city with its markets and culture.

"That is probably the reason why the center of the Zealots was in Galilee, because that was a region remote from the metropolis in Jerusalem. It was natural that these peasants in Galilee should disapprove of the wealthy class coming to terms with the Romans and making Jerusalem a Roman-style metropolis.

"Together with this economic and social motivation, there was also the belief that it was not enough to wait for the Messiah, but that it was essential to take action to facilitate his arrival by driving out the Romans.

"It is dangerous to use modern terms about the past, because the conditions were so different, but we might call the Zealots the activists as compared to the more passive Moderates.

"I don't agree that the Zealots knew that their cause was hopeless and yet proceeded with the doomed insurrection purely from a love of martyrdom. They believed that Parthia would be on their side — as anxious as they were to drive Rome westward. There were many Jews in Babylon, and the Zealots though these Jews could gain powerful support for their cause. Josephus tells us that Titus, when urging the Zealots to surrender, kept assuring them that Parthia was not going to help them. Now, we know that the Zealots erred in their political calculations, but it was an intelligent and realistic political estimate of possibilities which might have occurred.

"Now the Zealots faced a problem which all poor people face when they start a revolution. How were they to finance a war against a great power?

"This is the reason for the thefts and murders of which they (Continued on Following Page)

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Who Was Right?

The Zealots Or The Moderates

(Continued from Preceding Page)
were accused. They attacked the rich Jews, both because these Jews wanted peace, and because they had to obtain from them the means to fight the Romans. It is true that this involved theft and even murder which we see often in history. Again I want to warn against drawing parallels with modern nationalism, since conditions then were quite unlike conditions in our century, and ideals were different, but we do see the same type of action in our own day. In Yugoslavia, the partisans robbed the rich and fought their opponents among their own people as well as the Germans. In Russia, the Bolsheviks robbed trains. Here we had the Irgun idealists who stole money from banks. So I would say that the Zealots would be correctly described as activists; it is not fair to dismiss them as crazed fanatics or criminals. They were living in a situation where they had to fight their own wealthy class as well as the foreign enemy.

"It is true that they failed, but failure does not automatically make their cause invalid.

"Even Josephus, the Jew who went over to the Romans, has one passage which indicates an opinion of the Zealots quite different from that expressed in other chapters of his book. See The Jewish Wars Book 7, Chapter 10."

He finds the passage and reads: "Everybody was amazed at their courage, or whether we ought to call it madness or hardness in their opinions. For when all sorts of torments and vexations of their bodies that could not be devised were made use of to them, they could not get any one of them to comply so far as to confess that Caesar was their lord; but they preserved their own opinion, in spite of all the distress they were brought to, as if they received these torments and the fire itself with bodies insensible of pain, and with a soul that in a manner rejoiced under them. So far does the strength of the courage of the soul prevail over the weakness of the body."

"It's always easy to commend the social motives of men who burn tax records, as the Zealots did," concedes Dr. Flusser. "But I don't think you can really describe the actions of the Zealots as a social and economic movement by the oppressed peasants against the decadent merchants in love with Hellenism. There were movements of poor people among the Jews of that era, such as the Essenes and the Christians. I don't necessarily approve of these social movements, but they were at least clearly defined in their social aims. I don't see any social philosophy among the Zealots."

"It is very important to remember that they opposed the Temple aristocracy and the responsible leaders as well as the merchants — they virtually forced the entire nation to come in with them in a hopeless revolt. I find it very difficult to love them any more because they fought internal battles, robbed and murdered other Jews."

"I will concede that the position is very complex and that after a certain time it does seem that the whole nation decided to collaborate with them. But even then they went on attacking their fellow-Jews. We have the descriptions in Josephus of their excesses, which are borne out by the rabbinical sources."

"I approve of the revolt of Bar-Kochba, even though it too was doomed to fail, while I dislike the Zealots. There were many differences. Bar-Kochba was supported wholeheartedly by most of the rabbis, among them the great Rabbi Akiva. He made a genuine effort to estimate the political situation correctly and he prepared a careful and well-planned campaign. He did not attack his fellow-Jews but fought against Rome for religious liberty. Bar-Kochba was a very religious pious man who did not claim to be the Messiah, but signed his documents Nasi, President of the Jews."

"The excesses of the Zealots (Continued on Following Page)

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QUESTIONS

On Being Jewish...

(Continued from Page 23)

his distinctiveness unmistakable. As long as his Jewishness made him despised, he found strength in the virtues of his traditions, his customs, his distinct manner of life. He turned inward to his group for psychological reinforcement.

With the coming of "Emancipation" during the Napoleonic era, much of this was changed. In the century which followed, as one European country after another rapidly or slowly granted to the Jew at least civic equality, this clarity of identity began to blur. And we Jews in America represent in a sense the ultimate in this process, the ultimate in a free society and the ultimate perhaps in these dilemmas.

When we ask the "average" American Jew what makes Jews (Continued on Following Page)

Who Was Right?

The Zealots Or The Moderates

(Continued from Preceding Page)

have that terrible character which we find in hopeless enterprises: men engaged in atrocities against their own brothers, when they know that the cause is lost. Look at the French Revolution or the Spanish Civil War. I wonder how the lovers of the activism of the Zealots can approve the killing of the High Priest?

"I much prefer the way chosen by Yohanan Ben-Zakkai, with his love of peace and his more mature and rational approach. He was a true disciple of Hillel.

"It is interesting to reflect how different our history would have been, if the Zealots had succeeded in their activism. At the time of the Antonines it was not so difficult to live at peace with the Romans, although ideologically the Jews were always in opposition to the pagan world. Yet peaceful co-existence between Rome and Judaism was already indicated as desirable in many passages in the rabbinical writings.

"In my opinion, the true strength of Judaism is that it can live in the world, despite difficulties, with a constant hope for political, social and metaphysical salvation. I think that the way of Yohanan Ben-Zakkai was more in tune with this underlying truth."

Moshe Beer understands why the Zealots came under the censure of some of the rabbis of the day. "The situation is confused — not all the rabbis were against them," he says, "but many were critical of the methods they used. I myself do not approve of such methods as robbery and murder, but I understand how the Zealots felt that they had to use them to engage in the war. The issue can be put simply — can a man use immoral means to attain a noble end? Some rabbis said no, but it is not a simple matter."

The young lecturer at Bar Ilan University is very reluctant to play the fascinating game of "What would have happened if . . . ?" believing that a historian must deal with what happened rather than with what might have happened. But, pushed to express an opinion, he asserts: "I very much doubt if Jewry would still exist if it had not been for the Zealots, who became the prototypes for Jewish resistance. Bar-Kochba's resistance in 135 CE seems to be exactly the same as the Zealots' revolt of 70 CE. In his case, also, the rabbis were divided in their attitudes. Yet Bar-Kochba fought Rome for four years. We must ask ourselves how the Jews were able to defy great Rome for so long—like a fly nearly bringing an elephant to its knees. It was because of the Zealots, who taught the Jews to fight, and if necessary to die, for Kiddush Hashem."

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QUESTIONS

On Being Jewish...

(Continued from Preceding Page)
different from other Americans, his answer is simple. "We have a different religion," he says. If we press him, then, to explain the Jewish religion to us, he is at a loss. But if we insist, he ultimately tells us that "it is just like other religions. You know, the Golden Rule. Do not do unto others what you would not have them do unto you."

His tendency is to speak of Judaism as a kind of generalized humanistic ethics. He is often totally ignorant of the vast bulk of the sacred law and lore of Judaism. And he has at best a limited knowledge of "Bible stories"—rather than a familiarity with the Bible. Only the exception has any faith in a supreme being or a conviction that his life should be ordered in accordance with God's will.

Thus, while most American Jews lack any deep religious feeling, we find that they act out a certain number and kind of religion-associated modes of conduct. A majority now "belong" to a temple or synagogue, but on any given week-end only about a quarter of these affiliated persons attend weekly services. An overwhelming majority do mark the three annual events of the High Holy Days, Passover and Chanukah. Perhaps half mark the Sabbath in some way at home. Almost all send young children to a religious school. But these forms of conduct are only superficially religious and ten often to be social rather than devotional in character.

The rabbi is both respected and resented and is regarded as essential to the conduct of worship.

Because the individual congregant lacks the knowledge, or impulse, the rabbi leads the prayers and in so doing is often praying for the congregation. The congregants seem to see themselves as an "audience" and discuss the rabbi's sermon in the same terms they discuss a performer in the theater. Individual prayer is rare.

If we pursue this examination of the behavior of American Jews to discover what being a Jew really means to them, we find other elements which our "average" Jew has not voiced. He tends to associate socially almost exclusively with other Jews. He is a joiner of organization. (Nine out of every ten American Jews belong to at least one organization, whereas this is true of only one of every two Americans as a whole.) But he is much more likely to belong to Jewish than to non-sectarian organizations.

Before we look further, let us go back and see what has happened here. For most of the Jewish immigrants who came to this country, there were two major drives: the achievement of economic security, for their children if not for themselves; and Americanization. Their children, like the children of

most immigrant groups, rejected that in their parents which seemed alien to America; and for Jewish immigrants, Judaism and Jewishness were included in the "alien."

But there was another factor at work. The long history of discrimination (and the prejudice and discrimination they found in America, too) produced an effect common to all minority groups—the sense that one's own group and background are of lesser worth than that of the majority.

Thus, for American Jews, both the pressures of daily convenience and the impulse to be "like" Christians have led by and large to the dropping of traditional daily habits and the weakening of group mores. On the other hand, "likeness" in America seemed to demand a religious association. Hence the definition that Jewish distinctiveness consists of no more (as in Laura Hobson's Gentleman's Agreement) than a difference in the manner of worship—even if, indeed, the group belongingness is more important to us than the faith or its demands.

This matter of majority group status is related to other dilemmas of today's American Jews. In a number of community surveys of Jews, we asked the parents of

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QUESTIONS On Being Jewish

(Continued from Preceding Page)
young children what kind of mixture they would like to see in the public schools which their children attend. In every instance, a majority expressed the hope for a school population "about evenly divided" between Jews and non-Jews. But when we asked them, then, to estimate the proportion of Jewish children in the schools their children now attend, a majority said it was over 75%, and a large proportion that it was over 90%. Thus we see the workings of a social process, whereby Jewish parents, each seeking a school where their children would not feel themselves part of a minority, produced a situation in which their children formed the vast majority of the pupils.

In the latest survey we directed, in a city in which Jews are approximately ten percent of the total population, the interviewers said: "I want you to stop and think for a minute and decide who are your three best friends. (Pause.) Now tell me how many of these are Jewish." It turned out that over 70% of our sample said that all three of their best friends are Jewish. The tendency for the social circles of Jews to be wholly Jewish is too obvious to need additional comment.

Of course, this phenomenon is related to the fear of rejection and hurt. We must ask ourselves though, whether this fear is commensurate with the realities. Certainly there has been prejudice against Jews, and there are still areas in which such prejudice—and its consequence, discrimination—continue to exist. But on the other hand, examination of surveys conducted over the last 25 years reveals that there has been a consistent and marked trend toward the reduction of expressions of hostile feelings toward Jews by Americans as a whole. There has been a notable reduction of discrimination against Jews in housing, employment, education and many other areas of our society.

We must wonder, then, whether the abstention of Jews from relationships with others is in truth an accurate estimate of the immediate situation with any given non-Jew, or whether it is a reflection of "group memory" of discrimination and its lingering psychological effects. Joseph H. Douglass, writing on The Effects of Minority Status on Children, said, "It appears that minority children and youth tend to approach relationships with other humans on an unsure psychological footing, with lowered self-esteem, mistrust, and hostility, and with anxiety concerning anticipated responses. . . . The individual is unable to give and receive from others spontaneously and unreservedly." This seems to be true, as well, for many American Jewish adults.

Now we have come full circle. For Mr. Douglass' "lowered self-esteem" surely brings us back to the Jew's view of his Jewishness. To esteem one's self requires that one should know what he is, understand its meaning and regard it as having value, even if—or perhaps for the very reason that—it means being different.

A couple of years ago, Commentary magazine published a symposium of "younger Jewish intellectuals," persons of Jewish origin with a record of some achievement in the fields of scholarship, art and literature. The symposium aroused a furor in the "Jewish community" because many of these young people said that they found no value in their Jewish background. One of the criticisms they expressed was that as they looked at the Jews around them, it seemed to them that being Jewish meant only a kind of tribal cohesiveness and the worship of middle-class standards, that is, to seek to be like all other middle-class white Americans.

On the other hand, it must also be stated that many of these young people revealed, for "intellectuals," little familiarity with (Continued on Following Page)

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QUESTIONS

On Being Jewish...

(Continued from Preceding Page)
the background of Judaism and of Jewish creativity. And in this, they were reflecting of course, some of the same Jewish "know-nothingism" of which they were complaining.

American Jews, then, are facing the multiple challenges of America, of the Ben Gurion thesis, and of their own future as a group, and as individuals.

Much of the struggle of Jewish organizations in America to overcome anti-Semitism here was based on the premise that America is a new kind of society, in which it is possible for a group to achieve both full civic equality and the maintenance of its distinctive character. It would be one of the great ironies of history if for the Jews in America this opportunity led to neither: not a sense of equality and not a meaningful Jewish heritage.

For what we seem to be witnessing is both a thinning out of the Jewish heritage and its values (divorce rate going up, alcoholism increasing) and simultaneously a psychological incapacity to feel like equals. If this tendency should continue, we would be failing not only ourselves, but America as well. For what the American future demands of the groups whose existence it encourages is that they should pour into the stream of American life their heritage and the values of their particular outlook.

We must ask ourselves whether we are judging correctly the nature of American society and of own acceptance in it. A Catholic editor, reporting in 1962 on his participation in a Jewish-Catholic all-day conference, said:

"The Jews, it seems to me, are still gravely disturbed and troubled over the question of their acceptance in the American society, and their actions manifest that unease."

Is he right? Writing recently on the question of Jewish identity in America, Dr. John Slawson, of the American Jewish Committee, expressed the view that "never, perhaps, in American history, has the prevailing social framework afforded as great an opportunity for the development of Jewish self-regard as exists today. Pluralism, with all its implications for group identity, is no longer a theory in America; it is a fact."

Will American Jews, with this opportunity, bear out Mr. Ben Gurion's prediction? It is in this connection that the multiple Jewish "debating societies," both group and individual, seem to this writer a good and necessary augury for the future. For it appears to us that we stand on the threshold of what may be a great renaissance, and the "debating societies" can be the means toward such a rebirth, depending upon the decisions they reach.

With the end of large-scale Jewish immigration from other countries, with almost all American Jews now native-born here, we can be at the beginning of an evolution of a way of being Jewish attuned to the American scene, as at earlier times there evolved a Spanish Judaism, a German Judaism, a Polish Judaism—and now there is evolving an Israeli Judaism.

All these others, however, have had in common a consistent central element embodied in the vast sacred literature—and in the historical experience of the Jewish people. I am often asked whether I can recommend a single book which will summarize the essence of what it means to be a Jew. No, I can't. There is no instant Jewish identity. But for us to express and expand that core of Jewish values, we must know what the nucleus itself has been.

American Jews, then, must make some decisions. They must decide whether they are prepared to delve into the Jewish background and arrive at a level of knowledge and arrive at a level of knowledge about Jewish matters commensurate with their knowledge of, day, modern painting, or child psychology. They must decide whe-

(Continued on Page 32-A)

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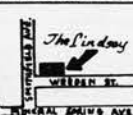
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Extend Best Wishes To
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For A Happy New Year

Prophetic Insight Of Stephen Wise

CHARLES E. SHULMAN

This year marks the fifteenth anniversary of the death of Stephen S. Wise. Time can cruelly fade our vision of great men. It forces the reality of their being to recede into the dim distance and ofttime substitutes legend for fact. In its inexorable flow many men are given more due than they deserve by history. Few public figures are given less than they have earned. Stephen Wise is likely to be found among such few. An analysis of his pioneering labors in areas of crucial concern to the world of today reveals not only his prophetic insights into American and Jewish problems, but also his astonishing capacity to advance remedies for the perennial ills which have afflicted our social, economic and political order in recent decades. His labors stamp him as an authentic leader in the social advances registered in our time.

He exercised vast influence in his crusades for ethical, social and economic betterment in this world because he sharpened issues to a point where those who heard or read him were forced to take sides. And his eloquence was devoted to concrete issues. He fought for better housing, for improved living and working standards, for curbs on child labor, for protection of women workers, for social security, for full civil rights for all minorities.

He was always unafraid in expressing his innermost convictions. He did not hesitate to embrace unpopular causes or to attract bitter assaults on himself — whether fighting political corruption in his own city, whether angrily denouncing Elbert Gary and U.S. Steel for stubbornly refusing to recognize the rights of organized labor, or whether proclaiming his faith in one world, with justice for all peoples, races and faiths.

There are many basic problems which affect American Jews deeply and vitally today. Outstanding among them are integration, Jewish relations with non-Jews, the unity of the Jewish people, and world peace. Wise was occupied with these problems for more than a half a century and charted pathways which are still followed in the effort to bring about better human relations everywhere. Once can well imagine, for example, that he would have been in the forefront of the celebrated March on Washington on August 20, 1963. When the president of the American Jewish Congress, Dr. Joachim Prinz, spoke on that day about the crime of silence in the face of injustice to American Negroes, he was echoing the words of Stephen Wise who, a generation earlier, had joined a group of men to found the National Association for the Advancement of Colored People. He had done this, he said, in order to cast his lot with those determined to fight against the subjugation of the Negro in the United States. In those days one found prejudice and sanctimonious justification for the submerging of the Negro population of the country on all sides. He could recall the time when a Southern politician ran for the office of United States Senator on a platform advocating the observance of the "golden rule" and the subjugation of the Negro.

Only recently the New York Commission on Fair Employment Practices found the Sheet Metal Union guilty of the deliberate policy of excluding Negroes from its ranks over a period of seventy-six years of its existence. Many were shocked at such findings. But Wise was shocked half a century ago at the discovery of labor's attitude toward Negroes. He warned the unions of the dangers of an exclusionist policy.

Few tendencies in American life today are more menacing than the shutting out of the Negro toiler from the ranks of organized labor. In his own defense and protection I would ask the American workingman not to commit the injustice of color discrimination. If the Negroes are to be deliberately and continuously shut out from the ranks of united, self-respecting toilers the result will be to Cos-

(Continued on Following Page)

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**MR. and MRS.
CHARLES E. TESLER**
343 Morris Avenue
Providence, R. I.

Best Wishes For
A Happy New Year
BERNARD KORENBAUM
and
**DORA and EDWARD
PHILLIPS**
30 Bayard Street

NEW YEAR GREETINGS

**MR. and MRS.
NATHAN SHWARTZ**
Barbara and Larry
18 Dellwood Road
Cranston

MAX WOODMAN
101 Hartshorn Road
Wishes His Relatives
And Friends A Happy
New Year

New Year Greetings

**MR. AND MRS.
SAMUEL LUDMAN
AND FAMILY**
55 Higgins Avenue

Happy New Year
**MR. and MRS.
W. S. KLITZNER**
and Family
53 Dartmouth Rd.
Cranston

MRS. JOSEPH COHEN

22 Sparrow Street
Wishes Relatives and Friends
A Happy and
Prosperous New Year

**MR. and MRS.
MORRIS RESNICK**
And Family
135 Oakland Avenue
Wish Their Relatives and
Friends A Happy and Healthy
New Year

MR. and MRS.

NORMAN BLOCK
and Son, Philip William
of 191 Gallatin Street

**MR. and MRS.
GERALD FRIEDMAN**
William Bernard and
Linda Dale
157 Sprague Ave., Warwick
Wish Relatives and Friends
A Happy New Year

**MR. and MRS.
EDWARD SEGAL**
and Sons, Joel Marc,
Kenneth Merrill,
James Ronald
**MR. and MRS.
MELVIN SEGAL**
and Children
Bruce Jeffrey, Michael Steven
Peter and Pamela
Wish Their Relatives
and Friends A Happy and
Prosperous New Year

MRS. ALBERT WEINER

10 HARIAN ROAD, PROVIDENCE
WISHES HER MANY RELATIVES AND FRIENDS
A HAPPY AND PROSPEROUS NEW YEAR

MRS. ISRAEL B. DICKENS

of 128 LAURISTON STREET
MR. and MRS. MAYNARD S. BURT
and Children, James and Nancy
Wish Their Relatives and Friends A Happy
and Prosperous New Year

DR. and MRS. JOSEPH J. FISHBEIN

and Children
SHARI LYNNE, KEITH JASON, JANNI RAE and AMY JILL
Extend Best Wishes for a Very Happy and Prosperous
New Year to their Relatives and Friends

MR. and MRS. ARCHIE CHASET

AND
Nancy Joan and Alan Jay
of 220 Slater Avenue
Extend Best Wishes To Relatives and Friends
For A Happy and Prosperous New Year

MR. and MRS. IRVING ROSEN

41 Unity Street, Apt. 12, Pawtucket
MR. and MRS. IRWIN M. HAZEN
45 Rochambeau Avenue, Providence
Wish To Extend Greetings and Best Wishes For The New Year
To Their Relatives and Friends

MR. and MRS. JOSEPH BLOCK

and Son, Tommy
27 Bowen St., Cranston
EXTEND BEST WISHES FOR A HAPPY
NEW YEAR

MR. and MRS. FRED ABRAMS

630 ELMGROVE AVENUE
Wish All Their Relatives and Friends
A Very Happy and Healthy New Year

NEW YEAR GREETINGS

**MR. and MRS.
IRWIN PRIEST**
And Son, Larry
139 Hillside Avenue
**MR. and MRS.
WILLIAM NASBERG**
And Daughters
Harriet Toby and Beth Abbey
59 Dexterdale Road
**MR. and MRS.
BURTON H. PRIEST**
Jeffrey Scott, Mara Sue
590 Hope Street

Mr. and Mrs. Max Botvin

Mr. and Mrs. Philip Swartz
Mr. and Mrs. Burton Botvin
Mr. and Mrs. David Botvin
7 Celestia Avenue, Cranston

Extend Best Wishes To All
Their Relatives and Friends
For A Happy and Prosperous
New Year

MR. and MRS. JEROME HOROWITZ

and FAMILY
SIDNEY CARL, STEVEN DEAN, ROBIN GAIL
of 183 Ninth Street
Extend Best Wishes For A Happy and Prosperous New Year

MR. and MRS. JOSEPH W. RESS

and Family
486 COLE AVENUE
EXTEND BEST WISHES FOR
A HAPPY NEW YEAR

COUNCILMAN and MRS. JACOB J. ALPRIN

and Sons, Geoffrey Michael, Bradley Stewart
and Brian Dean
53 Lauriston Street
Extend Best Wishes For A Happy and Prosperous New Year

MR. and MRS. LOUIS TROSTONOFF

and Family
35 FISK STREET
WISH THEIR MANY RELATIVES AND FRIENDS
A HAPPY AND PROSPEROUS NEW YEAR

MR. AND MRS.
LOUIS L. ROTTENBERG

And Son, Alan

MR. AND MRS.
MURRAY J. ROTTENBERGAnd Son, David Ira
Bay Shore, N. Y.MR. AND MRS.
RALPH ROTTENBERG

And Son, James Scott

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

New Year Greetings

**MR. and MRS.
MAURICE CHORNEY**
Walter, Anne Iris,
Ellice and Joe
138 Colonial Road

**MR. and MRS.
NAT E. DUNDER**

73 Midwood St., Cranston
Wish Relatives and Friends
A Happy New Year

JOSEPH MONZACK

and Sons
224 Chalkstone Avenue
Wish All Their Friends
A Happy and Prosperous
New Year

**MR. and MRS.
BERNARD SEGAL**

Children and Grandchildren
94 Overhill Road
Wish Their Relatives and
Friends
A Happy New Year

Best Wishes For
A Happy New Year
from

**MR. and MRS.
MILTON ISRAELOFF**
and Sons, JAMES JAY
and SAMUEL STEVEN
20 Cole Farm Court
To Our Relatives and Friends

NEW YEAR GREETINGS

**MR. and MRS.
IRWIN PRIEST**
And Son, Larry
139 Hillside Avenue
**MR. and MRS.
WILLIAM NASBERG**
And Daughters
Harriet Toby and Beth Abbey
59 Dexterda Road
**MR. and MRS.
BURTON H. PRIEST**
Jeffrey Scott, Mara Sue
590 Hope Street

MR. and MRS. JEROME HOROWITZ

and Family
SIDNEY CARL, STEVEN DEAN, ROBIN GAIL
of 183 Ninth Street

Extend Best Wishes For A Happy and Prosperous New Year

MR. and MRS. JOSEPH W. RESS

and Family

486 COLE AVENUE

EXTEND BEST WISHES FOR
A HAPPY NEW YEAR

COUNCILMAN and MRS. JACOB J. ALPRIN

and Sons, Geoffrey Michael, Bradley Stewart
and Brian Dean
53 Lauriston Street

Extend Best Wishes For A Happy and Prosperous New Year

MR. and MRS. LOUIS TROSTONOFF

and Family

35 FISK STREET

WISH THEIR MANY RELATIVES AND FRIENDS
A HAPPY AND PROSPEROUS NEW YEAR

**MR. AND MRS.
LOUIS L. ROTTENBERG**

And Son, Alan

**MR. AND MRS.
MURRAY J. ROTTENBERG**

And Son, David Ira
Bay Shore, N. Y.

**MR. AND MRS.
RALPH ROTTENBERG**

And Son, James Scott

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

**MR. and MRS.
ALFRED J. ABRAMS**
and family

Extend Best Wishes To
Relatives and Friends
For A Happy New Year

NEW YEAR GREETINGS

**MR. and MRS.
EARL J. RESNICK**
and Family
51 Richland Road
Cranston

**MR. and MRS.
LOUIS A. CHASAN**

134 Verndale Avenue
Wish All Their Friends
A Very Happy and Prosperous
New Year

**MR. and MRS.
CHARLESH. OELBAUM**

48 Warrington Street
EXTEND BEST WISHES
TO ALL THEIR
RELATIVES AND FRIENDS
FOR A HAPPY, HEALTHY
AND PROSPEROUS
NEW YEAR

**MR. and MRS.
SOL KOFFLER**

and Daughter, PEYLLIS
600 Blackstone Boulevard
Extend Best Wishes To Their
Relatives and Friends For
A Happy and Prosperous
New Year

Mr. and Mrs. Max Botvin

Mr. and Mrs. Philip Swartz

Mr. and Mrs. Burton Botvin

Mr. and Mrs. David Botvin

7 Celestia Avenue, Cranston

Extend Best Wishes To All
Their Relatives and Friends
For A Happy and Prosperous
New Year

Prophetic Insight Of Stephen Wise

CHARLES E. SHULMAN

This year marks the fifteenth anniversary of the death of Stephen S. Wise. Time can cruelly fade our vision of great men. It forces the reality of their being to recede into the dim distance and ofttimes substitutes legend for fact. In its inexorable flow many men are given more due than they deserve by history. Few public figures are given less than they have earned. Stephen Wise is likely to be found among such few. An analysis of his pioneering labors in areas of crucial concern to the world of today reveals not only his prophetic insights into American and Jewish problems, but also his astonishing capacity to advance remedies for the perennial ills which have afflicted our social, economic and political order in recent decades. His labors stamp him as an authentic leader in the social advances registered in our time.

He exercised vast influence in his crusades for ethical, social and economic betterment in this world because he sharpened issues to a point where those who heard or read him were forced to take sides. And his eloquence was devoted to concrete issues. He fought for better housing, for improved living and working standards, for curbs on child labor, for protection of women workers, for social security, for full civil rights for all minorities.

He was always unafraid in expressing his innermost convictions. He did not hesitate to embrace unpopular causes or to attract bitter assaults on himself — whether fighting political corruption in his own city, whether angrily denouncing Elbert Gary and U.S. Steel for stubbornly refusing to recognize the rights of organized labor, or whether proclaiming his faith in one world, with justice for all peoples, races and faiths.

There are many basic problems which affect American Jews deeply and vitally today. Outstanding among them are integration, Jewish relations with non-Jews, the unity of the Jewish people, and world peace. Wise was occupied with these problems for more than a half a century and charted pathways which are still followed in the effort to bring about better human relations everywhere. Once can well imagine, for example, that he would have been in the forefront of the celebrated March on Washington on August 20, 1963. When the president of the American Jewish Congress, Dr. Joachim Prinz, spoke on that day about the crime of silence in the face of injustice to American Negroes, he was echoing the words of Stephen Wise who, a generation earlier, had joined a group of men to found the National Association for the Advancement of Colored People. He had done this, he said, in order to cast his lot with those determined to fight against the subjugation of the Negro in the United States. In those days one found prejudice and sanctimonious justification for the submerging of the Negro population of the country on all sides. He could recall the time when a Southern politician ran for the office of United States Senator on a platform advocating the observance of the "golden rule" and the subjugation of the Negro.

Only recently the New York Commission on Fair Employment Practices found the Sheet Metal Union guilty of the deliberate policy of excluding Negroes from its ranks over a period of seventy-six years of its existence. Many were shocked at such findings. But Wise was shocked half a century ago at the discovery of labor's attitude toward Negroes. He warned the unions of the dangers of an exclusionist policy.

Few tendencies in American life today are more menacing than the shutting out of the Negro toiler from the ranks of organized labor. In his own defense and protection I would ask the American workingman not to commit the injustice of color discrimination. If the Negroes are to be deliberately and continuously shut out from the ranks of united, self-respecting toilers the result will be to Cos-

(Continued on Following Page)

NEW YEAR GREETINGS

**MR. and MRS.
LOUIS HANDWERGER**
and Family
18 Stadium Rd. Providence

**MR. and MRS.
WILLIAM BOLSKI**
and family

126 Sumter Street
Wish Relatives and Friends
A Happy New Year

NEW YEAR GREETINGS

**MR. and MRS.
CHARLES E. TESLER**
343 Morris Avenue
Providence, R. I.

NEW YEAR GREETINGS

**MR. and MRS.
NATHAN SHWARTZ**
Barbara and Larry
18 Dellwood Road
Cranston

New Year Greetings

**MR. AND MRS.
SAMUEL LUDMAN**
AND FAMILY
55 Higgins Avenue

MRS. JOSEPH COHEN
22 Sparrow Street

Wishes Relatives and Friends
A Happy and
Prosperous New Year

**MR. and MRS.
NORMAN BLOCK**
and Son, Philip William
of 191 Gallatin Street

**MR. and MRS.
GERALD FRIEDMAN**
William Bernard and
Linda Dale
157 Sprague Ave., Warwick
Wish Relatives and Friends
A Happy New Year

MRS. ALBERT WEINER

10 HARIAN ROAD, PROVIDENCE

WISHES HER MANY RELATIVES AND FRIENDS
A HAPPY AND PROSPEROUS NEW YEAR

MRS. ISRAEL B. DICKENS

of 128 LAURISTON STREET
MR. and MRS. MAYNARD S. BURT
and Children, James and Nancy

Wish Their Relatives and Friends A Happy
and Prosperous New Year

DR. and MRS. JOSEPH J. FISHBEIN
and Children

SHARI LYNNE, KEITH JASON, JANNI RAE and AMY JILL

Extend Best Wishes for a Very Happy and Prosperous
New Year to their Relatives and Friends

MR. and MRS. ARCHIE CHASET
AND

Nancy Joan and Alan Jay
of 220 Slater Avenue

Extend Best Wishes To Relatives and Friends
For A Happy and Prosperous New Year

MR. and MRS. IRVING ROSEN

41 Unity Street, Apt. 12, Pawtucket
MR. and MRS. IRWIN M. HAZEN
45 Rochambeau Avenue, Providence

Wish To Extend Greetings and Best Wishes For The New Year
To Their Relatives and Friends

MR. and MRS. JOSEPH BLOCK
and Son, Tommy

27 Bowen St., Cranston
EXTEND BEST WISHES FOR A HAPPY
NEW YEAR

MR. and MRS. FRED ABRAMS

630 ELMGROVE AVENUE

Wish All Their Relatives and Friends
A Very Happy and Healthy New Year

**MR. and MRS.
SAMUEL MICHAELSON**

21 Cole Farm Court
Wish All Their Relatives and
Friends A Very Happy and
Prosperous New Year

**MR. and MRS.
DAVID STEINGOLD**
And Family

101 Hartshorn Road
Wish Relatives and Friends
A Happy New Year

Best Wishes For
A Happy New Year
BERNARD KORENBAUM
and
**DORA and EDWARD
PHILLIPS**
30 Bayard Street

MAX WOODMAN

101 Hartshorn Road
Wishes His Relatives
And Friends A Happy
New Year

Happy New Year

**MR. and MRS.
W. S. KLITZNER**
and Family

53 Dartmouth Rd.
Cranston

**MR. and MRS.
MORRIS RESNICK**
And Family

135 Oakland Avenue
Wish Their Relatives and
Friends A Happy and Healthy
New Year

**MR. and MRS.
EDWARD SEGAL**

and Sons, Joel Marc,
Kenneth Merrill,
James Ronald
**MR. and MRS.
MELVIN SEGAL**
and Children
Bruce Jeffrey, Michael Steven
Peter and Pamela
Wish Their Relatives
and Friends A Happy and
Prosperous New Year

MR. JOSEPH CHORNEY
and Miss Frances Chorney
152 Evergreen Street
Wish Their Relatives and
Friends A Happy New Year

HAPPY NEW YEAR
Mr. and Mrs. Max Curran
and Sons,
Dr. Alton J. Curran,
Dr. Robert L. Curran
155 Lancaster Street

DR. and MRS.
SAMUEL PRESSMAN
And Family
159 Morris Avenue
Extend Best Wishes
For The New Year

DR. and MRS.
NATHANIEL J. MALINOU
and Family
334 Smith Street
Extend Best Wishes For
A Happy New Year

MR. and MRS.
MAX J. RICHTER
550 Wayland Avenue
Wish Relatives and Friends
A Happy and Prosperous
New Year

MR. and MRS.
HENRY BRILL
And FAMILY
71 Alfred Stone Rd.
Pawtucket
Extend Best Wishes To All
Their Relatives and Friends
For A Happy and Prosperous
New Year

DR. and MRS.
MILTON LEVIN
And Children
William Allan, Larry Robert
and Joan Susan
of 110 Savoy Street

DR. and MRS.
HENRY LEVIN
Linda Beth and Lori Ann
35 Fifth Street
Wish Relatives and Friends
A Happy and Prosperous
New Year

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

- BEST WISHES FOR A HAPPY NEW YEAR -
DR. and MRS. LEO STONE
And Family
16 Kenilworth Way, Pawtucket

MR. and MRS. MAURICE LEACH
and Children
MICHAEL BRUCE and JOAN ELLEN
39 Creston Way
WISH ALL THEIR RELATIVES AND FRIENDS
A HAPPY AND PROSPEROUS NEW YEAR

MR. and MRS. LEO BOJAR
and Family
51 WESTFORD ROAD
Extend Very Best Wishes To All Their Relatives and
Friends For A Joyous and Prosperous New Year

MR. and MRS. HARRY A. SCHWARTZ
and Family
71 Hartshorn Road
Wish Relatives and Friends A Happy, Healthful and
Prosperous New Year

MR. and MRS.
SIMON S. LESSLER
and Daughter, Carol
295 Blackstone Blvd.
Extend Best Wishes For
A Happy New Year

MR. and MRS.
WALLACE H. GENSER
And Children
Ronelle, Sheryl and Erick
76 Summit Avenue
A Happy New Year

HAPPY NEW YEAR
MR. and MRS.
LEONARD LAZARUS
Nancy and Peter
20 Upton Avenue
Providence

HAPPY NEW YEAR
from
MR. and MRS.
EDWARD A. BOSLER
66 Laurel Avenue

MR. and MRS.
OSCAR ZARETSKY
And Family
324 Rochambeau Avenue
Wish Relatives and Friends
A Happy New Year

MR. and MRS.
ALVIN N. BIENER
and family
136 Ninth Street
Extend Best Wishes To
Friends and Relatives For
A Very Happy New Year

MR. and MRS.
MAX BROOMFIELD
And FAMILY
of 227 Gallatin Street
Wish All Their Relatives
and Friends
A Happy New Year

Best Wishes For a Happy
New Year
Mr. and Mrs.
LOUIS BILOW
and children,
Sheldon, Sherry and Jay
12 Mount Avenue

Prophetic Insight Of Stephen Wise

(Continued from Preceding Page)

sakize the Negro race. They will be converted into an army of hirelings bought and bribed from time to time to break down the strength and dignity and self-respect of the American toiler. Make the Negro a Cossak and the end will be tragic, but no less tragic will be the consequences to the American industrial democracy which will have wrought this deadly evil and terrible injustice to the two races.

The current controversial play "The Deputy" by Rolf Hochhuth, which focuses attention on the failure of Pope Pius XII to speak out in protest against the Nazi destruction of six million Jews, painfully recalls the struggle which Stephen Wise waged unrelentingly against Hitlerism in the tragic years of Jewish suffering under the Nazis. There were others beside the Pope who could stand accused of washing their hands of the most monstrous crime in history. Wise recorded the cynical indifference of the American State Department officials as well as officials of the British Foreign Office at a time when action could have saved Jewish lives.

In his autobiography Challenging Years, Wise told of a visit he made to the White House at a time when Jews were being killed in Poland at the rate of six thousand a day. He informed President Roosevelt that he had had word from World Jewish Congress headquarters in Geneva that a group of Nazi functionaries were prepared to let a number of Polish Jews go on condition that American sums of money be placed in escrow with American legation in Berne as ransom, the sums not to be payable until after the declaration of peace. Roosevelt authorized the Treasury Department to issue a license for the transfer of the money. Wise then related the shocking account of the delay and sabotage by State Department bureaucrats abetted by the British Foreign Office. (The details were later revealed by Treasury Secretary Henry Morgenthau.) It was not until December that instructions were finally issued — five full months after the same license had been approved by the President of the United States, the Secretary of State and the Secretary of the Treasury. He added: "Let history, therefore, record for all time that if it were not for the State Department and Foreign Office bureaucratic bungling and callousness, thousands of lives might have been saved."

With regard to the question of guilt for the Jewish holocaust Wise pointed out clearly that Christian Germany did not stand alone in its abasement. Most of Christian Europe was little, if at all, better. Nor was the Christian population of America without fault. Occasionally voices of protest were heard — Cadman, Holmes, Atkinson, McConnell and Mundelein. But the dominant purpose of America was not to help save the victims of Nazism whose lives hung by a thread, but was limited mostly to keeping America out of war. Wise noted that the Jews were not the only victims of American lack of concern and its isolationism; the French and British democracies were endangered by these attitudes. He knew, while he was struggling against insuperable odds to save the Jews, that it was melancholy testimony to the Christian conscience that had it not been for the Pearl Harbor disaster the Jews of many more lands would have perished. It was because of his deep disappointment over the failure of American Christendom to publicly condemn the Nazi massacres of Jews that his interest in interreligious goodwill movements waned.

Wise's concern about American Christianity extended beyond its lack of indignation over the Nazi destruction of Jewish life. It also embraced the problem of peace in the atomic age. Already aware of the terrible implications of the Hiroshima bomb he wrote in 1948:

The world of peoples and races and nations is in danger of war. How grave and destructive such an atomic war might be it is not needful to tell. It might well be the last of wars, a war of universal

(Continued on Following Page)

MR. and MRS.
RALPH W. MILLER
And Family
156 Sixth Street
Wish All Their Relatives and
Friends A Happy New Year

MR. and MRS.
MAX TIPPE
20 Sparrow Street
Wish Relatives and Friends
A Happy and
Prosperous New Year

MR. and MRS.
MAX RESNICK
and Family
133 Oakland Avenue
Wish Relatives and Friends
A Happy New Year

HAPPY NEW YEAR
MR. and MRS.
EDWARD BERREN
And Children,
Carole and Larry
of 185 Sumter Street

MR. and MRS.
CHARLES STEINGOLD
And Children
MR. and MRS.
KENNETH H. STEINGOLD
And Son, NEIL ROBERT
Wish To Extend Their
Best Wishes To Relatives and
Friends On The
New Year Season

MR. AND MRS.
EDWARD GOLDIN
Ellen, Sherry and Donna
118 Warrington St.
Extend Best Wishes
For A Happy
New Year

MR. and MRS.
SAMUEL CHASE
and MARIAN
MR. and MRS.
PETER GUTLON
RICKY and PAMELA
Extend Best Wishes For
The New Year
To Their Relatives and Friends

MR. and MRS.
RALPH SHUSTER
and Family
69 Marion Avenue
Edgewood
Wish Their Relatives
and Friends
A Happy and Prosperous
New Year

Best Wishes For A Happy And Prosperous New Year
MRS. WILLIAM GREENFIELD
MR. and MRS. PETER FEINSTEIN
And Son, MARC ALAN
of 22 Whiting Street

MRS. LEO WEINER
of 33 Brookway Road, Providence
WISHES ALL HER RELATIVES AND FRIENDS
A VERY HAPPY NEW YEAR

MR. and MRS. WOLF E. MYROW
and FAMILY
276 NIAGARA STREET
EXTEND NEW YEAR GREETINGS
TO RELATIVES AND FRIENDS

MR. and MRS. S. LOUIS KESSLER
and Son, Roy
Extend Best Wishes To Relatives and Friends
For a Happy and Prosperous New Year

DR. and MRS. BERTON J. KESSLER
and Children,
Sherri Ann, Scott Lerner, Ronnie Lynn and Mitchell David
WISH ALL THEIR RELATIVES AND FRIENDS
A HAPPY NEW YEAR

MRS. DAVID ISSERLIS
And Family
14 Taft Avenue
Wish All A Happy And
Prosperous New Year

Happy New Year from
MR. and MRS.
HARRY GORNSTEIN
And Family
21 Summit Avenue

NEW YEAR GREETINGS
MR. and MRS.
SAMUEL L. EPHRAIM
And Family
37 Bagley Road
Warwick, R. I.

Best Wishes For the New Year
MR. and MRS.
IRVING H. LEVINE
and Children, Alan Marshall
and Phyllis Ellen
62 Glen View Drive, Cranston

We Wish All Our Relatives
and Friends A Very
Happy New Year
MR. and MRS.
IRVING ZATLOFF
and Sons, Steven, Errol D.,
and Michael
23 ELMWAY ST.

MR. and MRS.
AL BRODY
and Family
128 Tyndall Ave.
Wish Their Relatives and
Friends a Happy, Healthy and
Prosperous New Year

MR. and MRS.
DAVID GENSER
1180 Narragansett Blvd.
Wish All Their Relatives
and Friends
A Happy New Year

MR. and MRS.
DAVID HORVITZ
And Children
ELLEN HOPE, SUSAN GAIL
and **ROBERT CURLAND**
9 Dorset Road, Pawtucket
Extend Best Wishes To
Relatives and Friends For
A Very Happy and Prosperous
New Year

HAPPY NEW YEAR
MR. and MRS. BEN PARIS
and Daughters
Judith and Susan
140 Ontario St.

New Year Greetings
MR. and MRS.
DAVID LEVINE
and family
25 Summit Avenue

NEW YEAR GREETINGS
MR. and MRS.
MAX RESNICK
And Children,
Sanford and Marlene
48 Farrar St., Cranston

DR. and MRS.
HARRY I. GOLDMAN
and Family
217 Summit Avenue
Wish Relatives and Friends
A Happy New Year

Happy New Year
MR. and MRS.
JACK SWARTZ
And Family
of 53 Lafayette Street
Pawtucket

MR. and MRS.
DAVID GLATT and Family
of 48 Eaton Street
Wish Their Relatives and
Friends A Happy and
Prosperous New Year

MR. and MRS.
LOUIS STRASHNICK
of 147 Tenth Street
Extend Best Wishes To
Relatives and Friends For
A Happy and Prosperous
New Year

MR. and MRS.
A. BELIOVE
And Daughters,
HOLLY and KAREN
115 Hartshorn Road
Extend Best Wishes For
The New Year

MR. and MRS.
BEN ASKINS
and Daughter,
SHARON
of 226 Fourth Street
Extend Best Wishes To All
Their Friends and Relatives
For A Happy, Healthy and
Prosperous New Year

Mr. and Mrs. Frank F. Swartz

30 Alton Road, Providence

Mr. and Mrs.
MANNY YOUNG
And Daughters
Rhonda Francine and
Cheryl Lynne
23 Colonial Road
Providence

Mr. and Mrs.
SANFORD S. SCHWABER
And Daughters
Cynthia Beth, Joanne Audrey
And Son,
Jeffrey Scott
Youngstown, Ohio

EXTEND TO THEIR MANY RELATIVES
AND FRIENDS
BEST WISHES FOR A NEW YEAR RICH
IN BLESSINGS

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

MR. and MRS.
IRVING GOODWIN
And Family
278 Hamilton Street
Extend Best Wishes For
A Happy New Year

MR. and MRS.
LEO RAPPOPORT
and Daughter
51 Croyland Road
Extend Best Wishes
For A Happy
And Healthy New Year

DR. and MRS.
SAMUEL H. KOUFFMAN
and Family
677 Hope St.
Wish Relatives and Friends
A Happy New Year

New Year Greetings
MR. and MRS.
FRED KELMAN
And Sons, Daniel, John
and David
71 Stanwood Street

MR. and MRS.
BENJAMIN BIGNEY
48 Sinclair Avenue
Cranston
Extend Best Wishes For
A Happy New Year

New Year Greetings
DR. and MRS.
IRWIN A. GRAUBART
And Sons, Ronald M.
and Julian I.
51 Homer Street

MR. and MRS.
IRA S. GALKIN
and Family
Wish Their Relatives
and Friends
A Happy and Prosperous
New Year

MR. and MRS.
PAUL J. ROBIN
and
MR. and MRS.
NATHANIEL M. BODNER
Extend Best Wishes To Their
Many Friends For A Happy
and Prosperous New Year

MR. and MRS.
CHARLES HURWITZ
And Children
251 Rochambeau Avenue
Extend Best Wishes To
Relatives and Friends For
A Happy and Prosperous
New Year

Prophetic Insight Of Stephen Wise

(Continued from Preceding Page)
destruction. . . . This is the protest that lies today before mankind. At such times have men not the right to expect that Christianity, the greatest religious force in the Western world should make itself deeply and decisively felt? Is there not reason to believe, or even hope that this might become Christianity's finest hour? . . . I believe that the churches of Christendom are not for the most part intent upon averting the war of wars. . . . One understands that religionists cannot be sympathetic to a nation that exalts atheism and denies its people freedom of religion. But shall the churches of God and their peoples in the Western world find atheism in Communist lands more imperiling than the most godless of all things — the infinite wrongs, destructions and defilements of war?

One of the great difficulties confronting American Jews today is to find a united Jewish voice. It stems from the failure of recognizing the importance of the idea of the peoplehood of Israel adumbrated by Theodor Herzl in his famous work The Jewish State. Wise, a faithful disciple of Herzl, advanced this concept in Diaspora life through the Congress movement. His conception of the American Jewish Congress and the World Jewish Congress was that of the common ties and interests that undergird all Jewish life and activity everywhere. Where Zionism was concerned with a Jewish homeland radiating inspiration to Jews abroad, the Jewish Congress was conceived as a greater unifying force because it would not be inhibited by nationality per se and because it could the more readily speak for all the Jews of the world through duly elected representatives from all lands. Wise had to fight against strong opposition in his advocacy of democratically elected leaders whose mandate came from masses of Jews. "With the passing of the years," he said, "I have come more clearly to understand the bitterness, the almost fanatical opposition to the Congress of certain primarily assimilationist Jewish groups. From these there had long come not only a fantastic denial of the existence of a world Jewish problem, but the declaration or implication that Jews in all lands were united, if at all, solely on religious or theological grounds. True it is that religion is one of the elements in the life of the Jew, the chief element. But being a religious people does not alter the fact that we are a people. Subconsciously it was felt by the enemies of the concept of Jewish peoplehood that the position of the Jew would be less hazardous and insecure if Jews in England and America alike insisted that anti-Semitism was merely a fortuitous and fugitive anti-Jewish phenomenon and not a worldwide problem related to the conditions of Jewish existence, and particularly the homelessness of the Jewish people.

Stephen Wise saw Jewish life whole. He was a liberal rabbi by choice, but he took in the totality of Jewish thinking in his outlook. He revealed this attitude in an interesting fashion in his contribution to the New Palestine issue celebrating the founding of the Hebrew University in Jerusalem forty years ago. He expressed the thought that this Jewish center of learning could have a unifying effect on the diverse camps in Jewish life. "Who knows," he asked, "but that liberal Judaism may be re-Judaized and that Orthodox rather than historic Judaism may be liberated through the impact of the Hebrew university on Jewish life in its entirety?" He believed that every manner of learning ought to have its own idiom and setting and background.

Referring to the famous Juedische Wissenschaft school of learning in Germany, he declared that it had often been more German than Jewish, and that East European Jewish life, whether Orthodox of the strictest type or reflection of the radicalism of an uprooted intelligence, was for the most part more East European than Jewish. With regard to Ameri-

(Continued on Following Page)

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QUESTIONS

On Being Jewish...

(Continued from Page 28-A)
ther being Jewish shall mean
having only Jewish friends, or
wether it shall also mean a set
of values and a particular outlook
upon God, man and the world.
They must clarify whether their
"religion" is to mean only the
erection of resplendent temples
and synagogues which they visit
only on the High Holy Days and
for an occasional organization
meeting. They must decide whether
they hire the rabbi to represent
their Jewishness or to help them
reach new insights and to help
arouse and amplify their con-
sciences. They must decide, fin-
ally, whether being Jewish has
true meaning and value to them-
selves and to their children, and
what that meaning is.

American Jews, in short, must
decide between being merely a
social group in the guise of a
religious group and being a group
of Americans moved by a particu-
lar and distinctive religious and
cultural heritage. If we choose the
latter, we must work at knowing,
understanding and being motivated
by the vast body of Jewish law
and lore. We must close the gap
between our high level of general
education and our virtual illiter-
acy in Jewish matters. As we
cannot depute the Judaizing of
our children to others, so can we
not assign to others the expres-
sion of our own Jewish identity
and commitment.

Only in this way can the Jewish
heritage come to life as a guide
for today's problems and as a
source of self-esteem for our-
selves as Jews. If this occurs,
the hesitations and uncertainties
about our relationships to other
Americans will be reduced. See-
ing ourselves as an American Jew-
ish group, in some ways different
from other but not inferior to other
Americans, contributing a valuable
strand to American life, we will
achieve the sense of equality as
well as its forms. The pluralist
society will both assure the sur-
vival of and derive value from a
group imbued with the Judaic vi-
sion, maintaining and expanding its
heritage.

These are the lines of the
debate. How will we decide?
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Prophetic Insight Of Stephen Wise

(Continued from Preceding Page)
can Judaism he termed it a
peculiar blend of something un-
American in its imitativeness an
un-Jewish in its content. This is
why he delighted so much in the es-
tablishment of the Hebrew Univer-
sity. It would enjoy a Jewish back-
ground and root itself in a tradi-
tion that lives on in Palestine.
Wise envisaged in those years a
land which would be the mecca
of Jews and a university which
would attract Jewish scholars in
all fields of learning from all over
the world to Jerusalem. The semi-
nary which he helped to found, now
merged with the Hebrew Union
College, has partially fulfilled his
dream.

Writing in the Herzl Memorial
volume issued on the twenty-fifth
anniversary of Herzl's death, Wise
stated that "the measure of Her-
zl's importance may be gauged by
the truth that in times of doubt
those of us who are not wholly
bereft of humility are still moved
to ask: What would Herzl have
thought or done at such a time
as this — under these circum-
stances?" These words could
fittingly be applied to the remark-
able life and career of their author.
We can gain some idea of the mea-
sure of Wise's importance by ask-
ing ourselves: "What would he have
said, what would he have done to
meet the challenges that have
arisen fifteen years after his
death?" He himself furnished us
the answers by his vision and his
courage.

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