

## Juvenile Delinquency Strikes In Israel

by Elisheva Peled (Pollak)

The scourge of juvenile delinquency which has beset most of the civilized world has also struck in Israel. This melancholy sociological phenomenon can objectively be explained in a number of ways. The most convincing reason is to be found surely in the disintegration of fundamental and moral values as a result of war, catastrophes, widespread insecurity and anxiety, and above all, the scepter of the atom bomb which has given rise to the fear that life may come to a sudden end and which has fostered a mode of existence based on the maxim "Let us eat and drink for tomorrow we die."

The world has been plunged into a frantic effort to bring living standards to dizzy heights and at the same time, the energies of mankind are centered on the production of destructive weapons to protect political, military and economic resources. The fact that the ingenuity of man has been concentrated on technological and material domains has been detrimental to moral values. The human situation has been complicated by the religious crisis, the challenge of communism and kindred movements, and by extreme nationalism. The effect on the younger generation has been particularly harmful. Young people used to serve as pioneers in humanistic and idealistic causes. The youth of today, however, has suddenly been deprived of spiritual and moral anchors and has seen its former idols smashed to pieces. More than in the past, nihilism and cynicism have found fertile soil, particularly among intellectuals, children of "good families," and among "angry young men" of all denominations.

### A COURAGEOUS AMERICAN EXPERIMENT

Among the many measures taken in the United States with a view to stem juvenile delinquency, that by the Boston-Cambridge Laboratory (Research-Institute) deserves special attention.

The disadvantage of all public institutions and organizations that have been dealing with the juvenile offender is that they have kept the latter in a state of dependence on society. This fact militates against a genuine and cordial relationship between the delinquent and those who try to mend his ways. When brought to court, the offender does his utmost, of course, to put himself in the best light. If he is condemned to serve a term of imprisonment, he knows that he would be at the mercy of the prison authorities, since they would be in a position to accord him privileged treatment, or even to let him benefit from parole, etc. If, however, he is paroled, he knows that he would depend on his probation-officer who at any time would be in a position to have him arrested. At the very outset this state of dependency is subversive of a confidential approach on the part of the juvenile delinquent to the probation-officer or supervising institution, no matter how hard the latter may exert themselves to gain his trust. A juvenile offender is generally of a type lacking in self-reliance, fearful of any change and suspicious of anyone seeking to reform his character.

The Boston-Cambridge Laboratory has made an important contribution in this field by fostering an atmosphere of genuinely free contacts between the juvenile offender and the Institute worker who has to deal with him. The contact with the juvenile offender is no longer made with a view to reform his character but with the intention to undertake useful research work into the problem of juvenile delinquency and into the mental and sociological factors underlying it. In the course of time, it has turned out that the mutual contacts in themselves, made during the research work, have become instrumental in leading the juveniles towards more desirable ways of life. The Institute deals primarily with severe cases of delinquency and with those deemed hopeless. Its main

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## Juvenile Delinquency Strikes In Israel

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task has been to find out the hidden reasons behind juvenile delinquency; but it has turned out that this method of research can also be promising therapeutically.

The institute employs psychiatrists, psychologists, educators and social workers. There are three teams; one for outside work, a second for research, and a third for rehabilitation. The field workers establish contacts with leaders of hoodlum gangs -- the so-called "heroes of the neighborhood" -- as well as with potential delinquents among high school students and similar institutions and offer the delinquents the possibility of doing honest work which would enhance their sense of self-esteem and would bring also material reward. At the same time, the team has to persuade the juveniles that the institute is interested only in reforming their characters. The research team conducts private conversations, public discussions, group therapy, and psychodrama, and juveniles have to perform a daily task which unconsciously has a positive effect on the youths who were hitherto accustomed to defying society and social duties. But the need to keep regular hours, like other people, causes them to modify their outlook.

On the basis of the research by Sheldon Glueck of Harvard, the Laboratory attaches particular importance to the detection of delinquent proclivities prior to the age of 15. Society tends to be too lenient to mischief committed by children, without taking into account whether it stems from innocent motives or from criminal intentions, from natural and harmless motives or from negative and destructive tendencies which need special attention and strict supervision. It is known, for instance, that many children are in the habit of secretly stealing money belonging to their parents, and we have to differentiate whether it is intentional theft or merely an act of rebellion or defiance. Every child undergoes periods of rebellion against his parents. But normally the child comes to recognize that he was in error and is willing to accept the moral burden. It is altogether something else when the child is completely indifferent to moral considerations. Already at an early age it is possible to determine whether the child is able to distinguish between good and evil and on this basis to decide what course of action to pursue. Dr. Walter Miller, also of Harvard, stresses that one of the underlying causes in juvenile delinquency is when the family lacks the father-image with which the child could identify himself.

The Boston-Cambridge Laboratory has had considerable success in dealing with cases where the police, the court and the probation-officer have failed. It has been able to establish contact with delinquents who seldom get caught, even though they are actually at the head of gangs and delegate other children to commit offenses. These gang-leaders are as a rule unknown to the police, and even when the authorities have an inkling about their activities, they are not in a position to prove their guilt and thus are not able to communicate with the gang-leaders or to influence and alter their outlook on life.

### Juvenile Delinquency In Israel

Juvenile delinquency in Israel has fortunately not reached the alarming proportions it has in other countries, especially in the United States. The number of juveniles involved hitherto in prostitution, rape, and narcotics was relatively small. The problem is nonetheless a cause for public concern. Whereas crime among adults has tended recently to diminish (in certain categories as much as by 25%, and in theft and burglary by 16%), juvenile delinquency in 1959 increased by 14%, as compared with 1958. The number of criminal offenses committed in 1959 was 64,000, as against 54,000 in the preceding

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**Juvenile Delinquency Strikes In Israel**  
(Continued)

year. In 1960, the number of juvenile delinquents was over 10,000 (including 817 girls). Youths under 16 constituted one-fifth of the total delinquents in the country. Out of 8,500 files opened last year against persons in this age category, about 97% of those charged were found guilty by the court. Many of the delinquents are members in youth movements, high school boys and girls who have not known poverty and want. What is even worse — few of them recognize and acknowledge the gravity of their offenses.

New ways, however, have been found to help the young offender turn a new leaf. Boys between the ages of 9-16 and girls from 9-18 can only be tried by a juvenile court. A juvenile offender is no longer answerable to offenses committed beyond a period of six months. The length of his sentence cannot be decided by the judge; it is determined in the reformatory on the basis of the offender's behavior. The trial is conducted behind closed doors, and only the probation-officer and the press are allowed to attend. No fingerprints are taken, except in grave criminal cases, e.g. murder, or manslaughter.

As long as juvenile delinquency affected only the poor classes, the general public did not display much interest in the problem. But this has changed when the evil began to spread to the upper strata of the community and when existing machinery for dealing with the problem was shown to be ineffective. We are now confronted with young people from better families, for whom the basis for deviation is not poverty but abundance, not lack of opportunity but spiritual and cultural emptiness. Well-to-do parents neglect the mental development of their children because they are so absorbed in the pursuit of pleasure, just as poor parents fail in this respect because they are exhausted and overwhelmed by the struggle for livelihood. In both cases, the children grow up not as collaborators with life, but as enemies of society, and in both cases, they are prevented from developing their "ego" and "superego."

From the point of view of the health of society, the endeavor to eradicate the evil should begin at the early stages of education, and it is primarily the task of teachers, educators, psychologists and psychiatrists. At the same time, it is abundantly clear that the important thing is not to sermonize or exhort, but to establish and to inculcate enduring spiritual and moral values. As in all spheres of education, the key to the child's improvement lies with the adults. Before the young generation can acquire new values, there must come a reevaluation within the family and in public life. Modern educators generally recognize that a child should not be treated as a mere object upon which to exercise authority, and that he must become an active partner in the educational process. It is up to the child to make use of his own resources and to bring forth what is inherent in him, so that he can act in accordance with the values he has acquired. And a "partner" is somebody you reckon with and whose will and viewpoint you take into account.

An important contribution in this field has been made in Israel by the prison authorities at Tel Mond, in cooperation with the neighboring village Kfar Haro'eh (a religious settlement with a talmudical college named after the late Chief Rabbi Kook). The inhabitants of Kfar Haro'eh undertook to devote one day a week to meet the young people from the said prison. They drew up a program which included the distribution of books, lectures, films, sports, artistic events, etc. At a later stage, the prison authorities and the villagers embarked on a still bolder experiment. The "pupils" (as the young prisoners are rightly called at Tel Mond) obtained a day of leave which they spent in work and play with the families of the village. The experiment was an outstanding success. Not a single pupil used the

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## Juvenile Delinquency Strikes In Israel

(Continued)

opportunity to escape. All returned to their institution at a proper time with enhanced spirits. The pupils themselves gave eloquent testimony of their appreciation and gratitude in letters and other forms of expression. The success of the experiment is a tribute to the authorities at Tel Mond who insisted that the reform of character can best be achieved by fostering the cooperative instead of the punitive approach. Today we know that in order to be able to act creatively, men must develop a positive attitude towards life and must find joy and interest in it. This has been well understood by the Tel Mond people. It has been shown that it is not impossible, even under prison conditions, to bring forth in the delinquent the feeling that he is not completely under the yoke of external authority.

Israel has not yet made full use of the enormous possibilities inherent in group psychotherapy. When the young delinquent takes part in a circle, he is enabled to see his own problems more clearly and vividly through the mirror of other persons and other experiences. If he views his own life in isolation, he tends to excuse himself, even if he confesses to his error. But the group enables him to acquire an objective criterion with which to judge his life and conduct.

The guidance of parents is also of paramount importance. It is necessary to give the parents a better understanding of the spirit behind the acts of their children, particularly since the development of the child depends to a great extent on how the parents react to his behavior. Organizing groups of psychotherapy for parents will help the latter to understand themselves and to see their own motives and hidden aims in respect to their children. Unfortunately, the child is seldom in a position to satisfy the frustrated hopes of his parents; and yet the parents continue to insist unconsciously that he fulfill their expectations.

It is highly desirable to establish in Israel a laboratory on the lines of the Boston-Cambridge Research Institute. Such a laboratory will require a considerable outlay. But the burden is worthwhile. It is noteworthy, for example, that the budget of the Education Department of the Tel Aviv Municipality assigns the sum of 10,000 Israeli pounds annually for the repair of school window panes smashed by pupils in the course of the school year. The damage to public property caused by juveniles in this country is estimated at half a million pounds per annum. Israel's young have too much free time at their disposal, and not all of them know how to utilize their leisure constructively.

The upkeep of a juvenile delinquent in prison costs a lot of money and this factor must also be taken into consideration. The establishment of an Institute will cost the State of Israel much less than the damage caused as explained above. The Institute will not only help play an important part in re-educating and rebuilding his character. It will contribute to our knowledge in the field of education. It will also enrich public knowledge of the factors conducive to delinquency in general, and to juvenile delinquency in particular. It will show us the ways and means of eradicating this evil from our midst. The task is of particular significance for Israel, since it is engaged in the goal of Ingathering of Exiles and in the mission of becoming the beacon of light for world Jewry.

VIENNA--A Yiddish diary discovered near Crematorium III of the Auschwitz death camp has been found to contain reports on life in the Lodz ghetto under the Nazi occupation of Poland, it was reported here from Warsaw.

Partial contents of the diary were disclosed following preliminary work in deciphering the 354-page document carried out by the Polish State Publishing House in

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## Rembrandt's Paintings Of Jews

(Continued from Page 48)

the great painter was unable to manage money matters. In a financial debacle, he had to sell his house and all the accumulated art treasures. From now on he devoted himself entirely to his paintings and his fame soon reached foreign countries, such as England and Italy. Again orders for portraits poured in, but when he died in 1669, at the age of 63, he had only a modest funeral. Nobody imagined that this painter would at a later day, be regarded not only as Holland's greatest painter, but, probably the greatest in all Europe.

Among his numerous Jewish friends there was Menasseh ben Israel whose portrait he made in 1636, as well as the Jewish physician Dr. Ephraim Bonus, who was his family physician and whom he also portrayed (etching made in 1647). Among his many Jewish portraits, there is one of a "Jewish Philosopher" and another captioned "young Jew", to quote only a few.

Among his biblical scenes are "Isaac and Rebecca"; "The Blessing of Jacob"; "Haman in Disgrace"; "David before Saul"; "The Angels visiting Abraham"; "Belshazzar's Feast" and many others. There are colorful presentations of the Tobias legends "The Vision of Daniel", "The Finding of the child Moses", etc.

Rembrandt's preoccupation with biblical scenes and Jewish portraits has its basis in his deep spiritual relationship with Jews and Judaism. Rembrandt himself was a member of the sect of Mennonites and his philosophy was associated with Cabalistic mysticism of contemporary Jewry, but there is a peculiar affinity between mystical pantheism of Rembrandt's contemporary Baruch Spinoza and Rembrandt's firm belief that every being is imbedded in a universal divinity. This is exemplified in the great painter's symbolic treatment of light and shadow — his unique "clair-obscur".

As a direct result of his own liberal religious attitude, Rembrandt perceived in the Jewish people of his time, the direct descendants of biblical characters. His perception of and emphasis on the tragic element of the human soul made him regard the Jews in general and the refugee Jews from Spain (mostly Marranos), particularly interesting and worthy of portrayal.

When, in the autumn of 1669, death overtook him, only one book was found in his possession — the Bible. This great book had faithfully accompanied him from his childhood days on until the very end. His vivid imagination was greatly stirred and inspired him. He possessed the rare gift of bringing into visual form the fancies it stimulated in his imaginative mind. "Never before or since Rembrandt wrought his great work has there appeared on the stage of life an artist whose works provided such inspiring testimony to the content and power of the narratives of Holy Writ", says Franz Landsberger in his book, "Rembrandt, the Jews and the Bible."

### TO ERECT MONUMENT

LONDON — The Union of Jewish Communities of Czechoslovakia has voted to erect a monument in the old Jewish cemetery at Prague to honor the memories of the 280,000 Czechoslovakian Jews murdered during the Nazi holocaust, a Prague dispatch received here reported.

At its conference in Prague, the report stated, the Union authorized the administration of the Jewish Museum in the Czech capital to initiate a competition among sculptors, architects and other artists for the choice of the most suitable memorial.

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## Do Israelis Misunderstand Diaspora Jews?

By Philip Slomovitz  
 Israel has so many problems that it would be nothing short of criminal to add to it an internal problem, involving the friendship between the Israelis and the Jewish communities in the democratic countries.

Yet, added to the border dangers, to the Arab threats, to the difficulties in the United Nations, to a score of other problems, there is another one on the Middle East horizon: that of the imperiled friendship between Israelis and Jews in the Diaspora, especially those in the United States.

Only too frequently, evidences emerge to show that there is misunderstanding of the Zionist position by Israelis, of a lack of knowledge, especially among the youth of Israel, about the Jews in the United States and Canada, of tensions that are uncalculated for.

Who creates them? Is it chauvinism? Is it the Israeli attitude, which was expressed often during the Eichmann trial, that the Jews under Hitler had failed because they did not fight back — "Israelis wouldn't act that way", they said — and because of which Jews everywhere outside Israel are looked upon as lacking in bravery! (How fortunate that the term cowardice is not applied to us!)

Let us dispose of the possible suggestion of cowardice. Let it be recognized, once and for all time to come, that there are yet to be found communities more brave — or as brave — as those in the United States, the British Commonwealth, Canada and South Africa. Whenever the occasion arose to demand justice for Israel, the Jewries in the English-speaking countries risked their own positions to speak up for Israel.

Whether it was in challenge to President Eisenhower during the Sinai Campaign, or in demands for fairness from British Prime Ministers and on numerous other occasions, these Jewries were adamant in their condemnation of unfairness to Israel and in their demands for justice for the Jewish State.

Yet, there are Israelis who scoff at us! And if there are Jews outside Israel who scoff at Israelis, both acts are wrong, harmful, unwise, not justified by existing conditions.

But the attacks on Zionism have proven how unfair some people — be they Prime Minister David Ben-Gurion or any one else — can be towards the movement that created the foundation for Israeli Statehood!

Proof of the tragic conditions just described was found in the Jerusalem Post, a newspaper that began as the Palestine Post and which owed its founding and existence to Zionism as much as Israel does. Vilifying the Zionists, and thereby abusing all Jews, the Post had the audacity to write that Zionists had not contributed anything towards Israel's upbuilding — politically, culturally, financially, personally. How wrong such an attitude is!

One of the geniuses who contributed greatly toward Israel's upbuilding, Meyer W. Weisgal, chairman of the executive council of the Weizmann Institute of Rehovath, Israel, answered this attack. His reply is a classic, and I quote it here in full: Here is the text of his letter to the Editor of the Jerusalem Post:

"I have long held the view that the debate on Zionism or Zionists vs the State of Israel or vice versa, is utterly puerile, superfluous, and profitless. Altho the discussion has raged for many years, it lacks meaning, substance and validity. Nothing constructive has been achieved. On the contrary. Infinite damage has been done by denigrating Zionist as Zionists and Zionism as Zionism. This (Continued on Next Page)

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## Do Israelis Misunderstand Diaspora Jews?

(Continued)

futile tilting at windmills has produced acute antagonisms, which both Israel and the Diaspora could very well do without."

"It is not my intention in this letter to enter into the merits of the arguments. I am far too busy with "Zionist" affairs inside and outside Israel to do this. But away from Israel for a few weeks, and reading the overseas press, Jewish and non-Jewish, I get quite a different perspective of this perennial disputation and am able to observe untold harm it is doing to Israel, the Zionist movement (whatever is left of it) and the Jewish communities as a whole."

"I was particularly struck by this situation—struck, I might add, with amazement — on reading the editorial 'Zionists in Council' in your issue of Tuesday, May 29. I happen to belong to that category of Zionists who have been 'too busy to study Hebrew', even though I think I know a great deal more of the language and literature than some of those who speak its modern equivalent fluently. The attempt of your leader-writer to deny the identity with Israel of those 'who come to Jerusalem for a week or two to say to each other what they already know, etc', is an unforgivable slur upon the people who have devoted their lives to the creation of the State of Israel, 'surprising' as its establishment may have been to them, as you so delicately put it."

"How can, I ask, the Jerusalem Post say: 'Hardly any cultural institutions here owe their lives to Zionist organizations or individuals as such?' Let me remind you that the Hebrew University was founded by Zionists as Zionists, and none other, as was the Technion. The Daniel Sieff Research Institute and subsequently the Weizmann Institute, too, were founded by Zionists as Zionists; what's more these institutions are being maintained by Zionists as Zionists (I am one of them). The American-Israel Cultural Foundation was founded largely by Zionists as Zionists."

"The list is too long to go on. Suffice to say: there is not a single educational or cultural institution in Israel to speak of, that has not been founded or stimulated by Zionists as Zionists."

"Moreover, it may be of some slight historical interest to the readers and editorial writer of the Jerusalem Post to remember that this newspaper, too, was founded by a Zionist and at that an American Zionist. If nothing else, such editorials as yours are a disservice to the memory of the founder of the Jerusalem Post even though you seem to dismiss the importance of founding fathers as 'no substitute for living leaders.' For such profound wisdom it was really a pity to waste a whole column."

"I do not know whom your editorial writer is quoting, probably out of context, when he declared that without Herzl or Weizmann there would have been no Second or Third Aliyah; but I would add that without them, too, there would have been no Jewish State and no Israel, nor a Government either to praise or blame."

"It is high time that we should be done with these sterile, highly damaging and unnecessary *pitulim* which merely distort the true role and character of Zionism and Zionists and inject acrimony and rancor into our life to no constructive purpose."

Enough said! There must be no rifts between Israel and World Jewry. We must continue the friendliest relations with Israelis and while we must always reserve the right to criticize — just as Israelis have a

(Continued on Next Page)

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**Do Israelis  
Misunderstand  
Diaspora Jews?**

(Continued)  
right to criticize us — it must be on a high level, within the realm of truth, eliminating bias, vilification, abuse, discontent.

Having stated the facts, we must now appeal for uninterrupted aid for Israel — increased support and understanding of Israel's basic economic needs. Nasser keeps saying that by strengthening Egypt's economy, he is getting closer and closer to the time when he can settle the score with Israel. That must be prevented at all costs — by strengthening Israel's economy and by upholding Israel's hands on all occasions, at all events. One of the ways of upholding each other's hands is by means of a thorough kinship between Jewry and Israel. That must not be disrupted, even when a venomous editorial writer in Jerusalem goes off half-cocked and renders disservice to his readers and to the entire people of Israel.

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**Russian Newspapers  
Publish Articles  
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For an Effective Struggle  
Against Religious Survivals  
The article, "In the Clutches  
of Antiquated Customs," which  
was published in the newspaper,  
Leininsky Put, has aroused a  
keen response from the ma-  
jority of the Vostok quarter's  
residents. Communists living in  
this quarter held a meeting in  
School No. 26 there. They re-  
cognized that political-educative  
work and anti-religious propa-  
ganda were badly conducted,  
thus affording the clergy a pos-  
sibility to undertake its harmful  
activity.

The meeting's participants  
addressed many well-grounded  
rebukes at the militia, which  
leads no struggle against those  
who engage in the unwarranted  
slaughter of cattle and trade  
in "Kosher" meat. Noted was  
(Continued on Following Page)

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Be Yours In Beautiful Measure In The Year To Come

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**Russian Newspapers  
 Publish Articles  
 With Definite Bias**  
 (Continued)

the fact that no meat stalls have until now been opened in the Vostok quarter and in the vicinity of the "Khudzhum" factory—thus making it possible for an "underground" meat trade to flourish.

Block committees lead a poor struggle against parasites and obscurantists, fail to expose people leading an asocial, parasitic way of life, do not raise the question of their expulsion from the town.

Measures for the improvement of political work among the quarter's masses were mapped out at the meeting.

In particular, a lecturers' group has been inaugurated at the "Iskra Kommunizma club. Lectures,—as well as evenings of questions and answers, are projected there.

The meeting requested the opening of a branch of the women's university in the quarter. Communists deem it imperative for the cultural-enlightenment institutions in the quarter to liven up their activity.

The Communists demanded the liquidation of the mikvah—a center of unsanitary conditions. They also turned to the heads of the regional trade department with an urgent request to open meat and milk stalls and commission stalls there, as well as to control strictly the working hours of all shops.

The public of the Vostok quarter then gathered. . . .

It gathered to discuss the most vital question of ways to release hundreds of the Vostok quarter's residents from the clutches of antiquated customs. Among those who came to solve this problem were the Communist elder, M. Urunkhodzhayev, representatives of the region's trade unions, workers, teachers, workers in the fields of trade and culture, pensioners, housewives.

The participants spoke indignantly of the clergy, which attempts to grasp hold of Soviet people with its tentacles.  
 (Continued On Following Page)

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### Russian Newspapers Publish Articles With Definite Bias

(Continued)

"Tremendous changes have taken place in the years of the Soviet regime's existence," says M. Urunkhodzhayev, the initiator of this meeting, "and, mainly, people have changed. Among 7,000 residents, not a few are teachers, doctors, engineers, scientists and front-line workers. How could it have happened that old, harmful customs have remained so tenacious among you? This probably stems from the fact that the clergy has suffered no real rebuff, that many of you have underestimated the harm religion is likely to bring. We have just inspected the mikvah and talked to a tenant of this house, a young woman named Dina Saidova. She has eight children, all of them boys. 'If I wouldn't have bathed in the mikvah,' said she, 'I wouldn't have had so many boys.' What savagery, what religious dope, reek from these words!"

"I think of 1924," began another old Communist, Comrade Abdunakhmanov. "There were thirty synagogues in the quarter then. But the Komsomol members began to conduct such an active anti-religious propaganda that many synagogues were compelled to cease their activity. And now we have become complacent, and the clergy profits from this."

Many people spoke at the meeting. All of them remarked that the newspaper had written correctly on the harmful activity of the synagogue and the

antiquated customs which had taken root in many of the quarter's residents. It was noted that the municipal library and the "Khudzhum" factory's club, situated in the quarter, still conduct the cultural-enlightenment work there badly.

The Samarkand House of Sanitary Education conducts propaganda through lectures held in its lecture bureau on Vorobsky Street, in enterprises and institutions. It is doubtful that those entangled in the web of religion will go to listen to lectures in the "Samprosvet" House. Hasn't the time come to conduct this work directly in the quarter?

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God of our fathers, Almighty God!

As we go forth from Thy sacred House, Humbly we pray in the gathering dusk,  
Back to our homes and the ones we love, Bless us, O Lord, with a year of life,  
Back to our tasks that the morrow brings, Health and achievement and heart's content,  
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**SUCCOTH**  
**Joyous Festival Of Tabernacles**  
 by Dr. Helen Hirsch

For nearly 4,000 years, Jews all over the world have celebrated Succoth. Down the millennia, the manner of celebration has changed according to the country and conditions people lived in, but the way of today's celebration in synagogues is similar to the original festival in ancient Palestine.

The joyous festival of Tabernacles, which begins on the 15th of Tishri (October 13) and lasts 9 days, reflects the Jewish genius to transform successfully the mundane into the sacred. From a primitive agricultural festival, our religious leaders and prophets of old, elevated the festival from a feast of joy and hilarity to a "holy convention" such as was intended when Moses proclaimed the holy festivals to the people saying: "You shall dwell in booths seven days" (Leviticus XXIII: 42).

**The Four Plants**

The symbols of Succoth at the Feast of Ingathering are the four plants, the Lulav, the Ethrog, the Myrtle and the Willow, which are taken to the synagogue and a blessing is recited over them since they represent the inexhaustible wealth, variety and beauty of nature. They were created "to rejoice before God" (Leviticus XXIII: 39-40), acknowledging nature gratefully as the wonderful creation of God.

Succoth is the only festival in our calendar known as the "Festival of Joy" recalling the days of old when our ancestors were pioneers just as they are today in the Holy Land.

**Hoshanah Rabba**

The seventh day is called Hoshanah Rabba, which means 'the great salvation'. Special prayers are recited beginning with the words "Hoshanah Rabba" — 'O Save Us Now'; it is thought of as the end of the season when God judges us, the season which began at Rosh Hashonah. In ancient days, Hoshanah Rabba was called "the day of the willow branch", because the priests circled the altar seven times, beat the willow branches to the ground — a custom in practice still today. The willow branches are a symbolic reminder that this is the end of one season and the beginning of another.

**Shemini Atzeres**

The eighth day is called "The Day of the Solemn Assembly". It concludes the Tishri cycle of festivals sharing with "Tabernacles" the designation of "Season of our Gladness". The holy convocation is a memorial to our departure from Egypt; "Thou causeth the wind to blow and the rain to fall". Fervently, we pray God for rain (dew) to gather a rich harvest and to renew our own strength. Since the establishment of the Jewish State these prayers have taken a special meaning.

**Simchas Torah**

The ninth and last day is called Simchas Torah — "the Rejoicing in the Law". It is the merriest of all days. The scrolls of the Law are taken out of the Ark and borne in triumph around the synagogue. The year's reading of the holy Torah has ended. Immediately, the scroll is rolled up again and we begin with the book of Genesis—the wonderful story of the creation of the universe. The service ends with the solemn recitation of benedictions. Wine and cake are served to the congregation, sweets and fruits to the children.

Ended is the great cycle of festivals, which had begun with fervent prayers for forgiveness of our sins and concluded with a devout pleading for the harmonious cooperation of all human forces toward ethical and spiritual ends leading up to the Kingdom of God, to the golden age of the Messiah.

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# Morris Rosenfeld; Sweatshop Bard

by Dr. Blanche Katzen

Jewish Folklore has always been a sincere expression of the poet's deep attachment to the Jewish people and has continued so to this very day. Radical labor poets like Morris Rosenfeld, pleaded in their moving poems for better working conditions.

Morris Rosenfeld, the bard of the sweatshops, whose centenary of birth is celebrated all over the world was born in Russian Poland in 1862 and received the traditional Jewish education. Restless, he went to Amsterdam, from there to London, but after a stay of three years, he sailed to America at the age of 20. There he slaved as a tailor in a sweatshop on New York's Lower East Side.

### A Miracle Happens

By chance, Professor Weiner of Harvard University saw Rosenfeld's poems. Deeply moved by the young poet's pleas for better working conditions, Professor Weiner translated Rosenfeld's poems into English, introducing the author to the world at large as a great literary talent. Rosenfeld's first book, "Songs of the Ghetto" published in English in 1898, met with enthusiastic reception. Overnight, Rosenfeld became the great artist who expressed the fervent longing of the Jewish masses compelled to work like slaves for ruthless employers in their dimly lit sweatshops. In his book, "The Spirit of the Ghetto" (1902) Hutchins Hapgood wrote: "Rosenfeld is a thorough representative, one might say victim, of the modern spirit". In weary accents, he sings to the main spirit of the Jewish slums. It is a fresh, naive note, the pathetic cry of the bright spirit crushed in the poisonous air of the ghetto.

In his poem, "The Sweatshop", Rosenfeld sings of the bad working conditions and laments:

Oh, here in the shop the machines roar so wildly,  
 That oft, unaware that I am,  
 or have been  
 I sink and am lost in the terrible tumult;  
 And void is my soul. . . . I  
 am but a machine,  
 I work, and I work, and I work,  
 never ceasing;  
 Create and create things from  
 morning till e'en,  
 For what?—and for whom?—  
 Oh, I know not, Oh I ask  
 not;  
 Whoever has heard of a  
 conscious machine?  
 Rosenfeld's poems were translated into English, German and French and sold well. The poet's somber mood is poignantly expressed reflecting relentlessly the wretchedness of the ghetto life in Russia and America. In moving pathos, he describes the dark period for the Jewish emi-  
 (Continued on Next Page)

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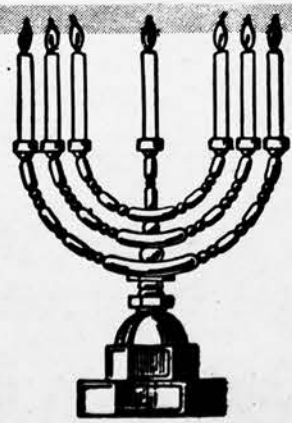
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 righteous. For the upright shall  
 dwell in the land. And the whole-  
 hearted shall remain in it."**

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**Morris Rosenfeld; Sweatshop Bard**

(Continued)  
 grant workers in the United States. His verses articulated all the woe and oppression of the workers.

**On the Height of Fame.**  
 When two anthologies of his translated poems appeared, literary circles in New York virtually lionized him and his moving poems, many of which became famous folksongs. His works were translated into many languages including Japanese. Yet, when he died in New York in 1923, a few days after his sixtieth birthday, he was an almost forgotten man as far as the newspapers were concerned. But he was well remembered by ordinary Jewish working men, whose cause he had so warmly made his own. Twenty thousand workers attended his funeral in New York.

In a truly visionary mood, Rosenfeld prophesized the return to Zion and he sings:

I see happier years, and brighter morrows  
 Dawning, oh my Jew, for thee!  
 Hark! Your olives shall be shaken,  
 And your citrons and your limes.  
 Filled with fragrance; God shall waken  
 Lead you as in olden times.  
 Peace shall be your lot, and still  
 Hero-hearts shall throb with gladness  
 'Neath Moriah' silent hill.  
 (Translated By Joseph Leftwich)

Rosenfeld's moving poetry will survive as an eternal stern witness of the hardships with which the emigrant Jews in sweatshops had to cope at the turn of the 19th century.

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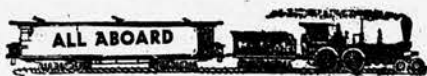
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**Israeli Teen-Agers Frequent Lebanese Border For Vacation**

By Leo Helman

A special committee appointed by worried Israeli Treasury chiefs to investigate why so many Israelis travel abroad, to spend their money in foreign resorts instead of vacationing at home, have come up with these facts. The urge to travel abroad is probably greatest among the native-born sabras who have never seen anything outside their own little land. One must travel abroad to maintain one's social standing, just as one had to own a car to be socially acceptable in former years.

Israelis who do not travel abroad are considered "provincial boors" or "narrow-minded Levantines" by the cafe society of Tel Aviv's Litzengoff and Dubnov Streets, Haifa, Mt. Carmel and Jerusalem Rehavia.

Last year, over 28,000 Israeli tourists spent more than 30 million dollars on travel to and entertainment in foreign countries. On this scale, five million Britons would have to travel abroad and spend over five billion dollars, in order to keep up with the Israelis, who are the greatest travellers in the world. Next year there are some who say that 62,000 Israelis will probably go visiting abroad now that exit permits have been abolished by the government. They will spend about 70 million dollars on travelling and entertainment. This despite the travel tax imposed by the Treasury to soak up over 70 percent of the basic ticket cost.

Naturally, what with the cost of tickets, various taxes, passport fees, harbor dues and other sundry Treasury imposed restrictions, it is only well-to-do Israelis who can afford to satisfy their fears of isolation by having a roaring good time in Paris, London or Rome.

There is in Israel proper, however, a small piece of territory where Israelis are able to visit foreign soil without fear of being killed or abducted by Arab border guards. This is the "poor man's foreign tourism," currently a favorite with Israeli teenagers, and a growing headache for Israeli border police. Some 40 miles north of Haifa, the coastal highway and the old Haifa-Beirut railroad meet on the Mediterranean seashore below the white Dover-like cliffs of Ras el Nakura, Rosh Hanikra in Arabic.

The highway climbs uphill to the border police station. Before the 1948 War of Independence, Haifa Jews used to travel by taxicab to spend a weekend in Lebanese mountain resorts or Beirut nightclubs and gaming casinos. The Lebanese would come down for treatment in Haifa hospitals and clinics. The entire journey took less than two hours by cab and just over ninety minutes by express train.

The railroad was built by the 40th Company of the South African Engineering Corps in 1942. The South Africans blasted out a tunnel beneath the cliffs to connect Palestine and Lebanon. German army forces in Egypt were threatening the Suez Canal at that time, and the British high command looked around for additional transportation and communication links necessary for the armed forces.

Today, no trains or cars connect sober, hardworking Haifa with gay Levantine Beirut. Now the tunnel and highway off Rosh Hanikra are the favorite spot for Israeli settlers, teenagers and so-called scooter tourists. The boundary runs halfway across the customs house square and cuts across the tunnel's middle. Lebanese border guards have removed themselves at least 900 yards northward as a sign of goodwill to the Israeli youngsters, who come by the hundreds every weekend, to pick flowers and

(Continued)

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**and Medway Marine Corporation**  
 General Insurance Agents  
 245 Waterman Street

**PEERLESS PRECISION PRODUCTS CO.**  
 Pawtucket, R. I.

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**EARNSHAW DRUG CO., INC.**  
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Wickford  
Cypress 4-3662  
New Year Greetings

New Year Greetings  
To Our  
Friends and Customers  
**MADSEN'S BAKERY**  
832 Hope Street  
Providence

**Israeli Teen-Agers  
Frequent Lebanese  
Border For Vacation**  
(Continued)

wild berries in the Lebanon." Not even reinforced Israeli police patrols are able to stem the tide of "local tourists" who come up to Rosh Hanikre on foot, via jeep, motorcycle or on bicycles. Their intinerary "through the Lebanon" begins on the seashore edge of the cliffs. They enter the dark tunnel, proceed to its end, pick flowers in Lebanon and return the same way. It is very easy for the Lebanese to station guards at their side of the tunnel, and either kill or kidnap the Israelis as they come out into the sunlight. Any other Arab border force would have done just that. In fact, the Israeli police built a concrete slab wall, topped with nine twisted strands of barbed wire at the tunnel's end to prevent Israelis from wandering across the border. But enterprising sabras use wire-cutters to remove the barbed wire, pile up rocks and boulders so they may be enabled to scale the wall and go on to Lebanon.

A few more daring couples have continued walking in the direction of the nearest Lebanese town "to do some shopping." The Lebanese gendarmes who intercepted them took them in a hotel instead of jail, and returned them to Israel after feeding them five meals a day, including some choice delicacies of Levantine cuisine.

In fact, the Israeli border-crossers face greater danger from their own police than from the Lebanese gendarmes. Upon their return to Israel, they are tried by police courts for illegal border crossing into an enemy country, and sentenced to several months in prison, plus heavy fines.

Police commanders openly concede there is very little they can do about Israelis' mania for crossing the border into the Lebanon, even if it's only ten yards. The Israelis don't dare to do that along the Syrian, Jordanian, or Egyptian frontiers. They know they face death, or capture, accompanied by torture over there. But all are aware that the Lebanon, albeit a hostile nation in a theoretical state of war with Israel, is a "friendly enemy."

This is evident all along the border. When thieves stole the car of a Lebanese politician and rolled it down the slope into a canyon on the Israeli side of the border, Israeli police allowed the Lebanese recovery-vehicles to cross the frontier, and helped them drag the car back to the village.

Last year, unseasonal drought and pests damaged Israel's apricot crop. The few apricots available were mostly small and wizened, and sold at top prices  
(Continued on Next Page)

New Year Greetings  
From  
**VINCENT CAPONE  
And His Orchestra**  
86 Weybosset St.  
Union 1-9125

**NEW YEAR GREETINGS  
TONE'S JEWELRY INC.**  
Manufacturers of Costume  
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CE 1-0550

New Year Greetings  
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VENETIAN BLIND**  
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PA 5-6497  
Shades, Storm Windows

New Year Greetings  
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236 Westminster St., The Alice Bldg.  
Wishes His Friends and Relatives a Healthy  
and Prosperous New Year

**BEST WISHES FOR  
A VERY HAPPY NEW YEAR  
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**THE LADIES ASSOCIATION  
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Providence Hebrew Day School**  
450 Elmgrove Avenue  
Extends Sincere Good Wishes To All  
For A Happy And Healthy New Year

**NEW YEAR GREETINGS  
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STuart 1-8280

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HERB FIERSTONE**  
And The  
Entire Staff



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Very Best Wishes For The  
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DE 1-1989

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*Happy, prosperous New Year*



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NEW YEAR GREETINGS

**Israeli Teen-Agers Frequent Lebanese Border For Vacation**  
 (Continued)

in Tel-Aviv and Haifa fruit shops. But Israeli guards and patrols on duty along the Lebanese border gorged themselves on succulent apricots and peaches and carried big baskets of the fruit home to their families.

"Lebanese gendarmes on duty across the line bring us gifts of fruit, and we bring them cigarettes, tobacco, and wine," one policeman explained, in strictest confidence. Where open fraternization between border patrols on both sides of the boundary is impossible, because of terrain features or presence of senior officers, the Lebanese leave their fruit baskets on the border, and find them filled with return gifts the next day. Horses, cows, sheep, goats and even chickens which stray across the border are promptly returned by each side, without the usual formalities.

The mutual friendship maintained by the two official enemies along the entire Israel-Lebanese border extends even to underworld smuggling operations. Acting on a tip from the Lebanese gendarmerie, Israeli police set up an ambush near two caves on the border. Five Israeli Jews were apprehended, with a suitcase crammed with dollar bills and cheques, diamonds and gold jewelry. During interrogation, the smugglers said they used to leave a fortune-filled suitcase in one of the caves once a month, and signal to their Lebanese partners by flashing light signals across the border. The Lebanese would then enter the cave, remove the suitcase and leave a leather sack filled with gold coins of all denominations. In this way, more than two million dollars changed hands in one year of the gang's operations. "But weren't you afraid the Lebanese Arabs would cheat you, take away the suitcase and make themselves scarce?" the interrogators wanted to know. "We trust them and they trust us," was the answer.

The reasons for the Lebanon's friendly attitude towards Israel are not difficult to imagine. The only Arab country which has a theoretical Christian majority in population and government, the most Westernized and democratic of all Arab League members, little Lebanon had to be dragged into armed conflict against Israel by threats and pressure of other Arab League members.

Geo-politically, Lebanon is an integral part of Syria. It is only the cultural and religious differences which separate the Westernized Levantine coastal strip around Beirut, from the Arabian desert culture of Damascus. Ever since its inception, Lebanon lives in fear of being gobbled up by Syria. But its trade, tourism and commercial prosperity depend on safeguarding the country's complete independence and maintaining close links with Lebanese emigre communities in the United States, Canada, Mexico, Argentina, West Africa, East Africa and Southeast Asia.

This awareness of sovereignty unites the Moslems and the Christians together with a smaller Druze minority, in a perpetual uncontested status quo. The last honest population census was carried out under French rule over 20 years ago. Census figures showed the Christians to comprise about 54 per cent of the Lebanon's total population. Since then, at least five more population counts were carried out by the Lebanese authorities, but although it is no secret that the Moslems now comprise at least 50 per cent of the population, census figures have been "doctored" to keep the Christians at a 51-per cent majority. The Moslems them-

(Continued on Following Page)

NEW YEAR GREETINGS  
**RALPH COSSOCK FLOOR COVERING**  
 683 Smith Street  
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New Year Greetings  
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 Best Wishes For A Happy New Year

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**HOLIDAY DRESSES**  
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**JULIE GAINES**

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New Year Greetings

# Jewish Exodus From N. Africa

By Joseph Dunner

During the last French census, taken in 1956, prior to the revocation of the French protectorate over Tunisia and Morocco, the Tunisian population totalled 3,800,000 with 80,000 classified as "Israelites." The Moroccan population totalled 10,000,000 -- 400,000 of whom were identified as Jews. At the same time, Algeria, then an administrative unit of metropolitan France, numbered about its 10,500,000 inhabitants close to 130,000 Algerian-born Jews. The ancestors of many of these Jews had settled in the North African region as early as the sixth century B.C.E., a few decades after the Kingdom of Judah had fallen before Nebuchadnezzar and his Babylonian troops.

Next to the Berbers, called Numedians (nomads) by the scribes of Pharaonic Egypt, the Jews form the most indigenous community of North Africa. Seven hundred years before the Arabs left the Arabian peninsula and marched into the countries of the "fertile crescent" along the eastern shore of the Mediterranean and the "Maghreb" (the Arab word for "West," comprising Western Libya, Tunisia, Algeria and Morocco), Roman historians described in detail the Jewish settlements on the island of Djerba and in what is today Morocco to demonstrate the widespread influence which the Second Jewish Commonwealth of Judea exercised on the then known world.

While the Berbers, tribally associated shepherds who shunned all urban civilization, maintained friendly relations with the largely urbanized Jewish artisans, merchants and traders, the Moslem Arab conquerors in the seventh century C.E. immediately cast the shadow of religious and political persecution over all Jews who resided within the new Arab empire, stretching from the Indian Ocean to the Tigris and via the Nile to the Atlantic coast of Africa.

In what is known as the "Golden Age," the cultural, political and economic prosperity of the Jews in Islamic Spain and North Africa during the ninth, tenth and eleventh centuries was not due to any special benevolence or enlightenment on the part of the Arabs. What prompted the Arab rulers of the time to cultivate the friendship of the Jews was rather the fact that without the cooperation of the highly educated Jews, trained for generations in a variety of skills, they could not possibly have defended their European outposts against the Christian princes while maintaining their mastery over the fierce Berber tribes whom they systematically coerced into racial and religious amalgamation with themselves. Even after the Crusaders assailed the Moslem and Jewish positions in Western Europe, even after Ferdinand and Isabella, determined to reconquer the Spanish peninsula for Christendom, forced the Arabized "Moors" to withdraw to the more secure soil of North Africa and expelled the Jews from Spain in 1492, the Jews of North Africa, together with the Spanish-Jewish exiles, formed for centuries the intermediaries between the Moslem Arab world and European Christianity. This was a function which the Jews maintained throughout the 19th and the early part of the 20th century, the period marked by French hegemony over most of the Maghreb region.

When the French first set foot in Algeria in 1830, they came there -- like the Romans had come in the third century B.C.E. -- to defend themselves against inimical forces which used the North African coast to prey on French and other European maritime traffic. Algeria owes everything to France -- even her very name which is a derivative of El Djazir, a coastal town which developed into today's Algiers. Before the French unified the 850,000 square miles surrounding El Djazir, with a population which in 1830 totalled less than 130,000, Algeria had never known geographic unity,

(Continued on Next Page)

New Year Greetings  
**STATE BATTERY CO.**  
449 Fountain St.  
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**COFFEE-AN' SERVICE, INC.**  
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EXTENDS BEST WISHES FOR A HAPPY, HEALTHY AND PROSPEROUS NEW YEAR

# Jewish Exodus From N. Africa

(Continued)

historic continuity or political independence. By the massive transfer of French families to Algeria, by transforming arid desert lands into oases, by building industries, railroads and harbor installations, by investing an enormous price in human energy and capital, the French converted a no-man's land, infested by piracy and slave trade, into a modern territory.

It was for the sake of Algeria's absorption into the French body politic that a French government in 1881 established its protectorate over Tunisia, to be followed by a similar protectorate over the major portions of Morocco in 1912. It was for the security of Algeria that France took up the gauntlet of the Arab League and supported Israel in the Sinai campaign; and it was for the protection of Algeria, the southern flank of the NATO alliance, that France fought against the seduction of North Africa by the Soviet bloc and battled the Moscow and Cairo armed so-called "Front Liberation Nationale (FLN) for close to seven years.

It has been said that the Western nations always lose the wars which they won--at the peace table. Exaggerated as this dictum may be, it applies, in this writer's opinion, to Yalta and Suez and--most recently--to Evian. By the fall of 1961, as this writer observed as an eyewitness, the FLN, recruited almost entirely from the pro-Communist minority among Algeria's Arab Moslems, had been militarily crushed. Some 5,000 FLN men had been checkmated at the Moroccan border. Over 10,000 FLN men had fled across the Tunisian frontier, and only the combination of protests on the part of the United States and the UN kept the French armed forces in Algeria from pursuing and destroying the entire rebel army. Why then did De Gaulle sign the Evian cease-fire agreement on March 19, 1962 which, after an "interim period" of three years, will establish FLN rule, the rule of a militant minority, over all of Algeria?

Many Americans seem to regard Evian as the overdue liquidation of just another remnant of the French imperialist past which, in their opinion, sullies the reputation of the Western cause in the Afro-Asian world, and consequently they rejoice about the fact that France has seen fit to bow to "world public opinion" and surrendered Algeria to her "rightful owners." Unaware that they have become sounding boards of Moscow's and Cairo's propaganda, they echo that cliché which depicts a million French and European settlers as the ruthless exploiters of some nine million Arab "natives" who, in their desire for personal freedom and democracy, were forced to take up arms to rid themselves of a hateful, tyrannical colonial regime.

Nothing could be further from the truth. Anyone having the slightest familiarity with Arab Moslem society knows that it has never accepted the idea of the legal and social equality of its own members--not to speak of its utter disregard of the rights of the non-Arab minorities in its midst. He also knows that a few leading families at the top of the social pyramid live in luxury at the expense of the Arab masses who are condemned to dismal poverty, social injustice and religious superstition. Perhaps less well known is the fact that according to Arab Moslem tradition the state is the private domain of whoever rules it, and that from the time Mohammed succeeded in establishing his family clan as the Allah-ordained source of religious and secular power in the Arab world, the Arabized Islamic community, in whatever form it has expressed itself--tribe, religion, brotherhood, political party or state--has been characterized by the despotic rule of a chieftain over his obedient followers. In brief, the social structure of Arab life has no room for more than a

(Continued Next Page)

Of the motor cars now in use, 57 per cent are equipped with automatic transmissions, 22 per cent with power steering, and 20 per cent with power brakes, the ALA states.

BEST WISH'S FOR THE NEW YEAR

**Sophie & Andrea OF Beavro Beauty Salon**

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# Jewish Exodus From N. Africa

(Continued)

demagogic facade of democracy and individual freedom.

It should be clearly understood that if Algeria's Moslems enjoy today any opportunities for self-expression and self-government, they owe these achievements solely to the French efforts to extend the ideas of the West to Algeria and to replace the intolerant petrified law of the desert by the humane and progressive civil codes of France. If the Algerian Moslem community has witnessed the emergence of a relatively prosperous middle class and an urban proletariat with at least a modicum of social security, it does not owe these things to its own socially indifferent leadership, but rather to the French administrations of Algeria and the French lawmakers in Paris. The few Moslem leaders, like Kemal Ataturk in Turkey, Habib Bourguiba in Tunisia, Ferhat Abbas in Algeria, who have shown a genuine interest in the social welfare of their fellow Moslems, have succeeded only to the extent to which they were able to uproot the Arab Moslem tradition with its built-in Pan-Arabism and Pan-Islamism.

French statesmen can be accused of having been too optimistic in their hope that the Arabs and Arabized Berbers of Algeria would free themselves en masse from the fetters of their tradition and wish to be nothing but Frenchmen, citizens of the "one and indivisible French republic." The French settlers can be accused of having obstructed the endeavors of the metropolitan center to bridge the cultural gap between Europeans, Jews and Europeanized Moslems on the one hand, and the tradition-bound masses of Arabs and Berbers on the other by granting ever larger representation to the Moslem electoral college. They may be accused of having compelled De Gaulle to disengage France from Algeria by insisting on the sterile formula of "Algerie francaise" rather than a solution which would have allowed the responsible elements among Moslems, Christians and Jews to retain some cultural autonomy within an Algerian state closely allied with French and the Western world.

Unwilling to remain the scapegoat of UN resolutions and be subject to the misinterpretation of his motives by his allies; unable to continue to pay the costs for maintaining the standard of living of Algeria's Moslem masses who, encouraged by both the Islamic clergy and the Communists in their midst, refuse to limit the population growth in accordance with economic realities; anxious to devote French energies to the task of building the United States of Europe -- DeGaulle has signed the Evian agreement of decolonization in what could only have been a mood of resignation, if not despair.

What of the future? Ben Khedda, president of the Algerian provisional government and Ben Bella, its vice premier, have issued a denial of the "rumor" that the FLN will furnish soldiers to help the Arab states in the "liberation of Palestine." But there could be no denial of the fact that FLN leaders had landed in Havana to train saboteurs for the Communist subversion of Latin American countries. Nor has there been a denial of Ben Bella's declaration in the Oujda camp of the FLN that, following the complete defeat of the "enemy," the FLN "will carry the revolution into the whole of the Maghreb." Who can doubt that if this threat remains unchecked, the days of Bourguiba and King Hasan in Morocco are numbered?

Following Tunisia's declaration of independence some 50,000 Tunisian Jews left the country and settled in France, the United States and Israel. While there is at present no overt discrimination against the remaining Jews, while Bourguiba seems to be interested in integrating them into the new Tunisian state, most of the younger Jews show no inclination to stay in a country which is, after

(Continued on Next Page)

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**Definitions**  
 202120

**Definitions**  
 versus  
**Derogations**

By Leonard N. Simons

(Mr. Simons, a Detroit advertising executive and communal leader, has declared war on dictionaries that perpetuate prejudice with definitions that derogate Jews and other groups.)

When I consulted a dictionary not long ago for the definition of a word that started with "m" I saw the word "Moses," and was shocked to see that the only definition they gave was, "nickname of a Jewish money lender." Nothing about the fact that Moses was the person who gave the Israelites and the world the Ten Commandments -- that he was a great prophet and the father of the Jewish religion.

The dictionary I was using, published by the Press of Oxford University, is one of the most respected in the world.

Then, I looked up some other words. "Jew"... and on that same page I found "Jesuit." Here again the derogatory definitions astounded me. A Jew, spelled with a capital "J" had several definitions: "A person of the Hebrew race; (trans-colloq.) extortionate usurer. Driver of hard bargains; rich as a; unbelieving, incredulous person; tell that (an unlikely tale to the (s).," the next definition of Jew, with a capital "J": (colloq.) Cheat,

Cheat, over-reach. (prec.)" The next one is, "Jew -- Wattle at base of beak in some domestic pigeons. (JEW -- from resemblance to hooked nose -- ING.)"

I started to look up these words in several other dictionaries, and practically every one of them had similar definitions of the word "Jew."

The word "Jesuit" was de-  
 (Continued on Next Page)

**Jewish Exodus**  
**From N. Africa**

(Continued)

all, a member of the Arab League. Before 1948, the Jews of Morocco were, on the whole, treated with tolerance by the Moslem Arabs and Berbers, but the situation changed abruptly when the State of Israel came into being. The result was that, as soon as the French withdrew from Morocco, an exodus of Jews took place which has not yet stopped, although the Moroccan government -- probably too late -- has made various efforts to persuade the Jews of its friendly sentiments.

To judge from these precedents, it is safe to predict that the Jews of Algeria will not wait until the "interim period" is over. Virtually all the Jews who had their homes, shops or offices in the Moslem quarters of Algerian towns have been forced by Moslem terrorism to move into the European districts. Like the European settlers, the Jews are entitled under the Evian agreement to choose between Algerian citizenship, remaining in Algeria as foreigners, or settling in France. Thousands of Jews have already left for France, particularly the wealthier ones. Although Zionism was never popular in Algeria, close to 6,000 Algerian Jews have left for Israel, and many more are expected to follow their example.

Under different conditions, this writer, a Zionist since his early youth, would be delighted to see a sizeable "aliya" of Jews from Algeria and the other North African countries. But the Jewish exodus which is taking place this year can only be considered a major tragedy from the point of view of the Jewish people and civilized humanity.

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# Definitions versus Derogations

(Continued)

finied, among other things, as "crafty people, intriguers, hypocritical people, liars."

As I gathered the definitions from approximately a dozen different dictionaries, I found only one dictionary that did not have any derogatory definitions of Jews or Jesuits, and also did not include any offensive words like "Wop, Sheeny, Chink, Polack, Dago," etc. This was the Thorndike-Barnhart dictionary, published by Doubleday & Co.

I contacted the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, to see what could possibly be done to clean up the dictionaries as applied to any religious, racial or ethnic groups.

A tremendous amount of correspondence has gone back and forth, between our Jewish defense agencies and the Oxford University Press, as well as many other dictionary publishers, some of which incidentally are owned by Jews. An attempt has been made to have some of these definitions changed, or eliminated.

The Oxford University Press has agreed to eliminate their offensive definition of "Moses." They have agreed that in their next edition they will eliminate the statement that the "Jews are members of the Hebrew race." On the offensive definitions of the word "Jew" they have agreed in the future to insert "vulg." (meaning vulgar), when they use the definition of the word "Jew" as meaning "an extortionate usurer" — but they won't eliminate the definitions.

Each publisher insists on approaching the problem from what they call "lexicography." The fact that this permits them to include any inaccuracies, as far as modern day definitions of words is concerned, is beside the point to these so-called "scholars."

I cannot understand how intelligent people like the publishers of dictionaries cannot realize what they are doing to perpetuate derogatory definitions of words that no longer are in common usage—definitions which are offensive to people of various religious, ethnic or racial groups -- definitions detrimental to a nation's future and to the relationship of one human being to another -- definitions which should never have been included in dictionaries in the first place. These derogatory, or vulgar definitions only perpetuate untruthful generalities and myths.

Anti-Semitic definitions in the dictionary are a part of the slow poison of hatred in our society. The dictionary is an important means of influencing the minds of men. It is another tool used to form and change people's minds. That is why it is so important to see that all definitions in current editions represent up-to-date thinking and up-to-date usage of words.

I feel that most dictionary publishers did not want to make these changes because of the expense involved in changing the type and plates in their books.

If responsible publishers, like Doubleday & Co., can arrive at the conclusion that vulgar and offensive words have no place in a modern dictionary, and can back up their judgment by publishing the kind of dictionaries that they get out, then why can't the publishers of all of the other dictionaries emulate their example, even if it does cost them a little bit of money to set some type and make some changes in their plates, before they go to press with their next editions?

New dictionaries are produced from time to time.

A new dictionary comes into existence because the publishers, and the dictionary's editorial staff, want to present a great many current or new words in the English language, which come into usage, as well as current definitions of some of the older words.

A new dictionary should eliminate archaic, obsolete definitions of words, which no longer are

(Continued on Next Page)

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## Gerontology In Ancient Times

By Asher Goldstein, M. D.

In ancient times old folks were generally regarded as an extreme burden, and suicide was as common among them as among Eskimos. There were, of course, important exceptions. The ancient Egyptians exhorted the son to be attentive to his parents. "Double the portion of bread to your mother," they said, "and carry her as she carried you when you were in her womb and when you were breast-fed." Many Egyptian graves bear the epitaph that the deceased helped and protected the aged. Solon the law giver claimed it is worthwhile to live eighty years when there are no sicknesses and miseries. Plato recognized a moral obligation towards the aged. The Elders of Athens were honored. Chinese civilization had a positive attitude to old age; this is especially true of Confucianism. But Buddhism viewed old age with a melancholy gaze.

As a rule, however, the Greeks scorned old age. Homer puts into the mouth of Aphrodite (the goddess of beauty and love) the saying that even the gods hate old age. Greek elegies treat youth as a blessing and old age as a disaster. Tithonus beloved by Eos (Aurora) saw in the lengthened days a curse. The Spartans exterminated not only feeble children, but also disabled people. The Romans regarded old age with contempt and without charity; those who reach sixty, the saying went, should be thrown over the bridge.

The Talmudic maxims "Youth is a crown of roses and old age is a crown of thorns," and "A grandfather in the house, trouble in the house," are possibly related to Greek influence. But these are isolated maxims. When Rabbi Eliezer ben Azaria was chosen to preside over the Beth Din, his wife had misgivings. "You have no white hair," she said, "and it is becoming for an old man to preside." To the august Sanhedrin only men with an impressive appearance and hoary age were appointed. According to Hippocrates, old age begins at sixty-six; but Rabbi Yehuda ben Yeyma put it at sixty.

The Torah says, "Before old age arise and honor the face of the elder." That it takes an exalted view of old age can be seen from the following verses: "A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young" (Deuteronomy, 28-50); and "I will give children to be their princes, and babes shall rule over them" (Isaiah, 3-4); "The faces of the elders were not honored" (Lamentations, 5-12). The Talmud enjoins that not only elders and scholars must be respected, but also old men who are sinners. The old man was generally identified with scholarship. Yosi the Galilean says: "Who is an old man? One who has acquired wisdom." But often a man was regarded as wise who was old in years. Thus we find the saying: "In old men there is wisdom, and in the length of days there is understanding," (Job, 12-12. The honoring of one's parents, according to Judaism, leads to a long life; and this moral commandment is the basis for

(Continued on Next Page)

## Definitions versus Derogations

(Continued)

proper descriptive definitions. If enough people of all religious denominations express their feelings about these many vulgar and offensive words in the dictionary, to both the publishers of the dictionaries and the retail stores which sell them, then perhaps the publishers will realize how much harm they are doing to so many of their fellow men by continuing to include unfair, offensive and untruthful generalization definitions of religious, racial and ethnic groups.

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## American Funds Help Beersheba To Flourish

Whoever has read the Scriptures, or heard them read extensively, will remember the bounds of Israel, "from Dan to Beersheba." Dan is still one of the northernmost outposts of the nation, between modern Lebanon and Syria, but it is still a small dot on the map. Beersheba, on the other hand, has lost its historic function as a southern boundary mark, but in compensation, as a capital of Israel's largest district, the Negev, has grown mightily, according to Richard B. Lyman, Real Estate Editor of the New York Herald Tribune.

Transformation of this ancient desert town of 3,000 persons, dominated by mud huts and tents of the Bedouins, into a modern city of 50,000 persons within a  
 (Continued on Next Page)

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## Gerontology In Ancient Times

(Continued)

Jewish gerontology. The Midrash asks why is it that the commandment "Honor thy father and mother" is followed by the commandment "Thou shalt not kill." The answer given is that anyone who has food in his house and does not share it with his parents is like a murderer in the eyes of God. Sons and daughters are required not only to take care of the material needs of their parents, but also to display a respectful attitude towards them. A son, the Talmud says, must not give his father unproportioned or indigestible food; he must also be tactful and diplomatic; when the father makes an error, the son should give a hint and avoid bluntness. The Talmud relates that a heathen in Ashkelon had goods in the value of sixty thousand coins, and that the key to the goods was placed under his father's pillow. The sages came to the heathen and desired to buy the goods at a profitable price. But since his father was asleep at the time, the heathen would not wake him up out of filial respect, and thus the deal was not consummated. When Rabbi Yoseph heard the footsteps of his mother, he used to say, "The Shechina" (Holy Spirit) is coming, and I must stand up." Honoring one's parents was regarded as one of the things in which a man gets his "dividends" in this world and the "principal" in the next world. There are many Talmudic sayings on the important status of old age: "God himself is supposed to do honor to old men; "Israel survives when led by its elders"; "If the elders had not accepted the words of Moses, the entire people of Israel would have not accepted them"; "A bird needs wings to fly, Israel needs the elders to sustain it."

Maimonides also stresses the importance of the commandment enjoining honor and reverence for parents; and in his medical work, he was much concerned about the welfare and health of the aged. Inter alia, he advises the aged as follows: Refrain from emotional excitement because it is the cause of faintness and excessive sweat. When you are in a feeble state, eat small meals and frequently; when your condition improves, you may eat more and less frequently. Eat well baked bread, and drink milk only if it agrees with you. Eat soft figs in the summer, and dried figs in the autumn. Before eating, partake of sweet wine to help the digestion. After the meal, partake of certain foods to strengthen the duodenum. Refrain from excessive bathing and sharp and spicy food. You cannot avoid the aging process, but by a sensible diet, proper sleeping habits, short walks, you can slow it down. Evacuate regularly. Avoid violent exercises; moderate exercises promote better blood circulation. Do not remain stationary for long periods. The eating of honey and the drinking of wine are recommended, but not fish, particularly to those who do not relish it. Avoid sexual intercourse which is harmful to the aged.

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## American Funds Help Beersheba To Flourish

(Continued)

Little more than a decade, has made Beersheba a striking example of the growth of Israel. Private American investment capital is playing an important role in the process.

Isaac Imber, president of the Rascso Financial Corp. of New York, reports that much of the building and construction of the airy housing developments, public buildings, shopping and commercial centers and other structures is being financed by Americans who are receiving steady returns from their holdings. His company is an affiliate of the Rascso-Rural and Suburban Settlement Co. of Tel Aviv, Israel's leading real estate development and building company, which was established in 1934.

Throughout the centuries, Beersheba, the Biblical desert crossroads founded by the patriarch Abraham, was known as the hub of the caravan routes leading to Africa, Asia and Europe. Today, many centuries later, it still retains its strategic importance. As a bustling frontier town and nerve center of its area, it is an important mining and industrial community. Modern highways connect it with the Mediterranean port of Haifa in the north, the Red Sea port of Eilat in the south, and the developing port of Ashdod to the west.

Modern scholars working with ancient documents have unearthed a number of mines of long ago, and the exploitation of these natural assets is only in its beginning. The community that once was known mainly as being an outpost of Israel and a way station to other lands is fast becoming an important center in its own right.

As new immigrants have flocked to Beersheba, finding employment in industrial and commercial ventures, the number of buildings has mushroomed from less than 700 in 1950 to more than 10,000 today. These new structures include workshops and factories, schools and kindergartens, a hotel, motion picture house, hospital and many more.

Among the numerous structures built by Rascso are some 600 housing units for new immigrants, more than 100 single homes and 50 rental apartments, and two shopping centers with some 30 shops. Rascso also has built an industrial workshop center with 62,000 square feet of floor space, a school and three kindergartens, a central army canteen and a general supply store.

Most prominent among the Rascso-sponsored buildings is Rascso House, Beersheba's commercial center, which houses 112 offices, 28 shops, bank premises and a restaurant. Another Rascso-built landmark of modern Beersheba is the 168-room Jewish Agency Hostel for professionals and newcomers for western countries.

"Naturally the town looks very much to the future in its town planning approach," Mr. Imber said. "Expecting to triple its present size within the next five years, it has earmarked areas for residential, commercial and public purposes. Trees are being planted along the main thoroughfares and around the entire town. Parks and gardens are being laid out, and efforts are being made to perpetuate the oasis character of Beersheba, despite its new look as a modern trade, traffic and industrial center."

Latest among the major Rascso projects in Beersheba is the \$2.5 million 160-room Sharon Beersheba Hotel, an addition to Rascso House comprising a subterranean movie house for 900 persons, and an 11,000 square foot supermarket.

As a further indication of American interest in Israeli affairs, the Bank Leumi le-Israel, the nation's largest commercial bank, with a branch and finance affiliate at 60 Wall St. and other American offices, announced recently that Jack D. Weiler of New York has joined its New York advisory board.

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## Mordechai A Look At The Man And His Motives

By W. Gunther Plaut  
Dr. Plaut is rabbi at Holy Blossom Congregation, Toronto, Canada

Mordecai is the only character in the Book of Esther who never quite emerges as a personality in his own right. The other chief actors in the drama are sharply limned, even such bit-players as Zeresh and Harbonah come off rather well. Mordecai is a mite too straight and the many homilies which have been told about him in that magnificent collection of sermonic comments on Biblical texts, the Midrash, make the reader uneasy. For, when we get through with the extra-Biblical sources, there emerges that rarest of all phenomena, a Jewish saint.

The Bible tells us only of Mordecai, the courtier, but the Midrash raises him to the stature of prophet, a member of the Sanhedrin—the supreme rabbinic court—and as the founder of an academy. He even becomes the vessel of a divine miracle; for in one tale we are informed that his breasts issued milk so that he could nurse his little orphan ward. Like God he knew seventy languages, and his role as savior was planned by Divine Providence as early as in the time of David, more than five hundred years before. It all seems quite overdone, and it has stimulated second thoughts on this man and his fair cousin, Esther, as well. Biblical characters live only because they are human, utterly believable persons of flesh and bone, with foibles like the rest of us. Mordecai, the paper saint, has limited appeal, but as a matter of fact, there is no need to contort his image. The Bible certainly does not do it.

We are introduced to him in verses 5 and 6 of the second chapter:

There was a certain Jew in Shushan the castle, whose name was Mordecai the son of Jair the son of Shimei the son of Kish, a Benjamite, who had been carried away with Jeconiah king of Judah, whom Bepuchadnezzar the king of Babylon had carried away.

What kind of name is Mordecai? Scholars are unanimously agreed that Mordecai comes from the name of the god Marduk, to whom a shrine was dedicated in Babylonian Susa. Similarly, Esther is named after the goddess Ishtar who at the shrine was worshipped as the wife of Marduk, as a goddess of fertility; and the Babylonian records inform us that the temple was a place for orgiastic rites where women offered themselves once a year.

Strange names indeed for heroes of a Jewish redemption story! Their choice cannot be accidental, any more than that Haman was called an Agagite, which was a way of saying that he was a congenital enemy of the Jews (for Agag was the name of an Amalekite king, and the Amalekites were anathema to the Jews). Mordecai and Esther then are symbolic names; they are meant to type the characters who bear them.

Mordecai, by his name alone, suggests a certain kind of Jew. He was no fierce nationalist who yearned for a return to Palestine; he was one of those who had taken Jeremiah's advice all too literally and had made Persia his permanent home. Mordecai, to use a modern phrase, was an assimilationist. He was a "Marduk lover," just as Esther was an "Ishtar lover." (Esther apparently had a Jewish name, Hadassah, but it was not the name by which she went; was it too Jewish for her?)

Esther enters the queenly contest (against her will, a Midrash hastens to tell us, but we need not believe the unlikely). She enters it under her safe Persian name, and she meticulously heeds Mordecai's caution not to tell of her descent, for in all likelihood the competition was restricted to "Aryan" maidens. Our sages were greatly

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**Mordechai**  
**A Look At The Man  
 And His Motives**

(Continued)

embarrassed over this whole matter, and the apologia of the Midrash makes for entertainment. The simple Biblical account tells us of a Jewish girl who tries to "pass" and who plays the game as required -- including a trial night with the king. The Midrash tells us how she managed secretly to keep the dietary laws; that for the sake of Torah she became a dissemler par excellence, and hence her name, Esther (which is said to derive from satar, to conceal). What about the pre-martial exercises?

The pious saviors of Esther's reputation assure us she really never had sexual relations with the king, not then nor even later, after marriage. She was already married secretly to Mordecai himself, and God caused a phantom spirit to take her place as Ahasuerus' conjugal partner. Apparently the phantom did its job well, and Esther became the queen, her purity unscathed.

Her advancement also opens up new opportunities for Mordecai, as one might expect (and as Mordecai, understandably, himself expected). For Mordecai had already started on a courtier's career; he was a man who could walk in the court of the women's house, and whose position entitled him to sit "in the king's gate." This was no mean distinction. The gate was the place of judgment and counsel, reserved for the leaders of the city. Here mingled the inner circle of the court, here was the place for intrigue and jostling for position. And here, quite naturally, the personal feud between Haman and Mordecai came out into the open.

Had Mordecai hoped to get the post to which Haman was promoted? Possibly -- certainly he must have hoped that the subtle or not so subtle influence of the queen was a powerful factor in his favor. At any rate, one cannot escape the feeling that Mordecai's subsequent defiance of Haman was part of a carefully thought-out plan to embarrass Haman, to weaken and finally to replace him. No other reasonable explanation can be found for his unwillingness to bow down. There is no foundation in Jewish law for this refusal, and our forefathers had to invent a little idol (which Haman was said to carry around his neck) in order to raise this incident to the level of believability and religious significance. Mordecai's prayer (which the Septuagint records in Greek) is almost amusing in its fervent self-defense:

Thou knowest, Lord, that it was not in insolence or in pride or in vainglory that I did this, that I did not bow before proud Haman. For I had been content to kiss the soles of his feet for the salvation of Israel. I did this that I might not set the glory of a man above the glory of God.

The other courtiers understood, of course. It was a power play, pure and simple. If Mordecai could get away with it, Haman's authority was undermined, and a little innuendo by Esther, dropped at the right moment, could do the rest.

The courtiers thought Mordecai's procedure foolish and dangerous. They urged him, "they spoke daily unto him," but to no avail. In good courtier's fashion they now informed Haman of Mordecai's designs. For the first time Mordecai's Jewish origin was revealed. Who revealed it? We may be sure that Mordecai did not volunteer the information, but that someone found out and, confronted with a direct question, Mordecai admitted to being a Jew. From the standpoint of the palace intriguers this, of course, lent extra spice to the developing drama. This Mordecai was not only bold; he was a foreigner to boot.

Haman acted at once. In the jungle of palace politics no time must be lost. What could he do with Mordecai? Apparently he could not touch him personally, or else he would have quickly

(Continued on Next Page)

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**Mordechai**

**A Look At The Man  
 And His Motives**

(Continued)

disposed of him. And so the premier felt it necessary to invent a Jewish conspiracy and thus elevate the matter to a level where it could be assured of a positive response. If he could not get at Mordecai directly, he would reach him through his people. He would make all Jews declared subversive, and this would take care of his personal rival.

This was one course of action on which Mordecai had not counted. He had miscalculated and had thought that the battle would be fought out in the accepted manner, namely, of currying the king's favor. Suddenly, the fight had broadened beyond his intent; suddenly, his personal ambitions had involved the whole Jewish people. He should have foreseen it, but apparently he did not.

When he is proven wrong and his plans misfire, the whole situation dramatically shifts away from him to the Jews as a people. The man who does not want to be known as a Jew, and the queen who shares his philosophy, become overnight the potential saviors of their people (saviors from a plight into which Mordecai himself had gotten them). It is a scene which was to be repeated quite often in history: Jews in high positions are frequently Jews by descent only, with no real tie to their tradition.

Esther is cut of the same cloth. She has no intention of exposing herself to danger in behalf of her people. Only when Mordecai becomes insistent and even uses a half-veiled threat, does she agree to go to the king. And when she finally stands before him and the opportunity arrives to tell him of her people's plight, her courage fails her and she delays the moment of truth.

She just cannot bring herself to say in public, "I am a Jewess." She needs privacy. The king does not faint at hearing of her Jewishness, he does not really care. Her fears prove to be quite unfounded. The Jewish problem which loomed so large in her own insecure mind, turns out to have less formidable proportions as far as Ahasuerus is concerned. Also it appears that except for Haman and for her foolish husband, no one else is really amazed at her Jewishness. They may even have known it all along.

Everything comes out all right in the end. The Jews are restored to safety, and Esther and Mordecai to self-respect. Regardless of Mordecai's part in bringing the near-calamity about, once salvation is effected he emerges as an unquestioned leader in the Jewish community, "great among the Jews." Not everyone was happy with him, we may assume, hence, the cryptic statement in the same verse that he was "accepted of the multitude of his brethren."

Mordecai henceforth is identified as a Jew, "seeking the good of his people and speaking peace to all his seed," as the Book's last sentence tells us.

Does the story lose its trenchant interest because Esther and Mordecai no longer appear as pious, saintly paragons of Jewish virtue? I think not. Our reading shows them as real people, with the kind of problems, hopes, and difficulties which happen to human beings anywhere, and which have happened in Jewish history so frequently. If, in Jewish tradition, a sinner who repents is more precious to God than a pious "tsaddik," then surely this must be true also for our two heroes. We can appreciate them better as assimilationists, unwilling Jews, who come to join their people at a time of crisis, and remain to provide effective and devoted leadership.

Reprinted from  
 The Jewish Digest

Speed doesn't always mean over 70 miles per hours, says the Automobile Legal Association. In urban areas, more than one-half the fatal accidents happened at speeds 30 miles per hour or less in 1960.

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## Creative Experiences For Youth, Educators

"Why are there so many political parties?" "Why is there no separation of State and Religion?" "Are the kibbutzim still as important a factor as they used to be?" "Why is there no hot water all day in the bathroom?"

These are some of the many questions asked each year by hundreds of American boys and girls who spend their summer vacation in Israel. This year about 1,500 of them will go in groups sponsored by the Jewish Agency and the American Zionist Council in cooperation with various Zionist and non-Zionist youth organizations. Some of them will have a pretty good idea what to expect there, some even will speak Hebrew. But for the great majority, it will be a tour to a land known only from slogans, brochures which create the composite image of Israel as the "pioneering land of milk and honey."

The degree of their advance knowledge as well as their expectations usually depends on the group with which they are affiliated. But, by and large, most go in what can be described as a "comfortable attitude" looking forward to a visit that would confirm the somewhat vague picture they have of Israel. Very few of them find that reality conforms to their idealized expectations -- but practically all of them find that reality, though less rosy or romantic, is far more interesting and challenging.

The largest contingent this year -- as in previous years -- was the 750 youths who went on the Summer Institute of the Youth Department of the Jewish Agency. During the six weeks stay in Israel, each group spent two weeks in study, two weeks in sightseeing and travel throughout the country and two weeks working in a kibbutz or an immigrant village. There is no question that the time spent in the kibbutz is the highlight of the entire tour for practically each and every participant. For those who wanted to spend more time there, the American Zionist Council sponsored a ten-week "Summer in Kibbutz" work program. The Department of Education and Culture organizes special "Bar Mitzvah" Pilgrimages. There is also the High School group for those who study Hebrew and want to utilize their trip to Israel specially to become more fluent in the language. The Torah Education Department sponsors special study programs for Yeshiva students.

PATWA whose main task is to assist the immigration of professionals to Israel conducts a "Summer Work Program" for college students in their third year or more. They spend ten weeks in Israel, working in their special fields. There are also three programs of longer duration in Israel, organized by the Youth Department and the Education Department, respectively. For those who want a longer work and study experience, there is the American Work-Study Program consisting of six months at a kibbutz ulpan. The most promising members of the various youth organizations participate in the one-year Leadership Training Institute in Jerusalem. And future teachers of Hebrew and Jewish subjects attend a one year course at the Hayim Greenberg Institute studying the language, history and Judaica in general.

The Summer Institute of the Youth Department is now in its fourteenth year of constant growth. Its participants consist of members of all the Zionist Youth organizations as well as members of B'nai B'rith Youth, the various Synagogue Youth groups and unaffiliated youth. Mr. Avraham Schenker, member of the Jewish Agency Executive and head of the Youth Department, in his evaluation of these programs said: "The success of the Summer Institute and of the other programs, can be measured in several ways. One is the steady annual increase in the number of participants; another is the deep and lasting impression of Israel carried home by each boy and girl, frequently resulting in greater activity and commitment to Jewish life in America; yet

(Continued Next Page)

Of the motor cars now in use, 57 per cent are equipped with automatic transmissions, 22 per cent with power steering, and 20 per cent with power brakes, the ALA states.

Clear weather and dry roads were conditions prevailing when the greatest number of fatal accidents occurred, according to the Automobile Legal Association.

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COMPLETE  
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**Zenga's Italian Restaurant**  
301 Main St. East Greenwich, R. I.  
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Best Wishes For A Happy New Year  
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HO 7-9505

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Cranston  
ST 1-5677

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Happy New Year  
J. L. INTERIORS  
Complete Interiors  
• Institutional • Residential  
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HO 7-9028

ISMAR and ESTHER PICK  
and son, Aron  
- of -  
**ARNOLD'S  
FRUIT MARKET**  
Wish All Their Friends  
And Customers  
A Happy New Year  
1029 Broad St. WI 1-1180

Men are accident victims 3 times more often than women the ALA reports.

FOR UNUSUAL GIFTS  
VISIT  
**DE FOREST ANTIQUES**  
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SEEKONK, MASS.  
EDison 6-8063  
Best Wishes For New Year

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BEAUTY PARLOR**  
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THE ANDREOZZI BROTHERS  
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PA 3-3450

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GA 1-8300

## Image Of The Jew In Soviet Press

Articles published in the Soviet provincial press, primarily from the Ukraine, White Russia, and central European Russia—where the bulk of Soviet Jewry lives and where "popular anti-Semitism is still widespread, present several implications which are not present in publications in the large cities

(a) Appearing, as they generally do, in outlying provincial cities and towns, they rarely come to the attention of Western journalists in the Soviet Union, and therefore only rarely to the outside world at large. (b) They are thus meant virtually exclusively for home consumption. (c) It is a time-consuming and difficult process for such articles to filter through to the outside world. (d) Their appearance in the popular provincial press has the didactic purpose of communicating a series of related images of the Jews. (e) The heavily disproportionate concentration in the press on unfavorable Jewish stereotypes has been going on for several years, and these articles (which are undoubtedly far from exhaustive in number) demonstrate that this process continues unabated.

Brief note may be made, parenthetically, of two of these articles, for their connection with recent news events. (a) The article, "Under the Dark Vaults of the Synagogue," which appeared on April 4, 1961 in the Minskaya Pravda of Minsk, White Russia, is an attack on the synagogue leader-  
(Continued on Next Page)

## Creative Experiences For Youth, Educators

(Continued)

another may be the fact that one often encounters former participants, especially from the more intensive programs, now living in Israel, either in the kibbutzin and moshavim, as students at one of the universities or as professionals contributing to the upbuilding of the country. Practically all of the participants declare after their return to the United States that they intend to go back to Israel in the future, at least for a longer visit."

Dr. Samuel M. Blumenfeld, director of the Department of Education and Culture, stated that "The proverbial bridge between American Jewry and Israel has been greatly strengthened in recent years due to the constant exchange between teachers and Hebrew scholars of Israel and America. He referred particularly to the Jewish Educators' Summer Seminars conducted by the Department which enabled some 700 Jewish educational directors, principals and teachers to benefit from refresher courses conducted in Israel.

## American Diplomat Helps Save Torahs For American Jews

WASHINGTON --- The story of how a high U. S. diplomat in India was instrumental in saving 300 Sefer Torahs for the Jewish community of America emerged here when it was disclosed that direct intervention by Ambassador John Kenneth Galbraith with Prime Minister Nehru of India resulted in an order releasing the Sacred Scrolls from the ban against the exporting of silver from India.

The ancient scrolls, encased in silver ornaments, once belonged to the once prosperous but now declined Jewish communities in Calcutta.

The effort to redeem the Scrolls was initiated by the National Council of Young Israel. When the Torahs reach this country, they will be distributed to various synagogues throughout the country.

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Ga 1-5782

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STuart 1-9491

Greetings and Best Wishes  
For The Holiday Season  
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of Boston**  
723-7790

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Prescription Delivery Service  
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METAL CO., INC.**  
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New Year Greetings  
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208 Wayland Avenue, Prov.  
GA 1-2712  
Visit our Restaurant  
and Delicatessen (Rufful's)  
at 1672 Warwick Ave., Hoxsie

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THE NEW YEAR  
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**NEW ENGLAND  
WELDING CO.**  
We WELD EVERYTHING  
BUT  
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BROKEN  
HEART  
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NEW YEAR  
GREETINGS



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 Complete Remodeling of  
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 Wish Everyone In Rhode Island a Very Happy New Year

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 Providence  
 103 EXCHANGE STREET  
 Pawtucket  
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 Wilde's Corner, Warwick  
 767 WARICK AVENUE  
 Lakewood  
 111 SMITHFIELD ROAD  
 No. Smithfield  
 53 CHURCH STREET  
 Whitinsville, Mass.  
 Routs 1A, East Providence  
 Next To 'Gansett Park

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 From

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 ESTABLISHED 1879

Buyers of  
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## Image Of The Jew In Soviet Press

(Continued)

ship of Minsk. Singled out for particular attention was Chaim Fried, the erstwhile chairman of the Jewish religious community. This article thus pre- saged his arbitrary removal from that position two months later, in June, as revealed in the New York Herald Tribune on November 27, 1961. (b) A careful reading of the article, "Under the Synagogue Vaults," which appeared on September 30 in the Volzhskaya Kommuna of Kuibyshev, reveals that the chairman of the Jewish religious community in that town, I. P. Kertzer, was also deposed from his office. This, then, makes a sixth such deposition, in addition to the five hitherto reported.

A number of basic themes occur repeatedly in all or most of these articles. (It is perhaps also worth mentioning that a very great many of the anti-Jewish articles that have appeared all over the Soviet Union in the past few years have had titles identical with or similar to those of the two mentioned in the above paragraph).

1. Jews inform on Judaism. To begin with, there is the very frequent use of Jews to denounce fellow-Jews and Judaism. A number of the articles are signed by Jews; others contain recantations, usually by older men, of their religious faith. It can not of course be excluded that this distasteful manifestation was not voluntary.

2. Jews as money worshippers. This theme emerges most blatantly from all the articles, and can not but confirm and bolster traditional anti-Semitic stereotypes. Rabbis and lay leaders of the synagogue are consistently portrayed as extorting money from the faithful for ostensibly religious purposes — their object in fact being to feather their own nests. Thus, whether it is the religious service itself, or ancient and traditional Jewish rites as circumcision, the kosher slaughter of cattle and fowl, synagogue marriages, religious burial services, ritual ablu- tion, the baking of matzah—all of these rites are conducted and presided over by religious figures who are "in reality" money-grubbing thieves. "When it comes to the Golden Calif, they are ready for anything." "Money! That is the God of the leaders of the Minsk Jewish religious community and their aides."

3. Denigration of Judaism. All of these rites, which are sacred to traditional Jews, are mocked in a vicious manner— which rings harshly in a country that boasts of its religious freedom and tolerance. Circum- cision is denounced as a bar- barous and unhealthful ritual: "The priests of the synagogue offer the regular sacrifice to their God Jehovah." The leader of the synagogue burial society is quoted as saying: "In booze — I believe; in God I don't"

4. Drunkenness in the Syna- gogue. The scandalous rogues who pocket the money innocently contributed by the be- lievers are shown as devoted to drink, tipsy guzzlers who mix up their prayers under the in- fluence of alcohol. An eyebrow may legitimately be raised about this contention, consid- ering the notoriously low rate of alcoholism among Jews throughout the world.

5. Bedlam in the Synagogue. Whether under the influence of liquor or not, the Jewish re- ligious leaders are regularly portrayed as men who love a good brawl. In a sense, this point may be taken as a sub- theme to Point 2 — for the brawling is invariably about the division of their ill-gotten prof- its from their religious "specu- lation."

(Continued)

Of the motor cars now in use, 57 per cent are equipped with automatic transmissions, 22 per cent with power steering, and 20 per cent with power brakes, the ALA states.

Clear weather and dry roads were conditions prevailing when the greatest number of fatal accidents occurred, according to the Automobile Legal Associa- tion.

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 for the New Year

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**LUBRICATION**

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**DIAMONDS - PEARLS**  
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 INVESTMENTS

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OUR BEST WISHES FOR  
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**Wiring For Home and Industry**

Call Us:  
 ED 6-8688 15 WINTHROP STREET  
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KOSHER FACILITIES  
 Approved by the  
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 Phone GASpee 1-9200 extension 344



**SHERATON**  
**BILTMORE HOTEL**

George Thomas Cullen, General Manager  
 Extends Best Wishes For A Happy New Year

**YENA LACES**

245 Quaker Lane Road, West Warwick  
 Valley 1-7467

EXTENDS BEST WISHES  
 FOR A HAPPY, HEALTHY AND  
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EXTENDS BEST WISHES FOR A NEW YEAR  
 OF HEALTH, HAPPINESS AND  
 PROSPERITY

A Happy New Year  
**ELTA HAYES**  
**YOUNG FASHIONS**  
 At Meadowbrook Shopping Center  
 2444 Warwick Ave., Warwick  
 RE 7-1588

**NEW YEAR GREETINGS**  
**GREENE & HODGSON, INC.**  
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**OUR SPECIALTY**  
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Our service men are trained to perfection on all Hotpoint Quality Appliances. We can give you prompt and dependable service economically just let us know when you need it.

**Hotpoint**

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Happy New Year  
**WOONSOCKET**  
**GLASS and MIRROR CO.**  
 Mr. and Mrs. Sheppie Dressler  
 37 Corey St. Woonsocket, R.I.

New Year Greetings  
**LOUIS CERAMIC SUPPLIES**  
 Greenware, Kilns Service  
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**MADE BY LOUIS**  
 336 Power Rd., Pawtucket R. I.  
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- gutters
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 WISH THEIR MANY JEWISH FRIENDS AND PATRONS  
 A HAPPY NEW YEAR  
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BEST WISHES FOR A HAPPY NEW YEAR  
**LUMB MOTORS, INC.**  
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**SANDERSON BROTHERS, INC.**  
 — INSURANCE —  
 1475 Broad St. STuart 1-5563 Providence, R. I.  
 EXTEND GREETINGS AND BEST WISHES FOR THE NEW YEAR

BEST WISHES FOR A HAPPY AND HEALTHY NEW YEAR  
**RAZ-MER CASTING COMPANY**  
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The Management of the  
**STRAND THEATRE**  
 Extends Best Wishes  
 for a Happy and Prosperous  
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**ARROW**  
**TRANSPORTATION CO., INC.**  
 288 Kinsley Ave. GAspee 1-6040  
 DAILY OVERNIGHT SERVICE  
 Refrigerated Service — Open Top Equipment  
 EXTENDS BEST WISHES  
 FOR A HAPPY AND PROSPEROUS  
 NEW YEAR

## Image Of The Jew In Soviet Press

(Continued from Preceding Page)

6. Naming names. The articles reveal the consistent practice of naming the names of the religious "mis-leaders" of the Jewish communities. Also named are practitioners of religious rites: those who have their infant sons circumcised, who slaughter in the kosher tradition, who buy kosher meat, who participate in ritual ablu-tions. Not infrequently, along with the names, the addresses and the public positions of those named are also given.

7. Assaults on private prayer meetings. In view of the closure of many synagogues throughout the Soviet Union, Jews have in many places taken to foregath-ering in each other's homes for prayers. Such gatherings are frowned upon, indeed un-authorized, and have regularly been dispersed where discovered. These articles contain biting references to those who have the temerity to organize and attend such prayer services out-side the authorized synagogues.

8. Unpatriotic Judaism. Per-haps the most sinister and ominous of all the themes is the consistent portrayal of the tenets and practitioners of traditional Judaism as poten-tially or actually subversive. "The chauvinistic Passover slo-gans stand in contradiction to the feelings of Soviet patriotism and boundless love to the so-cialist motherland." "The Jew-ish clergy is especially assidu-ous in representing religious rituals as national traditions of the Jewish people." "The char-acter of the Jewish religion serves the political aims of the Zionists — the awakening of a nationalistic frame of mind." "Religious nationalistic propa-ganda, the Jewish clericals and bourgeois nationalists provide grist for the mills of our class enemies, distract workers from their class and communist in-terests, and weaken their con-sciousness with chauvinist poi-son."

It must be noted that, in a country where official anti-religious policies and anti-religious propaganda truly affect all religious groups—it is only with regard to Jews and Judaism that the theme of subversion lack of patriotism, and disloyalty is injected into the propa-ganda.

The major themes might well be summed up in this quota-tion from the Kuibyshev paper: "The traditions bolstered by the Kuibyshev synagogue are doubly harmful. First of all, they contribute to the perpetu-ation of the false religious world outlook. Secondly, they serve as an instrument for the propagation of bourgeois polit-ical views which are alien to us. And on the sly, a small group of rascals — playing on the religious and nationalistic feelings of backward people, and violating Soviet law— ex-ploit the synagogue as a source of easy profit."

### Action Requested On Genocide Pact

SAN FRANCISCO — President Kennedy and the U. S. Senate were urged to ratify the Inter-national Genocide Convention in a resolution approved at the 40th annual convention here of the B'nai Brith Women's Grand Lodge of District 4. The interna-tional pact would outlaw such mass murders as those commit-ted by the nazis against Euro-pean Jewry during World War II. The resolution noted that 65 nations have ratified the Con-vention and that the United States is not one of them. The delegates, who represented 60,-000 members in the eight West-ern states, Hawaii and British Columbia, also asked prompt Congressional approval of the new Immigration and Nationali-ty Act, now before the Senate.

Use Herald Classified ads.

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39 THE RHODE ISLAND HERALD, FRIDAY, SEPTEMBER 28, 1962

Happy New Year  
**BLANCHE BEAUTY SALON**  
 (Formerly of Roberts)  
**ALICE BUILDING**  
 236 Westminster St.  
 Room 703 DE 1-2009

New Year Greetings  
**DINTY MOORE'S**  
 180 Taunton Ave.  
 GE 4-2929

New Year Greetings  
**Mr. and Mrs. Theodore Rice and Son, of NATHAN'S EXPRESS CO.**  
 rear 189 Charles St.  
 DE 1-1635

New Year Greetings  
**STEPHEN'S IRON WORKS**  
 Wire Product  
 Manufacturers  
 Bear Hill Road, Cumberland  
 PA 5-8772

**C. A. PETTENGILL JEWELER**  
 GRADUATION GIFTS  
 WEDDING RINGS  
 WATCH, CLOCK, JEWELRY  
 REPAIR  
 24 The Arcade Providence  
 HAPPY NEW YEAR

New Year Greetings  
**WASHINGTON PARK SHOE STORE**  
 1482 Broad St. WI 1-1930

**NEW YEAR GREETINGS**  
**GOWDEY REED CO.**  
 1226 North Main St.  
 Providence  
 TE 1-0057

**NEW YEAR GREETINGS**  
**LARRY LORENZ**  
 Beauty Salon  
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 10 Dorrance Street

Our Very Best Wishes  
 For The Holiday Season  
**Narragansett Paper Company**  
 77 Bucklin Street  
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**NEW YEAR GREETINGS**  
 From  
**Westcott, Slade & Balcom Co.**  
 95 EMPIRE STREET  
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**NEW YEAR GREETINGS**  
**WIGWAM SPORTCENTER**  
 1163 Charles St., No. Prov.  
 PA 5-1260  
 Auto Dealers in Providence For  
**BORGWARD and SAAB**  
 (Imported Cars)

**GREETINGS**  
 AND BEST WISHES FOR  
 THE NEW YEAR  
**ATLAS CHAIN CO.**

BEST WISHES FOR A HAPPY NEW YEAR  
**Crown Yarn Dye Co., Inc.**  
 Turner St., South Attleboro, Mass. Southgate 1-7505

**NEW YEAR GREETINGS FROM**  
**HOPE BUILDING CO.**  
 JOSEPH A. FAMIGLIETTI, President  
 12 Silver Spring St., Providence UN 1-6289

BEST WISHES FOR A HAPPY and HEALTHY NEW YEAR  
**J. Benjamin Nevin Co.**  
 REALTORS  
 DExter 1-2740

BEST WISHES FOR A HAPPY,  
 HEALTHY AND PROSPEROUS NEW YEAR  
**MAGCO PLASTICS, INC.**  
 4 MILL STREET, LONSDALE  
 PA 3-8200

BEST WISHES FOR A HAPPY, HEALTHY  
 AND PROSPEROUS NEW YEAR  
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 995 South Broadway East Providence  
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Excellent opportunities are in the Herald's Classified ads.

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**AGENCY, INC.**  
 All Forms of Insurance  
 511 Main St., Warren  
 CH 5-3900

**New Year Greetings**  
**F. J. FEIGHERY**  
 16 Edgemere Road  
 Pawtucket

**New Year Greetings**



**Salon de Beaute**  
 ALL BRANCHES  
 of  
**BEAUTY**  
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## IN ARGENTINA Isidoro Goes To Camp

by Yehoshua Aizenberg  
 Just about the time Ramah campers and counselors in the United States are meeting for winter reunions and making plans for the still distant summer, Jewish youngsters in Argentina are diving into the water for a first swim at the only Ramah camp south of the border. But despite the difference in seasons, a North American Ramah camper would feel thoroughly at home in the Argentinian version.

Three hundred miles south of Buenos Aires, near the town of Mar del Plata, Ramah was launched in 1960 with forty-eight boys and girls. Only a few had any Jewish background; less than half could read Hebrew.

Rabbi Marshall T. Meyer, American-trained rabbi who sparked the Ramah drive and serves as its camp director, recalls that a leading Argentinian Jew warned him:

"Argentine boys will never put on tefillin. They'll never attend morning services. They'll never learn Hebrew prayers. And when it comes to shabbat, you'll tear your hair out."

This view was borne out by the campers themselves. When they were briefed before going to camp, the boys were told to bring tefillin.

"Que es eso?" they asked. And those parents who knew "what it was" smiled in disbelief that their sons should be expected to don phylacteries.

But quien busca, halla. He who seeks, finds. Today all Ramah boys know what tefillin are—and the parents are used to the sight of their sons at their morning services.

The first season offered these forty-eight "pioneers" an unprecedented experience in Judaism. Settling down for classes on sand dunes or in the woods, they studied Bible, Hebrew and Jewish history for three hours a day. They were taught prayers and blessings; birkat hamazon was recited after each meal; they attended outdoor services every morning; the kabbalat shabbat service was chanted on the beach as the sun set over the lake.

For many of the youngsters this was the first opportunity to learn Judaism. Argentina has a Jewish population of 500,000, yet thousands of Jewish boys and girls have never experienced the joy of a shabbat or even seen a Friday evening candle-lighting ceremony. They enjoyed the usual delights of camping—football and volleyball, arts and crafts, horseback riding and tennis, music and dance. But they also were able to gain an understanding of Jewishness, its ceremonies and rituals, its beauties and richness.

After the 1961 season 17-year-old Miriam, a college freshman, wrote to Ramah magazine:

"As the first shabbat in camp approached, a sense of uneasiness overcame me. What are we going to do? How will I feel? The day proceeded. For the first time in my life I heard the reading of the Torah. With each detail of the shabbat ritual, I felt myself being drawn closer and closer to the idea of what it means to be a Jew. The five weeks I spent in Ramah left me with a strong desire to continue this way of life."

And Ramah will give Miriam this opportunity. For Ramah in Argentina is not only a two-month summer camp. It lives all year round. When the Buenos Aires youngsters return home, they continue their Ramah studies. Every Friday evening during the year, about 400 teen-agers meet for the kabbalat shabbat. The young people themselves serve as rabbis, cantors and choir.

On a secular level, they attend lectures, arts and crafts  
 (Continued)

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## IN ARGENTINA Isidoro Goes To Camp

(Continued)

classes, discussion groups. They publish a monthly magazine. The city's largest synagogue, Congregacion Israelita de la Republica Argentina, has put an entire building at the disposal of Ramah for these activities.

Last October Ramah organized a city-wide Jewish dance festival, the first of its kind in Argentina. All Jewish youth organizations in Buenos Aires took part in presenting Israeli and other dances. (Ramah is proud that its own group won first prize in Israeli dancing.) A few months later the Ramah drama circle, amateurs all, enjoyed a successful season with a series of plays on Jewish themes.

Less than three years old, Ramah has already had a vital impact on Jewish family and community life in Argentina. In the words of one university student:

"For the first time, hundreds of Jewish youngsters not only have an ideology of life—they try to live this ideology. In the past we asked ourselves: What are we? What do we want? Where are we going? Where did we come from? Through our year round Ramah experience, our increasing knowledge of Judaism, our love for the land of Israel, we are beginning to find answers."

It is inevitable that Ramah campers, with the enthusiasm of youth, should wish to influence others, particularly their own parents. It may be hard for the American Jew to grasp fully the difficulties of Jewish observance in South America. To keep a Jewish home in Argentina is a daunting task. To buy kosher meat for our home, my mother has to travel an hour by subway. In these circumstances, religious observance has understandably become rather lax.

But the situation is slowly changing. Parents go to the synagogue because their children go. Mothers are lighting Sabbath candles regularly because their children learned and loved the ceremony at Ramah and wish to see it in their own homes.

On the second shabbat of one camp season, three 18-year-olds who never celebrated their Bar Mitzvah observed a joint ceremony. The father of one of these boys came from Buenos Aires, a seven-hour drive—and was rewarded by being honored with his first aliyah as well.

The Ramah program is providing a sharp spur to the development of Jewish education in Argentina. Levi Soshuk, director of Ramah in Canada, recently visited Argentina where he served as consultant to Rabbi Meyer. He reports:

"The sixty Jewish schools in Buenos Aires suffer from a secular and even anti-religious approach to Jewish education. I was told by one teacher that some parents had warned her that if religion were taught in the school, they would remove their children. Mothers did not want to be 'bothered with the superstition' of lighting Sabbath candles."

Until this year, Congregation Israelita's educational activities were limited to a few small groups of four or five children. This year the synagogue launched a congregational school with an enrollment of sixty pupils who came to it through Camp Ramah and its year-round program. Ramah is hard at work creating further interest, and attendance is expected to double next year.

There is a dearth of good Hebrew teachers in Argentina and Ramah hopes to establish a teachers training institute as part of its regular camp program.

(Reprinted from United Synagogue Review)

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## Professor Recalls European Jewish Life In Early 20th Century

When Salo W. Baron, Professor of Jewish History, Literature and Institutions at Columbia University, was asked to testify at the Eichmann trial, he prepared a memorandum to refresh his memory on Jewish life in Europe from the 1920's to the present. Subsequently Professor Baron, at AJC's request, wrote an article for the upcoming American Jewish Year Book based on the memorandum. The article is now available in a pamphlet, excerpted on these pages.

As a historian, not an eyewitness or a jurist, I shall concern myself with the historical situation of the Jewish people before, during and after the Nazi onslaught—the greatest catastrophe in Jewish history.

**Before Hitler**  
 The general impression created by the Jewish people in Europe just before the Nazi era was one of extraordinary resourcefulness and vitality in the midst of a great world crisis and an equally severe crisis in Jewish life. The breakup of the established order; the rise of new states; the spread of Communist propaganda and the various Fascist and statist experiments in government; inflation, followed in 1929 by the Great Depression; the accelerating drive toward autarchy; the closing of frontiers to free migration; and, not least, the accompanying extremist doctrines in scholarship, letters and the arts—all helped to keep Europe in a state of permanent tension. In Jewish life, the collapse of the oppressive Tsarist empire, the international guarantees for both equality of rights and minority rights in most of the newly arisen states, and the Palestine Mandate had inspired hopes that contrasted sharply with the reality of ill-treatment in most of the territories of mass Jewish settlement, from the Baltic to the Aegean.

Such far-reaching transformations called for great ingenuity and a pioneering spirit. The Jewish people tried to adjust to the new situation not merely passively, but independently and creatively.

Economic trends: The rapid dislocations within European Jewry (brought about by urbanization and mass immigration) combined with economic transformations throughout the world, had tremendous effects on the economic status and pursuits of Jews. In the preceding decades modern capitalism had become established in Eastern Europe, and many old patterns of occupational life underwent severe, often painful, readjustments. These changes were accelerated by the Bolshevik Revolution, which directly affected about three million Jews, most of whom were at an early stage of capitalist evolution. Various ideologies, socialist, as well as middle class, had long demanded a thoroughgoing reordering of the Jewish occupational structure, thus intensifying the challenge from within and without. Once again it was a testimony to the basic vitality and creativity of European Jews in the interwar period that, instead of passively submitting to these enormous pressures, they took an active part in rethinking and reshaping their economic realities.

Perhaps the most basic transformation was the entry of Jews into the professions, from which they had long been barred by medieval legislation. While medicine was practiced with distinction by many Jews in all periods, the legal profession was opened to them only with the modern emancipatory movements. The number of Jewish lawyers and doctors increased so greatly that in many East European cities they were the majority in their professions.

Jews also entered the modern industrial working class in large numbers. There had always been  
 (Continued on Next Page)

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### Professor Recalls European Jewish Life In Early 20th Century

(Continued)

many Jewish artisans. Despite immemorial guild restrictions, the Jews of Poland, Lithuania, and neighboring countries were able to maintain a large artisan class.

Emancipation: It was only after the Russian revolutions of 1917 and the peace treaties of 1919 with Poland, Lithuania, the Baltic states, and others that the Jewish people seemed to emerge for the first time into an era of freedom and equality. At least on paper, Jews were guaranteed equal treatment in all the constitutions of the newly arisen or enlarged states in Europe and the Near East.

Jewish leaders, realizing that a minority needed additional safeguards for the maintenance of its identity, were concerned also with the supplementation of equality by minority rights. It was a major Jewish achievement that the peace conference of 1919 promulgated for the first time the principle of minority rights as an instrument of internal peace in some multinational states—an idea whose merit has not been canceled by the neglect or violations arising out of the sharp nationalist conflicts of the postwar period.

Some German Jews, ably assisted by East European Jewish thinkers, now began to think seriously about the restoration of their people to its ancestral homeland as one answer to the problems of Jewish life in the dispersion. The Zionist movement became the most potent force in Jewish life during the interwar period. With the secularization of modern life generally, this old religious expectation (Zionism) necessarily assumed among the Jews the guise of a secular national movement. The concentration of the Jewish masses in Eastern and Central Europe, their continued use of Yiddish, the persistence of their traditional folkways—all furnished a realistic background for a national revival that was bound to come, whether or not there was hostility on the outside.

Jews were not concerned with internal Jewish politics only. In Eastern and Western Europe there were many outstanding Jews in the general political life. In Leon Blum's premiership France fought her last, losing battle for national unity in the face of the German menace. Luigi Luzzatti had thrice been Italian prime minister and his administrations belong to the happiest period of Italy before the First World War.

Community Life: The Jewish communities revealed a remarkable adaptability to changing conditions. In the absence of governmental intervention, Jewish creativeness, especially during the interwar period, expressed itself in the formation of many new congregations, charitable associations, and cultural groupings, spontaneously organized by diverse immigrant groups.

The communities and their subdivisions took care of the religious needs of their constituents. They maintained synagogues, large and small, to accommodate as few as ten and as many as thousands of adult male worshippers.

Welfare activities were for the most part carried on by charitable associations acting under the supervision of the community at large.

Intellectual life: True to Jewish traditions, interwar European Jewry maintained an elaborate school system and also provided opportunities for adult education.

It goes without saying that Jews also participated actively both as teachers and as students in general education. Besides their schools the Jewish communities often maintained major repositories for the cultural treasures accumulated over

(Continued on Next Page)

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**Professor Recalls  
 European Jewish Life  
 In Early 20th Century**

(Continued)  
 The centuries. Almost all well-organized Jewish communities had archives of their own which were often many decades and sometimes centuries old. Among the most renowned Jewish archival collections were those of Rome, Mantua, Amsterdam, Frankfurt, Berlin, Hamburg.

An astonishing number of Jewish periodicals appeared in Europe before the Nazi occupation. Germany's 113 publications included 33 official Gemeindeblätter, issued by Jewish communities. Poland produced the astounding total of 30 Yiddish and five Polish dailies, besides 132 weeklies, four of them in Hebrew. In all, the list of Jewish periodicals in Axis-occupied countries includes 854 items.

Even more significant, in many ways, was the constant stream of books and pamphlets in Hebrew, Yiddish, Ladino, and nearly all local languages, produced by Jews (and some non-Jews) and relating to Jewish subjects. In no domain can one so readily see the vitality of the European Jewish community before the Catastrophe.

All this did not keep Jews from contributing significantly to the science, literature and art of the nations. Jewish writers in Germany and Austria, such as Franz Kafka, Max Brod, Franz Werfel, Arthur Schnitzler, Richard Beer Hoffman, Stefan and Arnold Zweig, and Jacob Wasserman achieved international reputations. Cautelle Mendes, Henry Bernstein and Andre Spire were some of the important Jewish authors in 20-th-century France. Soviet Jewry produced Isaac Babel and Boris Pasternak. In music the names are too many to list and it is enough to mention the great composers Arnold Schonberg, Darius Milhaud, and Ernest Bloch. Painters include Lieberman, Ury, Soutine, Modigliani, Kislis and Chagall.

Among scientists and scholars there are no greater names than Albert Einstein and Sigmund Freud. Distinguished philosophers included Hermann Cohen, Emile Durkheim, Lucien Levy-Bruhl, Ernst Cassirer and Martin Buber.

Under the Nazi Heel  
 It was in recognition of the cultural importance of the Jew that the Nazis almost immediately after achieving power sought to combat him intellectually.

Anti-intellectualism served domestically to undermine opposition to the Nazi regime, and externally, especially later in connection with the conquered territories, to suppress the native intelligentsia and thus make the masses more amenable to Nazi despotism.

During the 1930's genocide was not publicly discussed; it was at most whispered in the inner circle, with no written records left behind. A major deterrent against public proclamation of such a program was the fact that anti-semitism served as an excellent instrument of Nazi foreign policy in preparing for a war of conquest. By stimulating anti-Jewish feeling among Germany's neighbors—and such feelings were always latent in most of Western and quite overt in Eastern Europe — and by combining attacks on the Jews with attacks on Bolshevism through the myth of the Jewish responsibility for the Communist revolution, the Nazi propagandists succeeded in undermining the unity of nations that were themselves to be victims of Nazi aggression.

The main authors of the "final solution" realized that many of their compatriots and allies would have recoiled if they had known the extent and manner of the genocide in which their nations were engaged. The Nazis therefore went about their work of destruction with as  
 (Continued Next Page)

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## Jewish Characters In Shakespeare's, Marlowe's Dramas

By Dr. Ernest Phillip

To understand the Jews and Jewesses as Shakespeare and Marlowe represented them in their dramas, we must forget the 20th century and revive at least two dead facts which, at the time of Queen Elizabeth (1533-1603), still survived: the abhorrence of usury and the abhorrence of the Jew, for centuries misrepresented as the living type of a race which had deliberately murdered an incarnate God. These were the two underlying emotional forces which handicapped an Elizabethan author when writing about a Jew for an Elizabethan audience.

Involuntary ignorance of Jewry cannot be urged in defense of the gross caricature of Jews and Jewesses which the eloquent pen of Shakespeare and Marlowe produced. The famous historian Graetz had proven conclusively that there was only a small number of (Continued on Following Page)

## Professor Recalls European Jewish Life In Early 20th Century

(Continued)

much secrecy as their terroristic methods would allow, used soft words for their most brutal deeds, destroyed many records, and exercised a rigorous censorship. Nevertheless, enough indications of what was going on reached the German people and even some Allied leaders. Only future historians will be in a position to explain the reasons for the relatively passive reaction of the majority of both the Germans and other nations.

**Effects of the Catastrophe**  
For the first time in many centuries a Jewish generation was growing up without Jewish or general elementary schooling, and the educational careers of young people of high-school and college age were interrupted, often permanently. For the few survivors, what they had lived through made readjustment extremely improbable. But the power of the spirit was so great that the heritage of the Nazi-enclosed ghettos remained to furnish new spiritual sustenance to the survivors and, beyond them, to Jews in other lands. The songs of the ghetto, a diary such as that left behind by Emmanuel Ringelblum, and the living messages conveyed after the war by the outstanding theologian Leo Baeck, after his emergence from the concentration camp in Theresienstadt, all added a significant chapter to the spiritual history of their people.

The extent of the decline becomes manifest when one realizes that, in the 22 years since 1939, the Jewish people should have increased by more than 2,500,000, if we assume a continuation of the average growth in the 1930's namely, 120,000 per annum. If the Jews had participated in the general population growth of the 1940's and 1950's, the average might well have exceeded even the annual growth of the 1920's, 140,000, or exceeded 20,000,000 (it is now 12,000,000). What is more, the Jewish communities in Europe still are crippled qualitatively even more than quantitatively.

Only belatedly, after the war, was the conscience of mankind aroused by the Nazi murder camps. Men began to realize that such a wholesale slaughter of the members of one people can serve as a ready precedent for the murder of any group disliked, for whatever reason, by another group in power. The Nazi doctrine of a Master Race remains a threat for all future times.

(Reprinted from Committee Reporter)

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 Full of Health, Happiness  
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# Jewish Characters In Shakespeare's, Marlowe's Dramas

(Continued)

Jews in England at that time. Exiled in 1290, they were not re-admitted as a race until Cromwell's time (1655). Individuals were welcomed during this interval. There was, however, a strong agitation against these few stray members of Israel. The result was the production of several anti-Jewish plays such as Marlowe's "The Jew of Malta" written and staged in 1590 and Shakespeare's "The Merchant of Venice" (1595).

Anti-Jewish agitation reached its climax at the trial of Dr. Rodrigo Lopez, the Queen's physician, a Jew, charged with being bribed by the King of Spain to poison her majesty. Lopez was executed in 1594 and his trial and execution caused a great excitement everywhere. Soon afterwards "The Jew of Malta" was performed and enjoyed 15 performances.

The very next year, William Shakespeare, with an ever watchful eye for popular favor, set himself the task of contributing to the stage his conception of a Jew. "The Merchant of Venice" written and staged around 1595-6 was the natural outcome of the unusual excitement against the Jew. Thus Shylock appeared on the Elizabethan stage as a purely comic character. The tragic element of his racial suffering, his prominent feature today, is the outcome of modern thought and modern criticism. Judging from the earliest stage directions, Shylock is not the venerable aged Hebrew of the modern stage, but a strange personage attired in a red wig with a peculiarly hooked nose and of general sloven appearance, a character calculated to repel.

But even a 30-year young genius such as Shakespeare, could not allow Shylock to be all "black". During all his life he had been exposed to bitter wrongs and cruelties: Shylock breaks forth:

Signor Antonio, many a time and oft,  
 In the Rialto you have rated me  
 About the moneys and my  
 usances:  
 Still have I borne it with a  
 patient shrug,  
 For sufferance is the badge of  
 all our tribe. (I:3)

And later Shylock, spat upon,  
 hooted, robbed, cried out bitterly:  
 "... it will feed my revenge.  
 He (Antonio) hath disgraced  
 me and hindered me half a million,  
 laughed at my losses, mocked  
 at my gains, scorned my nation,  
 thwarted my bargains, cooled my  
 friends, heated mine enemies;  
 and what's his reason? I am a Jew!  
 Hath not a Jew eyes? Hath not a  
 Jew hands, organs, dimensions,  
 senses, affections, passions? Fed  
 with the same food, hurt with  
 the same weapons, subject to  
 the same diseases, healed by  
 the same means, warmed and  
 cooled by the same summer and  
 winter, as a Christian is? If you  
 prick us, — do we not bleed?  
 If you tickle us, do we not  
 laugh? If you poison us, do we  
 not die? And if you wrong us,  
 shall we not revenge? If we are  
 like you in the rest, we will  
 resemble you in that . . ."  
 (III:1)

Thus Shakespeare invests Shylock with his own genius. The result is a baffling amalgamation of human contradictions. Successive generations of actors tried to get away from the idea of a comic character. In 1814, the famous English actor Edmund Kean saw in Shylock what so far nobody but Shakespeare had seen — the tragedy of a man, of a powerful, enduring personality.

Jessica.  
 Great and powerful as the character of Shylock is, so insignificant and repulsive is the character of Jessica, his daughter.  
 (Continued on Next Page)

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 WISH CUSTOMERS AND FRIENDS  
 A HEALTHY AND HAPPY NEW YEAR

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Our Very Best Wishes  
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HAMBURGERS

OPEN  
ALL YEAR

James Goss

**BURGER CHEF**  
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OUR SINCERE  
BEST WISHES FOR  
THE NEW YEAR  
SEASON

*Mrs.* **Robinson**  
**Linens • Lingerie**  
Wayland Square Garden City

## Jewish Characters In Shakespeare's, Marlowe's Dramas

(Continued)

ter. She lacks what Shylock possesses, a real human emotion. Brought up in a strictly Jewish home, under a loving and painstaking father, she thrusts all aside, father, home and religion to throw herself into the arms of a man, an enemy to her race, who might have been more interested in her father's ducats than in his pretty daughter. She even steals a considerable sum, the outcome of a lifetime of thrift. How unnatural, how inhuman all this is!

**The Names of the Characters**

Both Shakespeare and Marlowe blundered in the names given their characters. No Jew has ever borne the name of Shylock. Most of their Jewish nomenclature is drawn from the Bible in a very haphazard manner. Shakespeare converts Tubal, the Hebrew word for a Scythian, into one of his Jewish characters; and Chus, the Hebrew word for Ethiopian, into another. Marlowe, taking even greater liberties makes Kirriah-Jeairin, (I Samuel VI 29) into a Jew residing in Greece and Zaareth a Persian lady at a Persian court, into a male Jew of Malta.

**"The Jew of Malta"**

The sources of the story are unknown. Its historical side is incorrect. There were no Jews in Malta in the 16th century, all of them having been exiled during the general expulsion of 1492. Barabas, the favorite of the Sultan's son, Selim, may have had some connection with the Jewish statesman, Joseph Nassia, who was a contemporary of Marlowe.

Barabas in the Bible, was a publican and a thief, and was the prisoner whose release was demanded in place of Jesus.

Barabas truly represents Marlowe's greatness and Marlowe's weakness as well. He is consumed by an all absorbing passion: the lust for gold. And he carries this passion to ridiculous extremes. Like Dr. Faustus who makes a pact with the devil selling him his soul to gratify his insatiable passion for knowledge, Barabas sets two innocent young men against one another to be killed in a duel; he murders friars, poisons an entire nunnery; blows up an arsenal filled with friendly troops; invents an infernal machine to destroy his very benefactor, who made him governor of Malta. His only human trait is his great parental affection. This, Marlowe, could not very well omit for Jewish devotion to their children was proverbial. Unlike Shakespeare, he gave to Barabas no further human traits. Shylock is at least a man who shows manly resentment for unjust wrongs. He acts manly when he sacrifices some 9,000 ducats for one sweet moment of revenge. But Barabas is not a man. He kills for the sake of killing; his avarice knows no bounds.

**Abigail**

Barabas's daughter, Abigail, is the only character in the play true to life and not deformed. She has intense filial affections. Her love for her father, scoundrel as he is, knows no bounds. She yields to his entreaties to help him recover his gold. When she realizes that her father has treacherously deceived her and killed the man she loved, she is heart-broken. She revolts against him but makes no mention of her father's crimes lest he should fall a victim through her hand, much as he may have deserved it.

**Retrospect**

The foregoing shows that the reign of Elizabeth was a very unfavorable period in which to present a Jew before the public. Both Shakespeare and Marlowe did not find it necessary to enlighten themselves about Jews, their character and way of life.

(Continued on Next Page)

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**And Son**  
Painters and Decorators  
85 Sunset Terrace, Cranston  
Wish To Extnd New Year  
Greetings To All Their  
Friends and Customers  
WI 1-0531  
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of  
**Peacock**  
**Beauty Salon**  
256 Westminster Street  
Wish All Their Relatives,  
Friends and Customers  
A Happy New Year

MR. and MRS.  
**Saul Rosen**  
Extend Best Wishes  
To Friends, Customers  
and Relatives For A Happy,  
Healthy and Prosperous  
New Year  
— PHOTOGRAPHER —  
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From  
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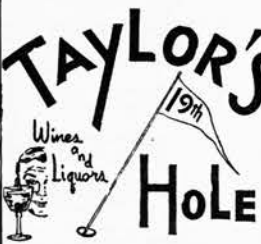
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Best Wishes For  
A Happy And Healthy  
New Year



**SUNDERLAND'S**  
Be It... STEAKS  
LOBSTER  
CHICKEN  
Dining Room Hours  
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PARTIES  
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Reservations Call  
Tiverton, R. I.  
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**TAYLOR'S**  
Wines and Liqueurs  
**HOLE**  
visit our BEAUTIFUL  
**FAIRWAY Cocktail Lounge**  
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AIR CONDITIONING SYSTEMS  
GE 4-2500

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

BEST WISHES FOR A HAPPY NEW YEAR

**Providence Laundry Co.**  
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WI 1-4320

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



**MEE HONG Restaurant**  
Chinese and American Food  
102 Westminster St.  
Best Wishes for a Happy and  
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**HAPPY NEW YEAR**  
TO ALL OUR FRIENDS

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**GEORGE FRATUS**  
And All The Boys At

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Brake & Wheel Service, Inc.  
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EXTENDS BEST WISHES FOR A NEW YEAR  
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Reminds you that now is the time  
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**Asphalt and Cement Paving**  
Done to

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**ZIPPER PARTS and  
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 Extends Best Wishes For A  
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Happy New Year  
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 For A Happy, Healthy and Prosperous  
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**ROBERTS  
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We Extend Best Wishes For A Happy, Healthy  
 And Prosperous New Year  
**QUINN PACKING CO., Inc.**  
 WHOLESALE MEATS and PROVISIONS  
 47 Orms Street Union 1-4235

*May the Year of 5723 Bring  
 Happiness and Prosperity*

**DeBLOIS  
 OIL COMPANY**

For Dependable Service

## Rembrandt's Paintings Of Jews

by Dr. Helen Hirsch  
 The recent auction of Rembrandt's famous painting "Aristotle Contemplating the Bust of Homer" and its acquisition by the Metropolitan Museum of Art in New York City for the fabulous sum of \$3,300,000 has greatly stimulated collectors' interest in the works of this eminent artist.

Rembrandt Harmenez Van Rijn, was born in Leyden (Holland) in 1606 of humble parents (his father was a miller), and from his early youth on, manifested an unusual intelligence. After graduation from Latin School, he enrolled at the University of Leyden where he studied Hebrew and eagerly immersed himself in the Old Testament. At an early time, Rembrandt's teachers noted his extraordinary skill in handling paint and brush to reproduce accurately the objects he saw around him.

Discontinuing his studies at the age of 14, he was apprenticed to a painter where he worked for 3 years; his father then sent him to Amsterdam to study under Pictet Lastman, a distinguished painter. Rembrandt returned to Leyden a few years later and opened his own studio. His work met with prompt and gratifying recognition. He was especially good at portrait painting and soon orders poured in.

**In Amsterdam's Jewish Quarters**  
 When Rembrandt returned to Amsterdam in 1631 or 1632, he bought a 3-story house in Amsterdam's Jewish quarters. Approaching all Jews with friendly sentiments, he made many friends. He regarded the Old Testament as the world's greatest book. Irresistibly attracted by the rich dramatic scenes described in the Bible, he chose from it subjects of his master works. In these portrayals, Rembrandt was the first to have the courage to use the Jews of his environments as models for the heroes of the sacred narratives. Nearly each and every picture has a background either in Jewish history or in the personal life of Rembrandt or in both. The faces of his Jews betray the millennia-old sufferings and evidence of the relentless strife to plumb the insoluble mystery of human destinies.

When Rembrandt married Saskia, the pretty daughter of one of Holland's best families, he purchased a palatial mansion and filled it with costly art treasures. Saskia died young and

(Continued on Page 53)

## Jewish Characters In Shakespeare's, Marlowe's Dramas

(Continued)  
 But the great bard of Avon, by his deep psychological insight into human nature, made Shylock a strong human character: tragic and deeply human. Both poets strike a Jewish chord — intense parental emotions. But in the filial devotion, they differ: Shakespeare denies it, Marlowe affirms it. Its absence in Jessica makes her a repulsive figure. Its presence in Abigail, an exceedingly attractive one. Both poets, however, emphasized two outstanding traits in Jews: their proverbial wealth and the beauty of their women.

In our liberal and more enlightened age, the play's audience should be restricted to mature minds, then the matter of the play's prejudicial potential would be on the academic level. There are many superb lines of beauty imbedded in a web of falsehood. Heinrich Heine showed astute critical discernment in asserting that, considering the conduct of the gentle characters in "The Merchant of Venice", Shylock seems the only gentleman in the play.

New Year Greetings  
**FLORENCE'S ALTERATION  
 SHOP**  
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**MRS. HYMAN WEISMAN  
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 193 Eastern Ave., Warwick  
 Extend Best Wishes For  
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New Year Greetings  
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 EXTENDS BEST WISHES FOR  
 A VERY HAPPY NEW YEAR

**R. I. Supply and Engineering Co.**  
 Extends New Year Greetings To Their  
 Many Jewish Friends and Patrons  
 156 WEST EXCHANGE STREET 434-7400

OUR VERY BEST WISHES  
 FOR THE NEW YEAR  
**Armbrust Chain Co.**  
 735 Allens Avenue Providence, R. I.

Best Wishes For A Happy and Healthy New Year  
**Security Cleaners**  
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 787 Main St., East Greenwich TU 4-4132  
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New Year Greetings  
**Gil's Hardware & Appliance Co.**  
 420 Smith Street DEXter 1-5674

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**R. & R. Automotive Supply**  
 2325 WEST SHORE RD., WARWICK  
 RE 9-2330  
 9 WATERMAN AVE., N. PROV.  
 GE 1-0740

**Mr. and Mrs. Sam Riddell  
 and Family**  
 209 Sixth Street  
 WISH ALL THEIR RELATIVES AND FRIENDS  
 A NEW YEAR OF PEACE, HAPPINESS  
 AND PROSPERITY  
 -- REALTOR --

NEW YEAR GREETINGS  
**J. ADOLPH JOHNSON, INC.**  
 — BUILDERS —  
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 Arthur E. Clark, Jr., President

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 and family**  
**Mr. and Mrs. Morris Kamen  
 and family**  
 of  
**GUTTIN'S BAKERIES**  
 EXTEND NEW YEAR GREETINGS TO ALL  
 THEIR FRIENDS AND PATRONS  
 15 Douglas Ave. 1095 Broad St.  
 840 Park Avenue, Cranston



# Happy New Year

1962 - 63 - 5723



Nurse Lee Friedman, left, explains to Sue Zarum.

## Teen-Age Volunteers Serve At Hospital

By Mim Higgins

"I wish they didn't have to go back to school," moans Gladys Guarino, Director of Volunteers at the Miriam Hospital. She is referring to her group of teen age girls, who serve as Junior Volunteers at that hospital. Known as the "Candystrippers" because of their crisp pink and white striped uniforms (which they buy themselves), they numbered 75 during the summer months and have served a total of 3,544 hours.

Started about four years ago, over strong protest from authorities and nurses, who felt that young volunteers would be in the way, and might present a discipline problem, Mrs. Guarino feels that this summer has been the "best yet", and that these young women are performing an invaluable service in devoting their time so willingly and cheerfully to their duties.

While the hospital leans heavily on its women volunteers to

relieve the nurses of many task details during the winter, the summer months bring a shortage of these women, many of whom go away for the season, or are busy with their families. The Junior Volunteers really go into action during summer vacation, and work eight hours a day — five days a week — on a regular schedule. When school starts, many continue to give their time on week-ends, or after school. However, there is homework to be done, most have heavy schedules of extra-curricular activity, and they have to curtail.

Because Mrs. Guarino, who really loves to work with young people, was willing to assume full responsibility, the bars were lowered a bit on age, and any girl approaching 16 was allowed to join the group this summer. These younger girls have proved themselves capable of taking responsibility, and have performed extremely well, along

(Continued on Page 12)

Jo Curti takes a tray for one of the patients.



## Individual Givers Increase Pledges For GJC Campaign

"The longer the French ruled, the better was the status of the Jews. As their reign ended, the Jews were put back in the 'dark' ages," said Samuel Haber, guest speaker at the General Jewish Committee Initial Gifts Committee dinner held Sunday at the Colony Motor Hotel.

"Of 120,000 Jews in Algeria at the beginning of 1962, there are now only about 10 to 15 thousand left," continued Mr. Haber, assistant director general for Overseas Operations of the Joint Distribution Committee, as he pointed out how the recent civil war had affected the lives of the Jews in Algeria.

### UJA Need Great

The need of the United Jewish Appeal was great for the many refugees, those who have gone to Israel, and the many who have gone to France, according to Mr. Haber. The French-Jewish community is now one of the largest in the world — from a community of 300,000 before the war, it had dwindled to about 90,000, but it has now grown to half a million Jews.

Gifts pledged to the General Jewish Committee showed an increase over last year, 60 of 78 initial givers having increased their gifts from 5 to 300 per cent this year, according to Merrill L. Hassenfeld, general chairman of the 1962 campaign. Pledges of over \$351,000 were totaled at the kick-off dinner for the 1962 drive.

### Sets Goal

The United Jewish Appeal this year has set a goal of \$95,000,000 of which \$35,000,000 will be used as a special fund to help meet the costs of settling the approximately 75,000 new immigrants to Israel. Money from the UJA also will be used to help in the serious problems of the French-Jewish community where there is a need for housing, houses of worship, schools, etc. Money given to the General Jewish Committee besides aiding the UJA is also used for various community organizations such as the Community Centers, the Bureau of Jewish Education, the Anti-Discrimination League, etc.

"The United Jewish Appeal," said Governor John A. Notte, also a speaker at the dinner, "stands as a symbol of the generosity and depth of feeling of the Jewish people."

Other speakers were Joseph Ress, president of the GJC, and Mr. Hassenfeld. The invocation was given by Rabbi Robert Layman of Temple Beth Israel, and the benediction was given by Rabbi Hershel Solnica of Congregation Shaare Zedek.

RHODE ISLAND

# HERALD

THE ONLY ANGLO-JEWISH WEEKLY IN R. I. AND SOUTHEAST MASS.

VOL. XLVI. No. 29

SEPTEMBER 28, 1962

64 PAGES

## High Holiday Services To Start This Evening

Congregation Anshei Kovno Kol Nidre services will begin at 6 P.M. Sunday, Oct. 7. Monday, Oct. 8, morning services will begin at 7:30. Yiskor services will be held at 10:45 A.M.

### Temple Beth-David

The religious school board of Temple Beth-David announces their schedule of Junior Congregation services. Regular Sabbath services will be held beginning Sept. 15 from 10:30 A.M. to 12 Noon. On Saturday, Sept. 29 and Sunday, Sept. 30, Rosh Hashanah services will be held from 10:30 to 12 Noon. Yom Kippur services will be held Monday, Oct. 8 from 10:30 to 12 Noon.

### Temple Beth-El

On Rosh Hashanah Eve, Friday, Sept. 28 at the early service, Rabbi Braude will speak on "The Meaning of the Shofar". At the late service, Rabbi Gurland will speak on "A Different Tomorrow." On Rosh Hashanah morning, Saturday, Sept. 29, Rabbi Braude will speak on "Two Themes in the Symphony of Rosh Hashanah." Benjamin Weiner will blow the Shofar (Ram's Horn). On Rosh Hashanah afternoon, Saturday, Sept. 29 at the children's service Rabbi Gurland will speak on "Achieving Great Rewards."

Mark Hochberg will blow the Shofar. On Shabbos Shuvah Friday, Oct. 5, Rabbi Braude will speak on "The Olive, the Lily, and the Vine." At the pilgrimage to the Cemetery on Sunday, Oct. 7 Rabbi Gurland will speak on "A Lesson for the Living." Yom Kippur Eve, Sunday, Oct. 7 at the early service, Rabbi Gurland will speak on "Moods in White." At the late service Rabbi Braude will speak on "Enduring Symbols." On Yom Kippur Day Monday, Oct. 8, in the morning Rabbi Gurland will speak on "Judaism in Reality." At the children's service Rabbi Braude will speak on "The Sign in the Window." At the Memorial service Rabbi Braude will speak on "The Meaning of the Kaddish." At Nellah service Harvey Millman will blow the Shofar.

### Temple Beth Israel

Temple Beth Israel has announced that Rabbi Robert Layman will conduct all services in the sanctuary, assisted by Cantor Arthur Yoloff and the full temple choir under the direction of Benjamin Premack. Rabbi Barry Garrison will conduct all services in the auditorium assisted by Charles Bojar.

(Continued on Page 12)

## Mrs. S. A. Brailove To Address Women's Initial Gifts Luncheon

Mrs. S. Alexander Brailove, honorary chairman of the National Women's Division of the United Jewish Appeal, will be the guest speaker at the GJC Women's Division Initial Gifts Committee's luncheon next Tuesday noon.

The affair, one of the major events in the 1962 campaign of the Women's Division, will be held at the home of Mrs. Max L. Grant, 90 Tazard Avenue. Mrs. Isador S. Low is Initial Gifts chairman.

The minimum gift in the Initial Gifts is \$125.

Co-chairmen of Initial Gifts are Mrs. Abe Berman and Mrs. Oscar Leach.

Mrs. Brailove served as chairman of the National Women's Division from 1949 to 1952. In addition to her posts with the United Jewish Appeal, Mrs. Brailove has served on the board of directors of the American Friends of the Hebrew University and on the board of directors of the State of Israel Bonds.

In 1958, Mrs. Brailove received the Woman of Valor



Mrs. S. Alexander Brailove

Pin from the State of Israel Bond organization for sales of over 100,000 Israel bonds.

Mrs. Brailove has been on a number of survey missions to Israel and other countries for the United Jewish Appeal, including the first UJA survey mission to Palestine in 1958.

Make 5723 A Year Of Deliverance — Give To GJC

## House Of Lords Rejects Appeal

LONDON — The House of Lords dismissed last week the appeal of Shalom Shtarkes, uncle of Yoselle Schumacher, against enforcement of the warrant for his extradition to Israel on charges of complicity in his nephew's kidnaping and hiding.

Shtarkes, who had been free on bail pending the outcome of the appeal, was rearrested and taken back to Brixton Prison where he will remain until the final step in the extradition proceedings — determination by the British Home Office on whether to enforce the extradition order.

The Israel Government maintained the extradition demand despite the fact that Yoselle was found last July by the Israeli secret service.



**In Acapulco** — Mr. and Mrs. Charles J. Krasnoff of 25 Pleasant Street shown honeymooning in Acapulco, Mexico.

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

**MR. and MRS. LOUIS M. KORTICK**  
182 Whitmarsh St.  
Wish Their Friends, Relatives and Customers a Happy New Year

## KORTICK ANTIQUES

*Announces*

We Are Now Open At Our New Location And Wish You To See Our Outstanding Collection Of Gifts

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JA 1-5389

941-8489

## PAWTUCKET WINE Co.

381 MAIN ST. - DOWNTOWN PAWTUCKET  
FOR DELIVERY SERVICE - PA 3-3455

WISHING YOU A HAPPY



Milton Rigelhaupt  
Managing Director

Open Daily From 11 A. M. Till 1 P. M.

The WINDSOR

Free Parking PA 6-9761  
377 Main St. - Downtown Pawtucket

## FRED SPIGEL'S

KOSHER FOOD CENTER

225-229 PRAIRIE AVENUE

GA 1-8436

MA 1-6055

TO ALL OUR FRIENDS AND CUSTOMERS...

*Best Wishes for a Happy New Year*

Sabbath Information

Housewives Light Sabbath Candles  
Tonight 6:36  
Next Friday at 6:01 P.M.



Store Open All Next Week  
Sunday, (Oct. 7th) Until 1:00

## Obituaries

### MORRIS LEVENSON

Funeral services for Morris Levenson, 85, of 50 Ashton Street, Dorchester, Mass., formerly of Pawtucket, who died Sept. 19, were held Sept. 21 in Dorchester. Burial was in Sharon Memorial Park, Sharon, Mass.

A clothing store owner, he formerly had several shops in the Dorchester area and one in Pawtucket, where he lived from 1902 to 1916.

He leaves three sons, Elmer Levenson of Providence, Nathan Levenson of Columbus, Ohio, and William Levenson of Belmont, Mass.; a daughter, Mrs. Catherine Miller of Dorchester; a brother, Abraham B. Levenson of Providence; two sisters, Mrs. Sarah Winoker of Providence and Mrs. Fannie Leven of West Hartford; ten grandchildren and eight great-grandchildren.

### MRS. HARRY L. SACK

Funeral services were held Sept. 21 in the Max Sugarman Memorial Chapel for Mrs. Ida (Zwoden) Sack of 207 Oakland Avenue, who died Sept. 19. Burial was in Lincoln Park Cemetery.

A practical nurse, Mrs. Sack had been employed at the Jewish Home for the Aged for 11 years before she retired in 1960. She was the widow of Harry L. Sack.

Born Nov. 4, 1889, in New York City, she had lived in Providence more than 60 years. She was the daughter of the late Louis and Lena (Finkle) Zwoden.

Surviving are two daughters, Mrs. Lillian Winograd and Mrs. Joseph Matzner of Providence; two sisters, Mrs. Celia Kaufman of Norfolk Conn., and Mrs. Jack Litchman of Cranston; a brother, Dr. Arden Zwoden of Woonsocket, three grandchildren and five great-grandchildren.

### MILDRED SCHWARTZ

Funeral services for Miss Mildred Schwartz of 211 Waterman Street, who died Sept. 22, were held the following day at the Max Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

A legal secretary, Miss Schwartz had lived in Providence for the last 50 years. She was a daughter of the late Joseph and Dora (Greenberg) Schwartz. Miss Schwartz was a graduate of Providence schools and the Bryant and Stratton Business School.

She was a member of Hadasah and the Jewish Home for the Aged.

Her only survivors are cousins.

### GEORGE SAMDPERIL

George Samdperil of 264 Fourth St., founder of the New England Metal Company, Inc.,

### ISRAELI MUSIC FESTIVAL

JERUSALEM — Eighty thousand persons attended the 38 performances of Israel's Second Festival of Music and Drama which ended here last week with a final concert by the National Philharmonic. Ten thousand of the viewers were tourists.

Teddy Kollek, director general of the Prime Minister's office and head of the Government Tourist Corporation, said plans were already well underway for the Third Festival next summer.

## 17th Session Of Assembly Opens

UNITED NATIONS — The 17th session of the General Assembly of the United Nations opens with a number of problems on the agenda affecting Israel. Mrs. Golda Meir, Israel's Foreign Minister, arrived to participate in the opening session and to deliver before the delegates the views of the Israel Government on major issues which will come up for deliberation.

The issues affecting Israel directly are not expected to come up for discussion before some time in November.

Major issues affecting Israel at this Assembly, include:

The Arab refugee issue — centered about the fact that this year's Assembly must decide on what to do further in connection with relief activities for the Arab refugees, aided since 1950 by the United Nations Relief and Works Agency for Palestine Refugees. UNRWA's current mandate expires next June 30, and this year's Assembly is the last to face that deadline.

The annual report on the Arab refugee situation and the activities of UNRWA by the agency's Commissioner - General, Dr. John H. Davis — Dr. Davis' report is expected again to reflect the strong pressures by Arab governments for "repatriation" to Israel. It is expected that, once more, a so-called "Palestine Delegation" will press for a hearing before the Assembly as quasi-diplomatic representatives.

The report by Dr. Joseph E. Johnson, special envoy of the Palestine Conciliation Commission who, for the second successive year, has been attempting to find means for easing the refugee problem, in consultation with Arab and Israeli leaders.

A resolution is expected to be introduced, requesting that the Arab states and Israel meet in direct, face-to-face talks to negotiate possible peace. Such a resolution was presented last year by 16 members, Africans and Latin Americans, with The Netherlands the only European co-sponsor. The draft was defeated in the Assembly by a vote of 44 against, 34 in favor and 20 abstentions. It is believed that there will be more sponsors for such a resolution this year.

Another item will be the debate of financing the United Nations Emergency Force. The Soviet bloc and several other countries have refused to pay their UNEF assessments.

Not on the Assembly agenda, but a possibility for debate, is the fact that Syrian attacks have occurred along the Syrian-Israeli border with increasing frequency during the last three months.

and vice president until his retirement, died unexpectedly Tuesday while traveling in Israel.

Mr. Samdperil founded his business shortly after coming here about 60 years ago.

Formerly active in many charitable and civic groups, he had been president of Congregation Sons of Zion, a trustee of Miriam Hospital, and had served on the boards of directors of the General Jewish Committee, B'nai B'rith, and the Jewish Home for the Aged. He was a member of Temple Emanu-El.

Born in Poland, he was a son of the late Charles and Mollie Samdperil. He was the husband of the late Mrs. Fannie (Nutman) Samdperil.

His survivors, all in Providence, are a son, Nathan Samdperil; two daughters, Mrs. Jack M. Queler, and Mrs. Shepley H. Gray; two brothers, Gabriel and Isadore Samdperil; three sisters, Mrs. Louis Granoff, Mrs. Irving J. Glantz, and Mrs. Julius Bomes, four grandchildren, and a great-granddaughter.

### HIMAN CASLOWITZ

Funeral services for Himan M. Caslowitz of 529 Prospect St. Woonsocket, a broker in woollens and dealer in textile machinery, who died Tuesday, were held the following day at the B'nai Israel Synagogue in Woonsocket. Burial was in B'nai Israel Cemetery.

Mr. Caslowitz was born in New Britain, Conn., a son of Mrs. Rose (Kaplan) Caslowitz and the late Joseph Caslowitz. He leaves his widow, Mrs. Gertrude (Golden) Caslowitz; his mother; two sons, Arthur Caslowitz of Fall River and Dr. Joel Caslowitz of Brookline, Mass.; two daughters, Mrs. Rita Michaelson of Providence and Miss Susan Caslowitz of Woonsocket; two brothers, Aaron and Monroe Caslowitz, both of Providence; a sister, Mrs. David Litchman, also of Providence, and six grandchildren.

Mr. Caslowitz was graduated from Brown University in 1928. He was a member of the Brown University Alumni, secretary of the Brown University Club of Woonsocket, and served on the Brown University alumni admissions advisory board.

### MRS. CHARLES JACOBSON

Funeral services for Mrs. Rose E. (Chusmir) Jacobson, 62, of 86 Grassmere Street, Warwick who died Monday, were held on Wednesday at the Max Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

Born in Europe on July 24, 1900, she was a daughter of the late Joseph and Elizabeth Chusmir, and had been a resident of Warwick for the last year. She previously had resided in Providence for 60 years.

She was a member of the Providence Fraternal Association.

In addition to her husband, Charles Jacobson, she is survived by one son, Melvin Jacobson, professor of mathematics at Rensselaer Polytechnic Institute, Troy, N.Y.; a daughter, Mrs. Ernest Greenberg of Framingham, Mass.; a brother, Abraham Chusmir of Providence; five sisters, Mrs. Anna Baskas of Russia; Mrs. Leo Stern, Mrs. Rae Heller, Mrs. Frances Brill and Mrs. Bessie Dressler, all of Providence; and four grandchildren.

## Max Sugarman Funeral Home

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Mrs. Michael Martin Weinstein

Rabbi Saul Leeman, assisted by Cantor Jack Smith, officiated at the wedding ceremony of Miss Arlene Adria Cohen to Michael Martin Weinstein at a 5 P.M. ceremony on Sept. 23 at the Cranston Jewish Center.

The bride is the daughter of Mr. and Mrs. Samuel Cohen of 71 Gallatin Street and the bridegroom is the son of Mr. and Mrs. Maurice Weinstein of 17 Netherlands Avenue, Cranston.

Given in marriage by her father, the bride wore a white silk peau de soie gown with a portrait neckline accented with reembroidered alencon lace appliques, pearl and sequins and a pointed bodice over a softly pleated hipline. A double pouff provided back interest. The skirt was full with embroidered applique on the front panel and terminated in a chapel train. Her finger tip silk illusion veil fell from a queen's crown of pearls and crystals. She carried a white Bible with a white orchid and stephanotis.

Mrs. Anthony Bales, a cousin of the bride, served as matron of honor. Bridesmaids were Mrs. Norman Eisner, Miss Pamela Counihan, Miss Susan Deutsch and Miss Rita Berger. Miss Cheryl Eisner was the flower girl. The attendants wore short length ribbed silk wisteria gowns fashioned with scalloped sabrina necklines, short sleeves, and sheath skirts with panelled

fullness in the back. Their headpieces were short veils over Dior bows.

Norman Eisner was best man. Ushers were Merrill Blum, Anthony Bales, Freeman Finkel and Tommy Block.

After a wedding trip to the Nevelle Country Club in Ellenville, N. Y., the couple will reside at 499 Worcester Road.

**ORGANIZATION NEWS**

**NEW STAFF MEMBERS**  
Announcement of the appointment of two new program staff members at the Jewish Community Center was made this week by Leon Temkin, chairman of the J.C.C. Personal Committee.

Mrs. J. I. Cohen has been named as Center Golden Age Worker. Mrs. Cohen will be responsible for the programs of both the East Side and South Side Golden Age Clubs of the Center.

Mrs. Cohen is a graduate of Pembroke College and The Simmons College School of Social Work. She has experience in social work, community service and Jewish culture.

Mrs. Harold Goldenberg has been named Teen and Tween Worker at the Center. Mrs. Goldenberg served for four years as a member of the Center's Youth Activities Committee, three as chairman. She has also served as assistant to the Center president, as leader of the Center's JACS Training Program, and has been active in several other Center programs. Mrs. Goldenberg will assist Mark Forman with Teen and Tween activities direction.

Both of the above staff members have already assumed their duties at the Center.

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| Cold Waves (Cream or Oil) | Reg. \$16.50 | Now \$10.00 |
| Shampoo and Waves         |              | \$2.00      |
| Color Rinses              | (1/2 Price)  | 50¢         |
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**AIDED CULTURE**  
**VITTORIO** Castiglioni, who served as chief rabbi of Rome shortly after the turn of the century, was a major contributor to Italian-Jewish culture. He translated the Mishnah into Italian and conducted a vigorous campaign against mixed marriages among Italian Jews.



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**Engaged** — Mr. and Mrs. Edwin Ceitlin of Birmingham, Ala., announce the engagement of their daughter, Miss Margaret R. Ceitlin, to Stephen H. Biller, son of Mr. and Mrs. Irving A. Biller of Colonial Road. Miss Ceitlin is a graduate of Shades Valley High School, Birmingham, and is a senior at Boston University School of Education.

Mr. Biller is a graduate of Hope High School and Boston University and is now attending Boston University Law School. He is a member of Tau Epsilon Phi.

A Nov. 25 wedding is planned. Excellent opportunities are in the Herald's Classified ads.



**Engaged** — Mr. and Mrs. Manuel E. Finn of 273 Ferry Street, Malden, Mass., announce the engagement of their daughter, Janice Sonia, to Mr. Sheldon David Heller, son of Mrs. Abraham Heller, of 154 Lancaster Street, and the late Mr. Abraham Heller.

Miss Finn is a graduate of Boston University, School of Education and is currently a teacher in the Winthrop school system.

A Dec. 2 wedding is planned.

**URGE NAZI OUTLAW**  
**WASHINGTON** — Out-lawing of the American Nazi Party on the ground that it has "the right to claim protection under our guarantees of free speech" was urged here this week by the National Council of Young Israel.

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**Award Contract To American Firms For Israel System**

NEW YORK — A \$25,000,000 contract for construction of a dike system at the Dead Sea Works in Sdom, Israel has been awarded by the Dead Sea Works, Ltd. to three American firms. The American companies are Kaiser Engineers and Constructors of Oakland, Calif., Construction Aggregates Corporation of Chicago, and the Macco Corporation, Paramount, Calif.

Announcement of the contract, signed in Israel, was made here by the Israel Investment Authority for North America. The Authority reported that when the dike system is completed in 1965, potash production will be increased from the present annual level of 150,000 tons to nearly 600,000 tons.

A spokesman reported that approximately 98 per cent of the total volume is intended for export, and will make Israel one of the world's principal exporters of potash. He also noted that the foreign exchange to be earned by this increased export will reduce Israel's annual trade deficit by some \$20,000,000.

Construction of the dike system will be within the framework of an expansion program financed largely by the International Bank for Reconstruction and Development, the authority said. The dikes will cover an area four miles wide by ten miles long, and enclose an area of 40 square miles.

**Jewish Women Represent 42% Of Contributors**


ROCHESTER, N.Y. — Jewish women in this country represent 42 percent of the total contributors to Jewish federations, welfare funds, and community councils and raise 11 percent of the total monies contributed, it was reported here at a Women's Division Institute arranged by the Council of Jewish Federations and Welfare Funds. Participating in the Institute were leaders of the Women's Divisions of the Jewish federations and welfare funds in Buffalo, Rochester, Syracuse, Toronto and Montreal.

The role of women in Jewish communal service was widely discussed at the conference, as were persistent problems in fund-raising campaigns among women. Other issues discussed included campaign organization, and techniques for evaluating campaigns.



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Large Assortment Halloween Candy All 29c pkgs. \$2.20 per dozen

Don't Forget Your Canning Needs Supply of Jars, Caps and Lids At The Lowest Prices

We Wish All Our Friends A Happy and Prosperous New Year



Mr. and Mrs. Harvey Levinsky

Miss Sybil Reva Weinstein, daughter of Mr. and Mrs. Abraham Weinstein of 116 Rankin Avenue, was married on Sept. 2 to Harvey Allen Levinsky, son of Mr. and Mrs. Abraham Levinsky of 71 Thornton Street, Revere, Mass.

The 6 P.M. ceremony was performed in the Garden Room of the Sheraton-Biltmore Hotel by Rabbi Eli A. Bohnen, assisted by Cantor Jacob Hohenemser. A reception for 150 guests followed.

The bride, given in marriage by her father, wore a gown of peau de sole, designed with a scooped neckline, long tapered sleeves, and a full skirt. A crown of orange blossoms held her silk illusion veil. She carried a Bible covered with roses, stephanotis and an orchid.

Mrs. Leon Sloane, who served as matron of honor, wore an aqua chiffon cocktail dress. Bridesmaids were Miss Iris Sonion and Miss Sylvia Zuckerman. They were gowned in peacock blue cocktail dresses.

Burton Kagan served as best man. Ushers were Ronald Klayton and Harvey Vine.

The bridegroom's mother wore a toasted brown cocktail dress and the bride's mother wore a beige cocktail dress.

The couple will reside in Malden, Mass.

*Society*

**Announce Birth Of Son**

Mr. and Mrs. Jerome P. Salinger announce the birth of a son, Jonathan Bradley Salinger, on Aug. 22 in Orlando, Fla. Mrs. Salinger is the former Rhoda Klitzner, daughter of Mr. and Mrs. William S. Klitzner of 53 Dartmouth Road, Cranston. She was a June graduate of Rollins College in Winter Park, Fla., and a former student at Pembroke College.

**Son Born**

Mr. and Mrs. Warren M. Pulner of 780 Pontiac Avenue, Cranston, announce the birth of their second child and first son, Charles David, on Aug. 22. Maternal grandparents are Mr. and Mrs. Harry Bloomfield of Laconia, N. H. Paternal grandparent is Mrs. Dora Ladd of Providence.

**Have New Residence**

Mr. and Mrs. S. Henry Bloom, formerly of 60 Bellevue Avenue, are now residing at 36 Lockmere Road, Cranston.

**Daughter Born**

Mr. and Mrs. Gerald L. Reuter of Ashland, Ohio, formerly of Providence, announce the birth of their second child, a daughter, Rhonda Beth on Sept. 5.

Maternal grandparents are Mr. and Mrs. Harry J. Sklut. Paternal grandparents are Mr. and Mrs. Herbert Reuter and maternal great-grandmother is Mrs. Sadie Fried. All are from Providence.

**Daughter Born**

Rabbi and Mrs. Reuven Siegel, 751 Walton Avenue, Bronx, N.Y., announce the birth of a daughter, Judith Alica, Sept. 19. Rabbi Siegel was formerly with Temple Beth Sholom.

**AUTHORESS DECLINES FRANKFURT**

Dutch-born Israeli author Clara Asscherinkhoff, winner of the 1962 German Youth Book, has declined to come to Germany to receive the honor and has turned over her \$1,000 prize to other dependents of Nazi camp survivors. The authoress was herself a survivor of the notorious Bergen-Belsen camp.

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 immediately of any error which may occur.

FRIDAY, SEPTEMBER 28, 1962

## YOUR MONEY'S WORTH

by Sylvia Porter



### WHOSE STOCK SALES CAUSED 'BLACK MONDAY'?

**QUESTION:** Whose dumping of stocks was responsible for the crash in Wall Street on Black Monday, May 28, and the following Tuesday morning -- days which witnessed one of the worst market breaks of history?

**ANSWER:** Dumping by you, as an individual investor or speculator in stocks. It wasn't selling by the professional managers of the multi-billion dollar mutual funds; records have long been available showing the mutual funds bought on balance during that shattering collapse. Nor was it selling by the multi-billion dollar closed-end funds, the investment companies which use their own assets to buy securities of other corporations; records available today show they were both buying and selling and on balance buying. Nor was it selling by company insiders; the evidence is in today that they too were buying on balance.

Nor was it heavy liquidation by other types of financial institutions; they also were on the buy side on that Monday and Tuesday. Nor was it a bear raid by foreigners; there was some selling from Hong Kong and Switzerland during those days but no "unusual activity."

You, the individual stockholder -- big and small -- played a key role in bringing that financial massacre upon yourself.

Before giving the fascinating facts, let me remind you that "May 28" didn't come out of nowhere. For weeks previous to Black Monday, the market had been slumping under heavy selling and the week before was particularly rough. Shareholders the nation over watched their profits shrinking, their losses mounting. The weekend before May 28, margin calls went out on a terrifying scale from banks and security houses. The technical position of the stock market when it opened that Monday was downright dreadful.

Then came Monday -- and since then, there has been continuing talk that institutions and insiders triggered it and the individual investor was caught in a debacle to which he contributed nothing.

Today, though, statistical proof to the contrary is finally available. Today the "Exchange," monthly publication of the New York Stock, released its exclusive study of the purchases and sales in the second quarter of 25 closed-end investment companies holding assets of \$3 billion. Today, the NYSE also disclosed its breakdown of odd-lot transactions and insider trading in 50 selected stocks, showing what individual stockholders did during those two chaotic days when odd-lot transactions reached the highest total ever recorded.

To put the facts simply:

The closed-end funds in April - May - June bought 1,193,000 shares, sold 1,192,000 shares, a net purchase balance of roughly 1,000. Their purchases of blocks of 10,000 shares or more totaled 842,000 shares and covered 31 issues, their major sales totaled 714,000 shares and covered 26 issues. More specifically, five funds bought Eastman Kodak during this period while five funds sold U.S. Steel. Clearly, the funds were as the "Exchange" puts it, making "extensive and highly selective portfolio adjustments," and that is hardly dumping.

What about the little fellow, whose odd-lot transactions on those two days accounted for over 17 per cent of the entire volume on the NYSE? On May 28, odd-lot deals totaled almost 2 million shares with sales topping purchases by a huge 267,000. On Tuesday, odd-lot deals totaled over 3 million shares with sales exceeding purchases by more than 46,000. The odd-lotters accounted for over 49 per cent of all trading in International Business Machines on Monday, over 54 per cent of all trading in IBM on Tuesday, and on both days, they were heavy sellers on balance. The odd-lotters accounted for over 26 per cent of all trading in duPont on Monday, over 37 per cent in duPont on Tuesday, and again on both days, they were heavy sellers on balance.

What about insiders? The new study shows most of their transactions were heavily on the buy side with Sears Roebuck's pension fund alone buying 17,065 shares of Sears on Monday and Tuesday.

Not all the evidence is in, but enough of it to emphasize that overall, on those black days of May 28-29, institutions were a stabilizing force. It was the individual who ran scared as he saw his nestegg dwindling -- or as one professional put it, "who fed on his own defeat and by so doing, added to the defeat of all."

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### VISITORS INCREASE RECORD ENROLLMENT

With the report that 28,000 persons visited Israel during July the total number of tourists for the first seven months of 1962 rose to 116,646. The total figure represents a 17 percent increase in the number of visitors to Israel during the January-July period as compared to 99,208 tourists for a similar period last year.

**NEW YORK** -- A record enrollment of 5,260 students marked the opening here of Yeshiva University's 76th academic year, it was disclosed by university officials who said the registration constituted a five percent rise over last year's enrollment.

Use Herald Classified ads.

## FROM FRIDAY TO FRIDAY

### WHEN FISH TREMBLE

By Beryl Segal



Days of Awe. Fearful Days. The days of Rosh Hashanah and Yom Kippur. This is the time when even fish in water shiver and tremble, as the Yiddish saying goes. Certainly man should tremble. With the coming of the Hebrew month of Elul, which is about September--October of the common calendar, come these Days of Awe.

The mood of the days and nights fits in very closely with the mood of mother earth. Nature, too, is fearful and stands in awe before the coming of the great festivals.

The garden patch so green and cheerful in the summer is empty now. Corn, carrots, onions and lettuce have been gathered, leaving only the pumpkins and the melons on the ground. They lie in the declining days of fall as if forgotten and left behind. The leaves on the maple tree are turning now, and soon will be yellow and red and golden. Children even now jump up for the nearest branch to snatch a leaf or two and marvel at their color.

Birds are gathering in flocks and fly overhead to other places, now that their work is done here. Gone are the fragrances and the colors of summer. And the mood of freedom is gone, and the gaiety is no more. Gone is the brilliance of a summer morning, and the dazzling sunshine of a summer midday, and the cool breezes of summer evenings. The fall flowers are harsh in color and in texture. Not a bee to zigzag over them. Not a child to bend over them and smell their aroma. The crispness in the air all day, and the chillness of the evening -- these are the marks of the time. Old men wrap themselves in something warm, and old women dare not go out without the shawl around their shoulders, now that fall is here. And young people dream about the summer just passed. Such is the mood of the days and nights.

Such are the days when the Great Holidays come to us in the Jewish cycle of the year.

The Days of Awe. No Jew can escape their magic. If he is not touched by them with the coming of the month of Elul, he will come under their power in Rosh Hashanah. Should he escape the fear and tremble of Rosh Hashanah, he will certainly come under their spell on the night of Yom Kippur. The Days of Awe will get everyone, and he will seek out his fellow Jews in a House of Worship and tarry there for the evening.

Such is the power of the Days of Awe.

We were all under their spell in my little town on the Ukraine. No one even tried to escape them. No one wanted to.

Business was at a standstill during the Days of Awe in our little town. No one left town nor came to town. People postponed going on longer trips during the Days of Awe. Everyone was anxious to stay with his family and in his home for the approaching holidays. The Jewish schools, the Cheder, were closed till after Sukkos.

Two themes were most dominant in my little town during the Days of Awe.

Repentance and Pardon. Repentance for sins committed, and ask-

ing pardon for transgressions. Sins against the law of God, and transgressions against man. People would go around from house to house and ask forgiveness one from the other. Forgiveness for things one might say in haste, Forgiveness for things one might do to hurt somebody else, Forgiveness for wrongs done knowingly and unknowingly.

And repentance for sins against the Law of God.

That was started with the coming of the month of Elul.

In the chill of the Elul nights the Shamos of the Shul would come around and sing out in a shivering voice:

"Get up for Slichos! Go to Slichos!"

And the men of the household, fathers and sons, would get up and dress silently, and would leave the house quickly. People were streaming from all sides. They met in silence and hurried to their Houses

of Worship. The tradespeople to the Big Shul that stood out like a beacon in the night. The Hasidim hurried to their Klois, and the businessmen and men of standing in town made their way to the Beis Hamidrash.

Soon the night stillness was pierced with prayers and supplications and the tearful voices of the Holiday cantors. One great outpouring of the soul asking for pardon;

"Listen to my voice, O God, our God.

Have pity on us, O Merciful One. Accept our prayers.

We are dust. You are the Almighty.

Do not forsake us, O God. When our strength fails us, Be near to us."

Such were the prayers and snatches of prayers that came floating out of the lighted Synagogues, on the nights of Slichos.

God, if these prayers did not come before You, what will enter the Gates of Heaven?

They were certainly contrite spirits in my little town.

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

## The Lyons Den

by Leonard Lyons



**SELECTION:** The director of Mme. Tussaud's Wax Museum in London visited Somerset Maugham. He sought advice regarding the suit Maugham's wax effigy should wear. Maugham presented the man with one of his own suits... The director then opened a case containing hundreds of glass eyes to consider for the effigy. Maugham refused to choose.

Incidentally, Maugham's daughter, who is suing Sotheby's for part of the proceeds of the auction of Maugham's paintings, will produce a document drawn six years ago to buttress her claim.

**ART WORK:** Dave Brubeck's first movie score will be for Richard Condon's screenplay "The Summer Music." Condon's "The Manchurian Candidate" was filmed by Frank Sinatra... Condon now lives in Switzerland, where he just received the Italian edition of his earlier novel "The Oldest Confession." Although it's about paintings stolen from the Prado Museum, the book jacket has photographs of three nude women.

Condon wrote the publishers, "My book is about old masters, not young mistresses."  
**MOVIE-MAKER:** Billy Wilder, now directing a movie in Paris, was questioned by some avant-garde writers about the new wave in the French cinema, "They bore me," was Wilder's reply. "They're full of tricks, all intended to show how clever a camera is. The way I look at it -- my job as a director is to make the audience forget that a camera exists."

**RESEMBLANCE:** Edward G. Robinson grew a beard for his current movie, which was filmed in Africa. Robinson seemed pleased by the fact that wherever

he went, in the region around Kenya, people thought he was Ernest Hemingway... The lone exception was a woman who was sure the gray-bearded actor was not Hemingway.

A friend introduced the woman to the screen star: "This is Mrs. Hemingway."

**PLUG:** In "Summer Flight," now being filmed in London, Susan Hayward has a scene in which she orders bourbon. When the scene was filmed, Miss Hayward -- instead of saying "bourbon" -- said "Jack Daniels"... Her husband owns an interest in the Jack Daniels distillery.

**TROUPER:** Pat Rooney, who died recently, created a softshoe style of dancing that was imitated for more than half a century. He was one of the vaudeville elite -- a headliner at the Palace. When vaudeville disappeared from movie houses, Rooney continued the fight. If a movie theater manager asked him to do a benefit, Rooney would tell him, "Go get yourself a movie."

In all his contracts -- even in his final one for "Guys and Dolls" -- Rooney demanded a clause giving him a night off on Yom Kippur. For on that night he'd substitute, at the Copa and other nightclubs, for Jewish performers.

Rooney figured, sadly, in a memorable show business story, when he filed a petition in bankruptcy in 1934. He had to visit the collector of internal revenue about his unpaid income taxes... The late Joe Frisco was at the collector's office too about his high unpaid taxes. Frisco told the collector, after pointing to Rooney, "Put his on my tab."

The last time I saw Pat Rooney danced was on his 80th birthday, at Roseland. He hobbled in pain as he walked through the hall. But the pain vanished once the spotlight was on him and he did his old soft shoe routine. He danced with ease, then left -- hobbling again.

**REUNION:** London's Westbury Hotel is having a record year. Recent visitors there included the Prime Minister of Trinidad, Chubby Checker -- and Dr. Harry East, of Andover, Mass. On his way down to the lobby Dr. East looked at the one-armed elevator operator, and said, "You're Johnny Bevan, aren't you? I amputated your arm 15 years ago."

It was their first meeting since the surgery. Bevan, who lost his left arm while working in a rubber factory in Massachusetts, proudly tells Americans, "I left part of myself in your country."

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### Max Sugarman Funeral Home COMMUNITY CALENDAR

#### Monday, October 1, 1962

12:30 p. m. -- Cranston Chapter of Hadassah, Regular Meeting  
 12:45 p. m. -- Sisterhood Temple Beth El, Regular Meeting  
 8:00 p. m. -- Roger Williams Lodge B'nai B'rith, Board Meeting  
 8:00 p. m. -- Sisterhood Shaare Zedek, Regular Meeting  
 8:00 p. m. -- Sisterhood Temple Sinai, Board Meeting  
 8:15 p. m. -- Lad. Aid & Sisterhood -- Ohave Shalom, Board Meeting  
 8:30 p. m. -- Sisterhood Temple Beth Israel, Regular Meeting

#### Tuesday, October 2, 1962

10:00 a. m. -- Brandeis University Women's Div., Study Group  
 12:00 noon -- General Jewish Committee, Women's Div., Initial Gifts Luncheon  
 8:00 p. m. -- Roger Williams Chapter B'nai B'rith Women, Board Meeting  
 8:30 p. m. -- Lad. Ass'n. Prov. Hebrew Day School, Board Meeting

#### Wednesday, October 3, 1962

12:30 p. m. -- Lad. Ass'n. Jewish Home for the Aged, Regular Meeting.  
 8:00 p. m. -- General Jewish Committee, Trade Meeting  
 8:00 p. m. -- Touro Fraternal Ass'n., Board Meeting  
 8:00 p. m. -- Hope Chapter B'nai B'rith Women, Board Meeting  
 8:00 p. m. -- Sisterhood PTA Cong. Sons of Abraham, Board Meeting  
 8:15 p. m. -- Blackstone Valley U. J. A., Parlor Meeting

#### Thursday, October 4, 1962

1:00 p. m. -- Prov. Chapter Women's American ORT, Board Meeting

**"CHAI" MEANS "LIFE".**  
**In this year of 5723**  
**we have a Golden**  
**Opportunity to**  
**inscribe a new life for**  
**thousands of desperate**  
**Jewish men, women**  
**and children who have**  
**been suddenly released**  
**from oppressed lands**

As you pray on these High Holy Days, give thought to those whose future depends on you. These are the men, women and children — your own people — whose plight is desperate. For years they have waited for an opportunity to flee tyranny, poverty and oppression. Suddenly the gates have opened. Suddenly they are in need of transportation, housing, and rehabilitation. The immediacy of this task is obvious. It is now or never — live or die. A majority of them will seek a haven in Israel. Some will come to this country. In addition to this vital need, important agencies in our own country depend on your support. You can help to support fifty-three agencies with your one gift to the General Jewish Committee. We must maintain these life-giving services, combat anti-semitism and preserve our liberty. Your generosity will live on in the lives of those whom your money rescues. GIVE SO THAT OTHERS MAY LIVE!

**THE GENERAL JEWISH COMMITTEE HOPES THAT**  
**EVERY SUNDOWN OF THE YEAR 5723 FINDS**  
**YOUR HEART FILLED WITH**  
**PEACE AND CONTENTMENT**

**NOTE IMPORTANT  
CAMPAIGN DATES**

October 2 —  
INITIAL GIFTS  
LUNCHEON, Women's  
Division, Home of  
Mrs. Max L. Grant,  
90 Hazard Avenue  
October 3 —  
TRADE and INDUSTRY  
WORKERS MEETING  
Wayland Manor  
at 8:00 p.m.

MERRILL L. HASSENFELD, Campaign Chairman  
JOSEPH W. RESS, President, General Jewish Committee  
JOSEPH GALKIN, Executive Director



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# HOME NEWS

FOR MEMBERS AND FRIENDS OF THE  
JEWISH HOME FOR THE AGED OF RHODE ISLAND

TISHRI, 5723

SEPTEMBER, 1962

## New Year Message

On behalf of the Officers, the Residents, and the Staff of the Jewish Home for the Aged, I extend to the entire membership and friends of the Home, best wishes for a Happy and Prosperous New Year together with our gratitude for your continuous and generous support.

More than ever the Home is called upon to give shelter and care to the ever increasing number of our senior citizens who no longer can maintain themselves in their own home or in the homes of children.

Our facilities are over-taxed and we are already planning a building addition to take care of the growing number of applicants who need our services.

At the threshold of the New Year we become conscious of our duties to our fellow men, especially to the aged in our midst and I hope that you will continue your unflinching interest and support of the Home.

May you and your dear ones be inscribed for a good year.

Max Alperin  
President



לשנה טובה, שנת פריחה ושלוה

## Dedication Ceremony

On SUNDAY, OCTOBER 7, 1962 at 11:00 A.M. the Home will DEDICATE THE FOLLOWING YAHRZEIT TABLETS

- |                       |                         |
|-----------------------|-------------------------|
| Mollie Bercovitz      | Fred Novogroski         |
| Dr. Jacob Biderman    | Elise Berger Riesenberg |
| Donald Lloyd Blacher  | Isaac Rosen             |
| Bessie Boxer          | Rebecca Rosen           |
| Lena Cramer           | Alek Russian            |
| Rose Cycan            | Bessie Segal            |
| Charles L. Emers      | Joseph Segal            |
| Minnie M. Feiner      | Eli Shechet             |
| Joseph Hochman        | Fannie Shechet          |
| Rose G. Gerber        | Reva Leah Shechet       |
| Marion Greenberg      | Rebecca Sirkis          |
| Irving J. Hopfenberg  | Jennie Snell            |
| Sarah Kauffman        | Meier Snell             |
| Rev. Philip S. Keller | Max Siegal              |
| Jacob Kenner          | Zirel Udisky            |
| Charles Levy          | Nathan Wasserman        |
| Annie Linder          | Rose Weinstein          |
| Serel Lisker          | Harris Weisman          |
| Celia Matzner         | Jennie Pearl Weisman    |

Friends and relatives of the departed are invited to attend the Dedication Ceremony.  
Rabbi Hershel Solnica of Congregation Shaare Zedek will officiate.

## The Home Needs Further Building Expansion

When in 1955 we opened our new wing with 60 beds, we thought the addition would take care of the needs of our community for at least ten years. Actually, the demand for the Home's facilities has been so great, that for the past two years we have felt the need for further expansion. Applicants, particularly those in need of infirmary care, now must wait from two to six months before they can be admitted.

The Board has done everything to remedy the situation by internal means, such as relocating our beauty parlor, using former help's quarters and partitioning our beautiful Recreation room and converting it into three bedrooms. With all these internal changes we have gained only seven additional beds and we are now caring for 146 residents, the highest in the Home's history.

There is no question in the mind of our President Max Alperin and the members of the Board of Trustees that a major building program must soon get under way. Already a committee has been appointed to study the needs of the evergrowing number of our senior citizens, who no longer are able to remain in their own homes or in the homes of their children and relatives.



HELPFUL RESIDENTS left to right Benjamin Zeidel, President Sholom Bayis Club, Mary Sincoff, Bessie Scollard, and Annie Brill (standing) who volunteer their services in helping others, particularly in the infirmary section.

## Gifts To The Commemoration Fund

Between September 1, 1962 and September 21, 1962, the following contributions were received and are, hereby, gratefully acknowledged:

In Honor Of . . .

MR. AND MRS. JACOB I. FELDER'S 50th Wedding Anniversary, from Mr. and Mrs. Stanley E. Snyder, Mr. Herman Swartz, Esther and Max Silverman, Mrs. Max Siegal, Dr. and Mrs. James C. Krasnoff, Rabbi and Mrs. Eli A. Bohnen, Mr. and Mrs. Morris B. Sholes, Mr. and Mrs. Louis Lipson and Family, Sylvia and Murray Sloane.

50th Wedding Anniversary of parents, MR. AND MRS. DANIEL SNYDER, from Mr. and Mrs. Stanley E. Snyder.

MR. AND MRS. LOUIS ULOFF'S 50th Wedding Anniversary, from Mrs. Bertha Busch.

MR. AND MRS. MEYER HARRISON'S 25th Wedding Anniversary, from Mr. and Mrs. David Levine.

MR. SHELDON HELLER'S engagement, from Mr. and Mrs. Jacob I. Felder.

The birth of a great grandson, JONATHAN BARRY WEISS, from Mr. David Spitz.

The birth of a GRANDDAUGHTER to Mr. and Mrs. Morris Waldman and son, IRVING WALDMAN'S engagement, from Mr. and Mrs. Jacob I. Felder.

(Continued on Page 16)

## LADIES' ASSOCIATION



MRS. SEMON WEINTRAUB  
Chairman Linen & Equipment Event.

Our Ladies' Association has been working quietly but steadily during the summer months for the Home, selling tickets for our forthcoming big fall fund raiser, the annual Linen & Equipment Event.

This will be held on Thursday, November 15th — Temple Emanu-El Meeting House.

We are planning on having a Social and Coffee Hour at 1 P.M.; following which we will present the well-known and talented Mrs. Lawrence Goldberg in a program of story and song. Door prizes will be given this year.

The chairman of our Linen and Equipment Event will be Mrs. Semon Weintraub, with Mesdames Howard Schneider, Treasurer; Samuel Kolodney, Publicity, Louis Kirshenbaum, Prizes; Edward Leif, Motor Corp; Irving Abrams, Irving Feldman, Jack Glantz, Morris Rockowitz and Arthur Rosen, Secretaries; Mathew Sherman, David Horovitz, and George Ludman, Hospitality. Area chairmen will be Mrs. Joseph Dressler, Narragansett, Mrs. Ben Poulten and Mrs. Joseph Dressler, Westerly; Mrs. Saul Muffs, Barrington, Mrs. Edward Friedman and Mrs. George Ollow, East Greenwich; Mrs. Elliot Revkin, Pawtucket; Mrs. Louis Blattle and Mrs. Herman Wasserman, Edgewood; Mrs. Morris Ratush, Cranston; Mrs. Philip Macktez and Mrs. Mrs. Samuel Friedman, Newport; Mrs. Abraham Grebstein, Elmwood.

So for a memorable afternoon and support for our Home, purchase your \$2. Sponsor or \$5. Patroness ticket and plan to attend our Linen and Equipment Event, November 15th at Temple Emanu-El Meeting House. Come join us with your friends.

## A Prayer for Today

LORD, Thou knowest better than I know myself that I am growing older, and will some day be old.

Keep me from getting talkative, and particularly from the fatal habit of thinking I must say something on every subject and on every occasion.

Release me from craving to try to straighten out everybody's affairs.

Make me thoughtful, but not moody; helpful, but not bossy. With my vast store of wisdom, it seems a pity not to use it all—but Thou knowest, Lord, that I want a few friends at the end . . .

Seal my lips on my many aches and pains—they are increasing, and my love of rehearsing them is becoming sweeter as the years go by.

Teach me the glorious lesson that occasionally it is possible that I may be mistaken . . .

—Origin unknown, reprinted from the Rocky Mountain Herald, May 12, 1962.

### HIGH HOLIDAY SERVICES

We regret that we cannot admit worshippers to our synagogue unless they are holders of an admissions ticket. The space in our synagogue is limited because of the large number of our residents.



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

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

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New Year  
...happy  
new treat!



Wonderful way  
to start the year  
sweet!

**Dromedary**  
DATE-NUT ROLL®

Cut Dromedary Date-Nut Roll into 12 slices; fill and top each two slices with thorough blend of 8 oz. pkg. cream cheese, 2 cups milk, 1 pkg. lemon-flavor instant pudding, 1 tsp. grated lemon rind. Top with cherries or glazed fruit.



At grocers everywhere



**Celebrate 50th Anniversary** — Mr. and Mrs. Sam Chaiken of Dudley Street celebrated their 50th wedding anniversary at a dinner party held at Johnson's Hummocks on Sept. 16. Guests attended from Connecticut, Pawtucket and Providence.

**ORGANIZATION NEWS**

**TO HAVE STUDY GROUP**  
The Providence Chapter of the Brandeis University National Women's Committee will hold a series of eight study discussion groups of modern American Classics, during October and November. The group will meet on Tuesday mornings at Temple Emanu-El during these months.

The first book to be discussed will be "Desire Under the Elms" by Eugene O'Neill, Oct. 2, at 10 A.M. The discussion leader will be Mrs. Lawrence Y. Goldberg.

**HADASSAH TO MEET**  
The Cranston Chapter of Hadassah will hold its first meeting of the season on Monday at the Cranston Jewish Center on Park Avenue. A luncheonette will be served at 12:30 P.M.  
The program will be a musical comedy entitled "Designed for Living", directed by Mrs. Jay Stone. Included in the cast will be Mesdames Norman Bomzer, Joseph Cohen, Abram Gordon, Morton Katz, Arnold Kleinman, Harold Koslow, Robert Pliner, Leonard Summer, William Hahn, Nathan Honig, Ernest Kortick, Harry Levenson.

Marvin Pitterman and Herbert Roliff. The piano accompanist will be Mrs. Julius Fisher.

Another feature of the afternoon will be a special token awarded and a welcome to new members.

The first automobile crossed the U.S. in 1903 and took 61 days to make the journey, according to the Automobile Legal Association.

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2. He is concerned with providing more and better educational facilities for the youth of Rhode Island.

**He Is Interested In Our Future FOR REPRESENTATIVE — 5th DISTRICT**  
DAVID E. PENN, Chairman

I Wish To Extend Best Wishes To All My Friends And Relatives For A Happy, Healthy And Prosperous New Year



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AND HERE IS OUR EXPERIENCED SALES STAFF DEDICATED TO YOUR PURCHASE  
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YOU'LL ENJOY AND PROFIT BY THE FRIENDLY  
INTEREST OF THESE SALES REPRESENTATIVES.  
NO MATTER WHAT YOUR PROBLEM MAY BE  
PERTAINING TO THE PURCHASE OF A NEW  
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COME IN AND GET ACQUAINTED, THEN GET  
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PA 2-1960



Charles Auerbach, a Cleveland attorney, will speak at a parlor meeting on Wednesday, Oct. 3, for the Blackstone Valley United Jewish Appeal at the home of the chairman, David Horvitz, 9 Dorset Road, Pawtucket.

Mr. Auerbach, who occupies the chair of Professor of Law at the Cleveland Marshall Law School, is a lifelong Zionist, and is a co-chairman of the Ohio Region United Jewish Appeal.

As a member of the National Campaign Committee of the 1961 United Jewish Appeal, he has lent valuable support, both as a leader and spokesman, to numerous UJA campaigns on national, state and local levels.

Mr. Auerbach is the author of "The Talmud-A gateway to the Common Law".

## Yeshiva University Receives \$2 Million For Science School

NEW YORK — A 55-year-old Jewish immigrant from Poland—Arthur B. Belfer, president of the Belfer Foundation and chairman of the board and chief executive officer of the Belco Petroleum Corporation—who came to the United States penniless in 1939, last week gave Yeshiva University \$2,000,000 to develop its Graduate School of Science.

The gift by the Belfer Foundation will be used by the university to expand its graduate programs in mathematics and physics which were initiated in 1958. The university is naming the School in honor of Mr. Belfer in recognition of his generosity and leadership.

In making the contribution, Mr. Belfer said: "I can think of no finer way to express my gratitude to this country than through higher education. President Kennedy and the highest governmental officials have stressed many times over the great need for training more and better scientists if the free world is to remain free. I am grateful that I have been afforded the opportunity to advance this national goal."

Mr. Belfer is vice president of the Sutton Place Synagogue. He is active in numerous philanthropic and communal activities including the United Jewish Appeal, Federation of Jewish Philanthropies, Maimonides Hospital, University of Wyoming, where he sponsors a geology and engineering scholarship program, United Hospital Fund and the Prospect Park Jewish Center. He has been a member of Yeshiva University's President's Council since 1959.

### PLAN ARRESTS

CASABLANCA — The Moroccan newspaper Ahkbar Ed Dounia, which favors the policies of President Nasser of Egypt, asserted this week that the Moroccan Council of Ministers was considering the arrest of certain Jewish leaders for allegedly "plotting" against the security of Morocco. The publication asserted that a number of "political meetings" had been held by Jewish community leaders "to discuss anti-Moroccan action."

**TO TREAT CYPRIOTS**  
**JERUSALEM** — Cypriots in need of specialized hospital treatment are to be admitted to Israel hospitals, according to an agreement between the Israel and Cyprus Health Ministries.

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# A LOOK AT SPORTS

by LEON SAPERSTEIN



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Well at least the Yankees won. Right now there is a second hand crystal ball for sale. Sonny Liston put a dent in it Tuesday night with his quick first round kayo of Floyd Patterson.

After recovering from the shock of seeing the helpless Patterson arise too late from a series of left hand shots by Liston there are a few observations I should like to make. For regardless of the smashing victory by Liston, Patterson

made two mistakes which hastened his downfall.

Number one was Floyd's disregard for the awesome power of the giant Liston. Instead of maintaining his crouching position and constantly staying out of range, the present exchamps chose to trade punches and was soon on the canvas.

However, the main damage was the body attack mustered by Liston which enraged Floyd to the point where he forsook wisdom for daring. Thus all of Patterson's preparation went for naught as the sentimental favorite lost his heavyweight crown for the second time. Whether he can regain it in his return bout (and there will be a return match) is highly unlikely after what occurred in Chicago's Comiskey Park.

**WORLD SERIES PREVIEW . . .**  
 After an interval of five years the Yankees and the Dodgers will once more oppose each other in sports biggest show — the World Series. The last time these two teams met was in 1956 which produced several outstanding thrills including the perfect no-hit run game authored by Don Larsen. And this year's encounter promises to bring its share of exciting action.

Usually there is very little guess work in picking the winner whenever the New York Yankees are engaging in what almost appears to be their annual exercise. This year, however, there are a few factors which could change the perennial odds-on-favorite tag from being bestowed the men of Ralph Houk. And for the first time since I have indulged in pre-game prognostications I admit to being torn as to who I feel will secure the victory.

First of all, the Yankees, on the verge of pulling away from the pack in mid-August, suddenly developed into a mediocre squad squandering leads, fumbling easy hit ground balls and failing to deliver with men on base, never a previous Bomber problem. And injuries alone

can not be blamed entirely for the New York difficulties. Men like Skowron, Maris and Blanchard failed to live up to their potential. Relievers like Arroyo and Bridges were unable to hold safe leads. Errors were committed by such reliables as Bobby Richardson, Cletus Boyer and Tony Kubek. Several reasons were advanced for the Yankee slowdown. The players were getting old; Mantle was through and was barely able to endure the rigors of a full nine innings; the other clubs were catching up to the Gotham Clouters; the Yankee pitching staff was falling apart at the seams. I disagree with these observations. Two major changes happened to the Yankees a month ago.

First was the complacent attitude shown by veterans like Richardson, Howard and Ford. They felt that Yankee domination was inevitable, like summer changing to autumn. And this complacency did not inspire comeback triumphs, did not force heads ups defensive play.

Secondly, the New York hurling corps, never very deep, found itself in the midst of doubleheaders and no days off. Together with little assistance from the suddenly inept relief detail, the Yankee mound staff faltered and sputtered with only an occasional well pitched game.

Now the basic question persists. Are the Yankees all through with their miseries or will they be plagued as well in the forthcoming battle for the World's Championship? And there is also the question of the effect the Dodger speed will have in confusing the usually unperturbed defenders of American League honor.

Two factors will decide the Series in my opinion. First, the relative effectiveness of the rival pitchers. Here the edge, on paper, should go to the Yankees. In Whitey Ford the Bombers have the top World Series hurler, with a record 32 consecutive scoreless innings on the line, to fling at the Los Angeles batters. Also on display will be plus twenty game winner, Ralph Terry and the dependable Bill Stafford. In a short series pitching is the most important element and the Dodgers have only superb Don Drysdale as their big stopper.

The injury to Sandy Koufax may prove to be the most crippling blow to Dodger hopes. Were Sandy at top form the Yankees would be faced with the pleasant prospect of facing

in consecutive games first the blazing fastball of Drysdale, followed by the express train southpaw pitches of Koufax, a combination that might have proved too insurmountable.

The second deciding factor will be the physical health of one Mickey Mantle, the game's outstanding player. If Mickey is in good condition the Yankees should emerge victorious. And I predict that Mantle will break Babe Ruth's World Series homer record of fifteen. The switcher has fourteen and should blast a couple in the 1962 Classic.

Speed is the Dodgers' forte and Maury Wills, the greatest basestealer in baseball history, Junior Gilliam and Willie Davis will be flying over the base-paths. There is homerun power in Tommy Davis, Frank Howard and Duke Snider. But generally it will be Dodger speed versus Yankee power.

My prediction calls for the Yankees to prevail in seven hard fought contests with at least a half dozen Series records being shattered.

**LACK OF SHOFARS**  
**JERUSALEM** — Israel on the eve of the High Holydays is experiencing a Shofar shortage. The rams horns had come from Algeria, but because of the unrest there the import of rams horns had dropped. The Religious Ministry said it was with difficulty that it found 75 rams horns for distribution among synagogues and immigrant centers.

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Mrs. Gladys Guarino gives instructions to Patricia Sharon and Rae-Anne Zuckerberg.



Lynne Schwartz arranges flowers to bring to the patients.

## Junior Volunteers Serve At Hospital

(Continued from Page 1)

with the older girls in the group. Several nurses and doctors, vehement in their protest at first, have personally thanked Mrs. Guarino for persisting in her theory. She, in turn, is very proud of her young charges and, indeed, greatly dependent upon them.

Trained by Mrs. Elizabeth Palmer, a volunteer herself, the girls perform varied duties. They operate the gift cart; cashier in the hospitality shop; work in the central supply area; do clerical work; do floor duty such as distributing mail, flowers and cold drinks; and do various other errands. This year for the first time, these young volunteers have been allowed to do bed making, which has been a great help to the nurses. Mrs. Sylvia Bromberg, R.N., and also a volunteer, has coached them well in this service.

Originally, the volunteers were reached by letters sent to all the high schools in the area. The past year Mr. Bernard Buonanno, of the Junior Placement Bureau at Central High School, has been most helpful in allocating interested girls.

Volunteer Chairman, Mrs. Ray Friedman, too, has words of praise for the "Candy-strippers". The girls receive formal recognition for their services at the Annual Volunteer Recognition Party, instead of at a separate tea for juniors, as had been the policy until last year. Attending the regular volunteer party seems to make them feel more a part of the hospital.

Probably their most significant contribution is the effect of their mere presence on the patients. Their youthful energy, cheery smiles, and desire to please have an invigorating effect on them and possibly helps make their return to health a little speedier.

## Junior Volunteers



Back row, left to right, are Gene Stutman, Joyce Lane, Susan Cohen, Karen Keegan, Betty Bakelman, Ilene Reicher, Ruth Borenstein, Cheryl Goldfarb, Susan McHugh. Seated are Barbara Hochman, Carol Rubin, Emily Welch, Rhoda DiCenzo, Rae-Ann Zuckerbera.



Standing, left to right, are Marcia Lippman, Sue Zarum, Pat Cyr, Linda Johnston, Pat Charron, Lynne Schwartz, Linda Connery, Gail Collins, Diane Taylor, Jo Curti. Seated are Sheila Peisach, Janie Aronson, Margie Bomes, Karen Hesketh.

## High Holiday Services

(Continued from Page 1)

Rosh Hashanah evening services will begin this evening at 8:10 P.M. Tomorrow morning services will begin at 8:30 A.M. Evening services will begin at 8:10 P.M. On Sunday morning, services will begin at 8:30 A.M.

On Friday, Oct. 5, Shabbat Shuvah services will begin at 8:10 P.M. Saturday, Oct. 6, an early minyan will be held at 7:15 A.M. and Sabbath services will begin at 9 A.M. A Sabbath youth service will be held at 11 A.M. On Sunday, Oct. 7, Kol Nidre services will be held at 6 P.M. On Monday, Oct. 8, Yom Kippur services will begin at 8:30 A.M. There will be a brief recess after Musaf. Mincha will be at 4:15 P.M. and Neilah at 5:15 P.M.

Two services for children will be conducted at 11 A.M. on each day of Rosh Hashanah and on Yom Kippur. Children ages 8 to 12 will attend the service in the Chapel; those under age 8, the service in the Board Room.

### Temple Beth Sholom

Rabbi Charles M. Rubel, spiritual leader of Temple Beth Sholom, will conduct a High Holy Day radio program, on station WPRO on Sunday, Sept. 30th at 8 P.M.

Temple Beth Sholom will hold high holiday services in their new sanctuary under the leadership of their new rabbi, Charles M. Rubel. Cantor Karl Kritz assisted by his choir will chant the liturgical portion of the services. Reverend Ignacy Hauser will assist. This evening service will begin at 6:30 P.M. Tomorrow morning and Sunday morning services will begin at 8 A.M. Sunday, Oct. 7, Kol Nidre services will be held at 6:15 P.M. Monday morning, Oct. 8, services will begin at 9 A.M. Junior Congregational services will be held on Saturday morn-

ing, Sept. 29 and Sunday morning, Sept. 30, at 10 A.M. in the chapel.

### Temple Emanu-El

As in former years, Temple Emanu-El will conduct three simultaneous services for the High Holydays. On Rosh Hashanah Eve, Friday evening, Sept. 28, the entire congregation will worship together in the main synagogue. Rabbi Eli A. Bohnen will preach the sermon entitled, "Every Man's Diary". On Saturday morning, Sept. 29, beginning at 8:15, the services in the Main Synagogue will be conducted by Rabbi Bohnen and Cantor Jacob Hohenemser assisted by the choir, under the direction of Dr. Morton Gold. Rabbi Bohnen will preach on "The Real Sovereign".

In the new Synagogue Rabbi Joel H. Zaiman, newly elected to the Rabbinic staff, will be in charge. His sermon is entitled "Either—Or". Cantor Louis Ainsberg, who has been with the congregation on the Holydays for many years, will chant the services, assisted by the choir under the direction of Dr. Ralph Einstein.

In the new synagogue Rabbi Nathan Rosen, Director of the Hillel Foundation, will lead the services, speaking on "The Birth of Nations." Cantor Morton Freeman will chant, accompanied by Mrs. Louis Baruch Rubinstein at the organ.

On Sunday morning, Sept. 30, at 8:15, Rabbi Zaiman will conduct the services in the Main Synagogue, with Cantor Hohenemser chanting the services, assisted by the choir under the direction of Dr. Gold. Rabbi Bohnen will be in the new synagogue and preach there, as Cantor Ainsberg chants the services, assisted by

the choir under the direction of Dr. Einstein.

In the Meeting House Rabbi Rosen will lead the services, and Cantor Morton Freeman will chant, accompanied by Mrs. Louis Baruch Rubinstein at the organ.

Two separate children's services for Rosh Hashanah will be conducted on Saturday and Sunday. Services for both groups will be from 11:15 A.M. to 12:30 P.M.

### Congregation Lenas Hazedek

Kol Nidre services will be held on Sunday, Oct. 7 at 6 P.M. On Monday, services will begin at 8 A.M. Yiskor services will start at 10:45 A.M. On the second day of Rosh Hashanah, Sunday, Sept. 30, services will begin at 5 P.M. Rabbi Leon Chait will speak and Rev. Kalmann Shuchat and Ira Zaidman will conduct the services.

### Ohawe Sholom

Mr. Abraham M. Mal, president of the Synagogue, announces the following schedule of services at the Ohawe Sholom Synagogue, High Street, Pawtucket. Rosh Hashanah services will begin on Friday evening, Sept. 28 at 6:15 P.M. Saturday and Sunday the morning services will start at 8:30 A.M. and the evening services at 6:15 P.M.

Mr. Maurice Gordon of Providence has been engaged as Cantor for the High Holy Days.

Professor William Schwartz of Boston University, formerly of Pawtucket, and now residing in Newton, Mass., will deliver the sermons. Professor Schwartz' sermon on Saturday will be "The Key to Survival" and on Sunday "Toward Meaningful Slogans." These sermons will be delivered on the first and second day at 10 A.M. Also a seminar and study group will be conducted by Professor Schwartz in the vestry of the Synagogue on Saturday afternoon at 5:30 P.M. Samuel

S. Cohen, Educational Director of the Hebrew School, will be in charge of the children's services.

On Sunday evening at 8:30 P.M. everyone is invited to meet in the vestry to form a new Couples Club of Pawtucket. Refreshments will be served.

### Temple Sinai

Temple Sinai has announced that Rabbi Donald Heskings will conduct high holiday services, assisted by Cantor Herman Foster. On Rosh Hashanah eve at 8:30 P.M., Rabbi Heskings will speak on "Sojourn to Sinai: Our New Building". At the children's Rosh Hashanah service, at 9 A.M., the rabbi's subject will be "The Room that Could Not Be Filled". At the adult services at 10:30 A.M. he will speak on "Reform Judaism and Ritual".

At the Friday night service on Oct. 6 at 8:30 P.M. his subject will be "The Supreme Court Decision on Prayer". On Kol Nidre night at 8:30 P.M. he will discuss "Does Man Really Change." At the children's service on Yom Kippur at 9 A.M. his subject will be "The Horse that Could Talk". At 10:30 A.M. at the Yom Kippur service he will speak on the subject "Why Pray". "Kadish for Living" will be his topic at the Yiskor service at 3:30 P.M.

The senior choir under the direction of Mrs. Sanford Sachs will sing at all adult services. The junior choir under the direction of Mrs. Allen J. White will sing at the children's services. Organists for the holidays will be Mrs. Albert Berger, Mrs. Frank Gilman and Dr. Albert Goodman.

### Congregation Sons of Abraham

Congregation Sons of Abraham will hold Mincha-Maariv services tonight at 6:30. Services will begin at 7 A.M. tomorrow morning and Sunday morning. The sermon will be given at 9:30 A.M. on both days. Evening services on both

days will begin at 6:30 P.M. on Sunday, Oct. 7. Kol Nidre services will begin at 6:30 P.M. and the sermon will be given at 7:15 P.M. On the following day, Shachris services will begin at 7 A.M. and the sermon will be given at 9:30 A.M.

Cantor Jacob Baron will chant the traditional services. There will be a Junior Congregation for children between the ages of 10 and 14 to be held in the chapel. On both days services will be held at 10 A.M. to 12 Noon.

Topics of sermons will be, Rosh Hashanah, the first day, "For God's Sake, Do It"; Rosh Hashanah, the second day, "Outside—Looking In"; Yom Kippur—Kol Nidre "I Am What I Am"; Yom Kippur—Yiskor, "A Son Eulogizes His Father".

### Congregation Sons of Jacob

Rabbi Eli Lazar will officiate at the high holiday services at Congregation Sons of Jacob. Tonight the Mincha service will begin at 6 P.M. Tomorrow and Sunday services will begin at 8 A.M.

### TO HAVE SHERRY HOUR

The Sisterhood of Temple Beth El, Orchard Avenue, begins a new season of activity, study and service on Monday, October 1. Mrs. Max L. Grant invites all new members and all Board members to meet at a Sherry Hour in the Scout Room, at 12:15 P.M. A reception will be held to welcome Cantor and Mrs. Norman Gewirtz. Mrs. Louis Berger and Mrs. Louis Goldstein, co-chairmen, invite all members to a luncheonette in the Meeting Hall at 12:45 P.M. Sisterhood President, Mrs. Albert Geffner, will call the meeting to order at 1:30 P.M. Featured speaker at the meeting will be Mrs. Louis Mirel, a Board member of the National Federation of Temple Sisterhoods.

Use Herald Classified ads

## Complains About Conditions At Lincoln Park Cemetery

Dismayed by the state of the grave plots at the Lincoln Park Cemetery, a Herald reader sent the newspaper the following letter:

Dear Editor:  
It is high time that some sort of drastic action be taken by the Jewish Community of Rhode Island in regards to the administration and upkeep of the Lincoln Park Cemetery.

I have had the sad experience of attending funerals and unveilings in many cemeteries outside of Rhode Island, and I must confess that I have never yet seen a cemetery that is for the most part so unsightly.

For eleven years I have been paying for the upkeep of a six grave plot that is today mostly covered with crab grass, weeds, and a bit of hay. Though this plot is mowed on occasion, never once in eleven years has it been reseeded or effort made to remove the foreign growth. Not only is there little real grass on the plot, but whatever else is growing is dried out and brown.

This year my bill for upkeep was hiked more than 150%, and when I wouldn't agree to a settlement and said that I would improve the plot myself, I was told in threatening terms that neither I nor anyone else would be allowed to take care of the plot. In other words, if I refused to pay the price that the Chesed Shel Emes dictated, then my plot could go to pot.

The reason for the hike, I was told, was that the Chesed Shel Emes was running in the red. I dispute this claim, and furthermore, I believe the Jewish Community, which supports

the Chesed Shel Emes with donations and upkeep fees, is more than entitled to know how its money is being spent.

Why does the U.J.A. and Gemileth Chesed issue annual statements of their incomes and expenditures, while the Jewish public hears nothing from the Chesed Shel Emes except pleas of poverty? Why should visitors be subjected to running a gauntlet of grasping hands? This last, certainly does not add to the dignity of a Beth Olem. How do we, the maintainers of the cemetery, know whether the newest hikes are justifiable or not?

I know many people who have suffered various abuses at Lincoln Park and I am sure there are a great many others who have. I personally, am dead set against cloaking a group of 15 or 20 individuals with dictatorial powers while many, many thousands of us who actually maintain the cemetery are left without any voice in cemetery matters.

I urge everyone, who feels the way I do, to get in touch with me immediately. In union there is strength, and if we can muster enough strength there can be some changes made. Our cemetery can be beautified, kept neat, and "de-gauntletized" without exorbitant charges. The cemetery belongs to the Community and not to a few who administer the cemetery affairs in the same fashion as it was done when Lincoln Park was a grave yard. We, the Jewish Community are footing the bills; let our voices be heard. It is high time for a change.

Again, I urge everyone with any feelings about Jewish communal life to get in touch with me immediately.

Harry Albert  
118 Woodbine St.  
Providence 6, R. I.



**Brandeis Study Group Leaders Meet** — Discussion leaders for the study group of the Providence Chapter of the Brandeis University National Women's Committee met recently. Seated, left to right, are the Mesdames Lawrence Y. Goldberg, Milton Paisner, Nathan Chaset, president. Standing are the Mesdames Irving A. Wiener, study group chairman, Robert Galkin, vice-president, and Herbert Treidman. Not present when the picture was taken were the Mesdames Joseph Schaffer, Irving J. Fain, Peter Gutlon, Perry Shatkin, Milton Stanzler and Julius Michaelson.



**Our Younger Set** — Gary Wayne Liss, 20 months old, is the son of Mr. and Mrs. Ben Liss of 5 Lisa Road, West Peabody, Mass. Maternal grandparents are Mr. and Mrs. Samuel Rosenfield of Sargent Avenue. Paternal grandmother is Mrs. Sarah Lissovitz of Chelsea, Mass.

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I wish all my friends a most  
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**Engaged**—Mr. William Sorokin of Detroit, Mich., announces the engagement of his daughter, Harriet, to David Hesselthaler, son of Mr. and Mrs. Otto Hesselthaler of Metuchen, N. J. formerly of Providence. The wedding is scheduled for Oct. 14 in Detroit.

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**ORGANIZATION NEWS**

**AFTERNOON PROGRAM**

Regular weekly afternoon gym activities will be conducted outdoors at the East Side Jewish Community Center beginning Tuesday, October 9.

Sessions for elementary school children will be conducted on Monday and Thursday afternoons, from 4-5:30 P.M. Sessions for Teens and Tweens will be held on Tuesday and Wednesday afternoons at the same hour.

Activities will be conducted outdoors at the Center's Sessions Street field until early November at which time classes will be moved indoors to the gymnasium of Nathan Bishop Jr. High School.

A program of touch football and soccer will be offered outdoors, it was also announced.



**Rev. Jacob Baron** will chant the high holiday services at Congregation Sons of Abraham.

**APPOINT CHAIRMEN**

Mrs. Irving Schwartz, chairman of the Jewish Community Center's Children's Activities Committee, this week announced the appointment of special sub-committee chairmen in charge of special children's activities to be conducted during the year at the Center.

Chairmen named are Mrs. Howard Saltzman, U.N. Week; Mrs. Banice Bazar, Election and Veterans Day; Mrs. Melvin Johnson, Jewish Book Month; Mrs. Irving Schwartz, Hannukah Box Supper; Mrs. Lester Katz, Winter School Holiday.

The committee is now discussing plans for a series of parents' discussion programs during the Center's program year.

**SOFT BALL FINALS**

R. I. Cycle will meet the Richards' Clothes nine in the championship finals of the Jewish Community Center's Men's Softball League on Sunday morning at 9:30 A.M., it was announced this week by Bernard Guy, league commissioner.

In semi-final games held last Sunday, Coates Field Shoppers was defeated by R.I. Cycle in a close game which lasted into long overtime. In the other semi-final playoffs, Richards' Clothes squeaked by Hub Wholesale with 2 straight victories winning the game in the last inning to a 12-11 tally.

**ELEMENTARY CLUBS**

The Jewish Community Center of Providence has opened registrations for its Fall season of elementary school boys and girls club and class activities, it was announced today by Mrs. Evelyn Zisserson, Center Children's Worker.

The Center is now accepting registrations for Beginners Ballet Class, Advanced Ballet Class, Arts and Crafts Class, Modern Rhythmic Dance Class, Modern Rhythmic Dance Advanced, Painting Class, Cooking Class, Arts & Crafts (Grades 1-3), Woodworking Class, Model Airplane Club, and Sewing Class.

All of the classes are scheduled to begin during the week of Oct. 15. Registration in all groups will be limited.

The Center's Sunday Club Program will begin at both Center buildings on Sunday afternoon, Oct. 28, at 2 P.M.

**TO OFFER TEEN BOXING**

The art of self defense will again be offered as instruction for Sr. High School age boys at the Jewish Community Center, it was announced this week by Richard King, Center Physical Education Director.

Boxing classes, directed by "Woody" Woods, former Golden Gloves Champion, will be conducted in the Center's Health Club on Monday afternoons, from 4-5 P.M.

Enrollment in classes will be open to all High School age boys who are Center members. For additional information Mr. King may be called at the Center.

**JUNIOR HIGH CLUBS**

The opening of registrations for Jr. High School boys' and girls' activities at the Jewish Community Center were announced this week. Registrations are now underway for all of the activities listed.

They are Social Dance Classes, Typing Class, Ham Radio Classes, Bowling League, Jazz Band, Dramatics Workshop, Rifery Club, Seventh Grade Club, Vikings Club, Viketts Club, Guys and Dolls Club.

Enrollment in all of the groups listed above will be limited. For registration fees and other information, UN 1-2674 or ST 1-8110 may be called.

**CLOSE REGISTRATION**

Rabbi Akiva Egozi, headmaster at the Providence Hebrew Day School, announced today that registration has been closed for the '62-'63 year.

Rabbi Egozi said he regrets that he has been forced to turn down many requests for the enrollment of students at the Hebrew Day School for the present term because of the lateness of applications.

He urged parents interested in enrolling their children in the pre-kindergarten, kindergarten or first grades for the Fall term beginning in 1963 to send in their applications now. Rabbi Egozi added that they will be handled on a first come, first served basis.

Many applications already are on file for the 1963 term, Rabbi Egozi said.

**TO LAUNCH FUND DRIVE**

The Trades and Industry division of the General Jewish Committee will launch its phase of the annual fund-raising drive at a workers meeting next Wednesday at 8 P. M. at the Wayland Manor. Harold Leavitt is Trades and Industry chairman. Serving as co-chairmen of the division are Benjamin Rutenberg and Joe Thaler.

**PLAN LUNCHEON**

Plans are being completed for the Vital Gifts Committee's "Golden Opportunity" luncheon of the Women's Division of the General Jewish Committee on Wednesday noon, Oct. 10, at the home of Mrs. Peter H. Bardach.

Mrs. Meyer Tenenbaum is co-chairman of Vital Gifts. The minimum gift in the Vital Gifts division is \$36.50.

**TO OBSERVE YOUTH**

**FAIRFAX, Va.** — Following a grand jury indictment for the murder of Lewis Goldfein, 17-year-old Jewish youth, a county judge this week ordered John C. Vinson, Jr., 17-year-old linked by police with anti-Semitism and neo-Nazism, committed to a state insane asylum for mental observation.

Excellent opportunities are in the Herald's Classified ads.

**Why don't all homes have Oil Heat?**

For a very simple reason! Oil heating equipment usually costs a little more to install. Although it does cost them a few dollars more, the vast majority of home builders in this area install today's modern oil heat because they know that oil provides better, safer, and more dependable heat for less money . . . as much as \$2,000 over the life of an average mortgage. When a builder installs Oil Heat, you can expect the entire house to reflect his integrity and attention to the basic features that give a home extra, lasting value. Get the facts before you decide. The fuel oil dealers salute the Home Builders Association of R. I. during their National Home Week Celebration, Sept. 30th through October 7, 1962.

Remember the real way to live better is with modern, safe and economical Oil Heat.



HOME HEATING COUNCIL, INC.

**TO BUY  
TO SELL  
TO RENT**

**CLASSIFIED  
CALL 724-0200**

**TO HIRE  
TO GET WORK  
TO TRADE**

**1-Accounting, Bookkeeping**

**BOOKKEEPER**, experienced in double entry through trial balance. Accounts payable and receivable. Payroll reports. Reasonable rates, part-time. ST 1-8136. 11-16

**BOOKKEEPING** service through balance sheet, fully equipped. Rates reasonable. CE 1-4788 anytime after 5. 11-9

**3-Apartments For Rent**

**EAST Side, Elm Grove Ave.**, 3 rooms, refrigerator, range, heat. GA 1-5258 CH 5-5034.

**EDEN Park 88 Fordson**, 2nd floor, four rooms, two bedrooms, garage. \$90. ST 1-1478.

**ELMWOOD SECTION  
NEW SHALIMAR APARTMENTS**

**99 MELROSE STREET**  
Deluxe 4 room suites. Recently completed! Air conditioning. Individual heat control. Parking. Electric stove, refrigerator. Food disposal. Colored tiled bath, tub enclosure. Panelling. Clothes washer and dryer. Storage facilities. Now available for lease. \$135 monthly.  
GA 1-1801 WI 2-1894 12-14

**ELMWOOD, 62 Bellevue Avenue**, 5 1/2 rooms, garage, first floor. Newly renovated. Children accepted. Reasonable. DE 1-3183.

**6-Ash, Rubbish Removal**

**CELLARS, yards, attics cleaned**, \$5. On the spot service. JA 1-5797, EL 1-3463. 11-30

**RUBBISH, attics, cellars, yards cleaned**. Reasonable. A. R. and Son, HO 1-8499, RE 7-4975. 11-30

**ASH, RUBBISH REMOVAL**

\$2.00 and up

Reliable Service

**RUBBISH KING**

EL 1-2977 10-12

**8b-Business Equipment**

**COUNTER, 12' formica top, 6 stools**; 6' candy case. UN 1-7094. 11-30

**GROCERY, Restaurant, Office Furni-**ture, Showcase, Registers, Providence Auction Room No. 2, Cranston, PL 1-1315. 12-14

**8bb-Business Opportunities**

**DELICATESSEN and grocery store**, modern, located in busy shopping center, good going business, owner retiring. For full details, call ANN Realty, HO 1-4950. 10-12

**9-Carpenters And Builders**

**ADDITIONS, alterations, residential, industrial buildings, Garages, Bath-**rooms, cement work, dormers, store fronts. Free estimates. 942-1044. 10-19

**ALTERATIONS and remodeling, re-**creation rooms, no job too small. Moshier, DE 1-1591.

**ADDITIONS, recreation rooms and** home remodeling. Free estimates. Reasonable prices. RE 7-3340, RE 7-6268. 11-30

**ARROW BUILDING CO., INC.**

Residential Commercial  
Will build to suit. build additions. Re-modeling of all kinds. House moving - complete job. New ranch homes for sale. Cranston area.

**DAVID WALKER**

Builder - Developer - Real Estate  
WI 1-7694 10-12

**CARPENTRY, cabinet work, additions,** remodeling, kitchens, bathrooms, rumpus rooms. Quality work at the right price. EL 1-3938, EL 1-5781. 9-63

**COMPLETE construction work, all** work guaranteed. Anthony's Building Co., CE 1-6889. 12-14

**10-Cement, Asphalt Work**

**ALTERATION - Asphalt and cement** paving. General contracting. Also, machinery rentals. UN 1-7673, EL 1-8676. 5-63

**Asphalt driveways, sidewalks and** parking areas. Driveways, 50 x 9, \$65; other sizes in proportion. Also special in Seal Coating driveways, 30 x 9, \$16.50. All work guaranteed. Free estimates.

**ROYAL PAVING CO.**

TEL: 751-3303 11-30

**ASPHALT driveways, all sizes, dura-**ble, smooth finish. Fully guaranteed 5 years. Reasonable. Also Seal Coating. Universal Paving, PL 1-2076. 11-30

**ASPHALT DRIVEWAY**

9 x 45, special \$45. All other sizes in proportion. Specials on parking areas and sidewalks. All work guaranteed.

**NEW ENGLAND PAVING CO.**

621-9510 DE 1-7917 11-9

**ASPHALT WORK**

Attention property owners! Have you parking problems? Asphalt driveways, parking areas for home and industrial areas. Manufacturers of "Blacktop" pavements. Hot and cold mixes.

**MONDILLO CO.**

CE 1-9000 WI 2-7919 12-7  
Long established

**10-Cement, Asphalt Work**

**CEMENT contracting: Garages, single,** \$850; double, \$1,250; cement-cinder blocks, complete. Angelo Mirando, 285 Laurel Hill Ave., EL 1-8524. 11-9

**CEMENT repairs; chimneys, steps,** flaking, leaking cellars. Brick pointed. UN 1-4842, UN 1-6992 anytime. 11-30

**CEMENT steps, patios, sidewalks,** driveways, leaking cellars, cesspools and dry wells. Savest dollars, call A. E. Johnson, PA 5-7534. 11-2

**LANDSCAPING, Asphalt driveway,** small jobs, patch repairs, water problems. 30 years experience. RE 7-7629. 8-63

**SIDEWALKS, cement and asphalt,** small job accepted, call ST 1-7862. 11-30

**12-Clothing, Furs**

**WEDDING gown, size 7-9, satin, chapel** train, cleaned, sealed, reasonable. GE 4-8569.

**13-Dressmaking, Alterations**

**EXTRA! EXTRA!**  
People's Home Sewing Service is offering the low fall prices. Take Advantage of this fall special. Skirts Hemmed \$1.00. Dresses Hemmed \$1.00. Coats Hemmed \$2.00. Zipper Replacement \$1.25. Alterations, Each \$1.00.  
Temporary Telephone Is  
GE 4-4214 - 9 a.m. - 2 p.m.  
Monday to Friday 10-12

**16-Firewood, Fuel**

**FIREPLACE wood and stove wood** sawed any length. We deliver. BL 2-4258. 10-12

**FUEL oil, 200 gal., \$25.25. Burner ser-**vice. S&H Green Stamps. Hills Grove Oil, RE 7-1079. 11-23

**FUEL, 200 gallons, \$24 cash plus tax.** Limited Comet Fuel Oil, GA 1-1157. 8-63

**17-Floor Servicing**

**FLOORS sanded & finished, also** waxing & buffing all types of floors. EL 3-1217.

**FLOORS washed, waxed, polished and** buffed. Homes-commercial. Reasonable. 861-5517 between 4-6 p.m. 10-12

**FLOORS washed and waxed, also** all general cleaning. Reasonable. Larry's Home Cleaning, TE 1-3901. 8-63

**18a-Furniture Refinishing**

**FINE refinishing and repair of anti-**que and quality furniture. R. Goff, GE 4-1969. 10-5

**UPHOLSTERING - rebuilt like new:** Custom made furniture, mattresses, box springs. Free estimates. Barrington Upholster, 68 Maple Avenue, CH 9-2880. 12-14

**20-Heating, Plumbing**

**PLUMBING and heating, alterations,** installations and repairs. Call Macedo Plumbing and Heating, DE 1-4775. 11-2

**20a-Help Wanted - Men, Women**

To Represent RADCO PRODUCTS CO.

Selling to home owners a U. L. approved fire warning system, complete, installed for less than \$200. Top commission paid weekly. Car necessary.

Apply 397 Elmwood Ave., Prov.  
10 A. M. to 5 P. M. 11-16

**21-Help Wanted - Women**

**INCREASED Fall business necessi-**tates placing 3 women immediately. Real opportunity. GA 1-2908.

**22-Hi-Fi, TV, Radio**

**BEACON radio - Expert TV, Home-**auto radio service. 1030 Broad Street, Providence. 781-9646, HO 1-8850. 12-14

**23-Home Repairs**

**ALUMINUM SIDING**  
storm windows, doors, gutters, additions, patios, porch enclosures, cement steps, aluminum rails, roofing. On the spot estimates. 50 years experience.  
TE 1-7748 11-16

**BB&L Construction Co. - Building** Contractors. All types-new construction, renovations, additions, repairs. CE 1-0553. 8-63

**23aa-Household Goods**

**FREEZER, Amana, 18 cu. ft., 2 years** old, \$725 new. Asking \$450. Or swap equal value. ST 1-3351.

**MAYTAG Automatic Washer. See to** appreciate. \$115. 861-9892. 10-5

**WHEEL Chair wood, excellent** condition \$45. PA 2-6159.

**23ac-Houses For Rent**

**EDGEWOOD 4 bedroom house, sun-**porch, den, 2 car garage, gas heat, handy bus, schools, churches, 884-8926.

**23ab-Investments**

**VENTURE capital needed. Sound** proposition, excellent potential. Roger A. Nault, attorney, One Main Street, Woonsocket, R. I. 762-4002. 10-19

**23c-Jobs Wanted-Men**

**ATTENTION home owners, business** men! Handy man services, part time, lowest rates. RE 9-7066. 9-63

**24-Jobs Wanted - Women**

**IRONING done in my home. Reason-**able rates. VA 8-0505.

**RELIABLE high school senior desires** baby-sitting, afternoons, evenings, weekends. Experienced with children. HO 7-9712.

**TYPIST, 6 years experience local** bank, desires typing at home, all phases. 231-2811. 10-5

**WOMAN would like to do laundry in** her home, or out. Experienced. Reasonable. 521-0406. 10-19

**WOMAN desires ironing, own home;** or housework gentleman's. ufn 1.25 hourly, after 3, 941-7815. 10-5

**24a-Laundering**

**CURTAINS beautifully hand laund-**ered. Pick up and delivery service. EL 1-0949. 11-30

**LAUNDRESS will do fine laundering** in her home. Called for and delivered. UN 1-7980. 12-7

**25-Lawns, Landscape**

**BURN'S garden tractors, tillers, Karts,** Gregory mowers, 2207 Pawtucket Ave., East Providence, GE 8-4821. 10-5

**COMPLETE landscaping: new lawns,** top dressing, fertilizing, shrubs, general maintenance. PA 3-7517. 11-23

**GRAVEL and fill for sale. Park Ave-** nue and Dyer. Pick up or will deliver. WI 2-3810. 10-5

**LANDSCAPE maintenance. Free es-**timates. Go anywhere. PA 2-7142, 723-1024, after 6 p.m. 11-2

**LANDSCAPING is our business. Reso-**nable rates. Call after 5. CE 1-8978. 10-19

**LOAM, farm rich, delivered east of** Providence. \$2.50 yard; minimum 6 yards. CH 5-5576. 10-5

**LOAM, 2,000 yards, rich dark, easily** accessible \$1. per yard. Sold in quantity only. ED 6-9056 evenings. 10-5

**SOUTHERN New England Tree Re-**moval. Registered and insured. Free estimates. Reasonable rates. EX-press 7-7978. 11-30

**TREES cut, roots removed. Reso-**nable. DE 1-0709. 10-19

**26-Lost and Found**

**DOG lost, one week, small chocolate** brown Beagle puppy, yellow collar. Vicinity Apponaug-Kent County Hospital. Reward. RE 9-1567. 10-5

**26aa-Lots For Sale**

**CRANSTON, Magnolia Street, sewer-**ed, approximately 50 x 100 ft. WI 1-3962.

**NO. PROV. off Windmill St., 5 large** lots. High elevation, \$3,500. 726-3581. ufn

**26b-Merchandise Wanted**

**COUNCIL Thrift Shop urgently needs** children's re-usable clothing. Also, men's, women's, household articles, jewelry. 174 Ives St. GA 1-0955. 11-16

**27-Miscellaneous For Sale**

**WINDEX, Mr. Clean, Lestolt, gallon** jars only \$2 per gallon. Contractor's Service, 16 Dunn Street, East Providence, CE 4-4300. 12-14

**SNOW REMOVERS**  
Buy yours now! Top brands, Snow Bird, Bob Cat, Snow Flyr, Moto Mower. Parts, we service what we sell.

**PETKO PRODUCTS**  
1720 Mineral Spring Avenue  
North Providence EL 3-2457 12-14

**28-Moving, Storage, Trucking**

**ARCH MOVERS - \$7.00 hourly in** Rhode Island, Local and Long Distance. Insured. PA 2-5760. 10-19

Local, Long Distance Movers  
Storage and Packing  
Specializing Store Deliveries

**MARSHALL EXPRESS**  
ST 1-9336 10-12

**29a-Offices, Desk Space**

**ANGELL Street, heated, dental office,** electric dental engine, light cuspidor connected running hot & cold water, electric. GA 1-9529.

**BROAD: Dentist-optometrist. Near** hospital, 3 large rooms, with tile bath. Completely redecorated. Reasonable rent. ST 1-2288, WI 1-8738. 10-19

**30-Painting, Decorating**

**ALTERATIONS: Interior, exterior** painting, paperhanging, floors re-finished, plastering. H. Fishman, 24 Georgia, WI 1-5122. 11-2

**EXTERIOR painting special. Paint-**ing one family, \$60; two family, \$125. Work guaranteed. HO 7-7479. 10-12

**INTERIOR and exterior painting,** paperhanging, A. & W. Painting, Cumberland, R. I., 724-0471. 10-5

**NATIONWIDE Painting and Decorat-**ing. All work guaranteed, interior and exterior. Free estimates. UN 1-5611. 10-5

**30-Painting, Decorating**

**PAINTING: Call ST 1-5624 G. Farley.** All types, inside, outside. Wall-papering, estimates insured. Reasonable. 10-5

**PAINTING, interior, exterior, safe-**faction assured, reasonable. ST 1-2698, ST 1-0238. 10-5

**PAINTING, interior, exterior, wall** papering. General repairs, free estimates. JA 1-4296, after 7 p.m. 10-5

**PAINTING, interior, exterior; re-**modeling, homes and commercial; new homes built. Everett Lucas, CY 4-3507. 10-5

**PAINTING**

Interior, Exterior  
Carpentry, roofs and gutters repaired. Reasonable prices. Free estimates. Guaranteed. F. Notarianni.  
HO 1-4397 - ST 1-4690 10-12

**R. E. BENNETT & SON**  
Contractors

painting, gutters and carpentry. Pa-perhanging, masonry work, spraying, fully insured, 45 years experience.  
Tel. 438-2246 11-9

**31-Pet Column**

**POODLE Parlor: Clipping, grooming,** shampoo, hair styling and nailures. Broad St. GA 1-8386. PA 3-8581. 8-63

**32-Plastering**

**CEILINGS plastered, one day service.** Reasonable. Patches and repair work. E. Anderson, JA 1-2880. 8-63

**35-Private Instruction**

**THREE EVENING COURSES**  
Electronics - Television Servicing. Air conditioning - Refrigeration servicing. Power oil burners - Installation and servicing.  
But act now! To be sure.  
New England Tech.  
184 Early St., HO 7-7744

**PIANO lessons at your home. Begin-**ners and advanced. Vincent Borrelli. Call evenings, EL 1-6221. 11-30

**36-Real Estate For Sale**

**ATTLEBORO, Mass., 125 acres, beauti-**ful rolling field. Good 6-room home. Barn, city water. Brogan, SO 1-7787. ufn

**EAST SIDE**  
Burlington Street, ideal family home for business or professional man. Four bedrooms, tile kitchen air-conditioned, tile bath, two lavettes, attic fan. All modern throughout. 2-car garage. Close to temple, schools, shopping and transportation.  
Owner  
TE 1-4633 TE 1-7434 10-19

**EAST Greenwich, 3-bedroom ranch,** tiled bath, combinations; \$10,995, \$850 down. Monthly payment, \$85. Owner. TU 4-8719.

**NARRAGANSETT**  
Excellent in every detail. On beautiful Salt Pond with outlet to the sea for boating. Also excellent for swimming and fishing. 10 year old, 7 room ranch home. Hot water heat, garbage disposal, dishwasher, 2-car garage. Guest house. Beautifully landscaped on over an acre of land with 2 1/2 acres more available.  
Owner  
Call CE 1-7690 10-19

**WARWICK: Owner transferred. Three** bedroom Ranch, attached garage, attractive fenced yard; covered patio large kitchen, bath, \$12,900. RE 7-2016.

**WARWICK, \$14,800. Large 7-room** cape. Double garage, 4 bedrooms. Recreation room, family room. Dish-washer, combinations. 4-zone heating, fireplace. Corner lot. RE 7-5189.

**W. J. THURSTON AGENCY**  
North Conway, New Hampshire

Largest real estate broker, Eastern Slope region. Takes pleasure in announcing the appointment of Frank Palumbo, Jr., 122 Markwood Drive, Barrington, our representative for Rhode Island.  
CH 5-4041  
Businesses, Motels, Homes, Acreage 11-2

**37-Real Estate Wanted**  
**APARTMENT, houses, 2-3 families.** Ranches, Capes, bungalows, lots, acreage wanted. Prompt service. Gazzero, EL 1-0368. 10-12

**BATTISTA: Tel. 737-5067. Realtor** listing all types property. Must be listing and personal, dependable service. 11-16

**CRANSTON neighbors. Buyers wait-**ing. Homes and land. Relocating Freeway evacuees. Saccoccio Realtors. ST 1-0901. 11-9

LET us be of service to you. Free appraisal, efficient advertising of your property. Call Temple 1-2618 between 1 and 5 p.m. 10-5

**WARWICK, Cranston, 2-3 bedroom** ranches needed. \$10,000 to \$15,000 range. Pearson Realty. HO 7-7128. 11-16

**37a-Realtors**  
**BUYERS waiting for your home. List** with Harold Johnson Realty, prompt service, 831-9723. 10-6

**38-Roofing, Siding**

**EXPERT leak repairing, guttering,** painting, carpentry. No job too small, free estimates. RE 7-6506. 12-7

**38b-Rooms With Board**

**WAKEFIELD MANOR**  
Beautiful South County retirement home 30 miles from Providence. Large, spacious sunny private rooms. Dining room or tray service. For information, write  
Wakefield Manor, Post Road  
Wakefield or call ST 3-8781 10-26

**39-Sewer, Cesspool Service**

**CESSPOOL, septic tank service, avail-**able 24 hours. Reliable, reasonable. Aames Cesspool Cleaners, GA 1-9029. 8-63

**42-Special Notices**

**ACCORDION or piano and sax players** for every Saturday night. Call Drummer, after 5 p.m., Ralph Guertin, ED 6-8787. 10-12

**BAR MITZVAH and Wedding invita-**tions, \$6.95. Same day service. Cross Town Press, 777 Broad St., WI 1-4061, ST 1-2710. B. Levy. 10-12

**BILL troubles?**

## Home News

(Continued from Page 6)

### In Honor Of . . .

Birth of a new GRANDDAUGHTER, from Mr. and Mrs. Saul H. Gordon.

MR. MORRIS BERESOFKY'S 90th Birthday, from Miss Dorothy Beresofsky.

### In Thankfulness For The Recovery Of . . .

MR. SAMUEL BERDITCH, from aunt Julia Weber.

MR. JACOB I. FELDER, from Esther and Max Silverman.

Son, SIDNEY GERSHMAN, from Mr. and Mrs. Hyman Gershman.

MRS. FANNIE JACOBS, from Mr. and Mrs. Max J. Richter.

MRS. MAX STANZLER, from Mr. and Mrs. Max J. Richter.

### In Memory Of . . .

DR. ARCHIE ALBERT, from Jen and Dave Pollock, Mrs. Louis Handler, Mr. and Mrs. Samuel Ress, Dr. and Mrs. Ilie Berger, Mr. and Mrs. Harry Leven, Mr. and Mrs. Maurice Fox, Mr. and Mrs. Jacob Brier, Mrs. Jacob Berkelhammer, Mr. and Mrs. Allen B. Schaffer, Mrs. Rose Kahansky, Mrs. Leo Logan, Mr. and Mrs. Albert Rosen, Dr. and Mrs. Albert Berger.

LAURA EPSTEIN ALBERTS, from Mr. and Mrs. Harold Jagoliner, Mrs. Frances Getter, Mrs. Ida Rosen, Mrs. Louise Hyman, Mrs. Minnie Ernstof, Mrs. Rose Abrams, Mr. and Mrs. Nathan Sandperil.

Beloved niece, SHIRLEY KENNER AXELROD, from Aunt Eleanor and Uncle Harry Schuman.

CYRUS BANDER, from Mr. and Mrs. Robert Berkowitz.

DAVID BARATZ, from Mrs. Frances Getter.

LOUIS M. BERMAN, from Mrs. Samuel Ganzer.

PERRY BERNSTEIN, from Mr. and Mrs. Sidney Pickar, Mrs. Clara Lerner, Dr. and Mrs. Ilie Berger, Mr. and Mrs. Charles Bolotow, Mr. and Mrs. Beryl Segal, Mr. and Mrs. Aaron Davis, Mr. and Mrs. Leo Grossman, Helen and Clinton Grossman, Mrs. Jack Mellion.

SOPHIA BERNSTEIN, from Mr. and Mrs. Harry D. Lipsey, Mr. and Mrs. Harold Israel, Mr. and Mrs. Al Taubman, Mr. and Mrs. Jack K. Stallman, Mrs. Betty Auerbach, Marsha and Jordan Auerbach.

DONALD L. BLACHER, from Mr. and Mrs. Charles Bolotow, Sadye and Noah Finkelstein, Mrs. Samuel A. Hamin, Mrs. Louis M. Berman, Mr. and Mrs. I. Feldman, Mrs. Samuel Ganzer, Miss Mae Goldberg.

ESTHER BLISTEIN, from The Tuesday Nite Club.

Beloved mother, CLAIRE DOLBERG ABISH, from Mr. Benjamin Abish.

MURIEL AUSTIN BLUM, from Dr. and Mrs. Ilie Berger.

LILLIAN BOLOTIN, from Mrs. Gussie Pomerantz, Mr. and Mrs. Aaron Davis, Mr. and Mrs. Harry Singer.

MORTON BOROD, from Mr. and Mrs. Charles Bolotow, Mrs. Louis M. Berman.

MR. AND MRS. SOLOMON BRANDT, from Mrs. G. Fried.

Beloved mother, IDA BRANZ, from Mr. and Mrs. Samuel Sokolsky.

MORRIS H. BROMBERG, from Mr. and Mrs. Charles Bolotow, Mr. and Mrs. Jack K. Stallman.

ANNE CARLETON, from Mr. and Mrs. Harvey Logowitz, Mr. and Mrs. Leo Grossman.

REVEREND MOSES C. CHILL, from Mr. and Mrs. Isador Trutt.

SIMON B. COHEN, from Mr. and Mrs. Samuel Weiser, Mr. and Mrs. Jordan Kirshenbaum, Mr. and Mrs. Samuel Zitkin, Mr. and Mrs. Samuel H. Wilk and family.

ALBERT CONWAY, New York, from Mr. and Mrs. Leo Grossman.

HERMAN COTTON, from Mr. and Mrs. Myron Herman.

LAWRENCE CRAMER, from Mr. and Mrs. Harry D. Lipsey, Mr. and Mrs. Nathan Zucker.

PHILIP DIMOND, from Mr. and Mrs. Samuel Zitkin, Mr. and Mrs. Julius Weisman, Mr. and Mrs. Harry Singer, Mrs. Jack Mellion.

Beloved parents, DORA AND REUBEN FAIN, brothers, JACOB

### In Memory Of . . .

AND BARNEY FAIN, from Mrs. Maxwell Lopatin.

BARNETT FALCOFSKY, from Mrs. Dora Zelniker, Mrs. Leo Logan.

JENNY FINN, Brookline, Mass., from Dr. and Mrs. Ilie Berger.

ROSE FREED, from Mrs. Jack Mellion.

MAX FREIBERG, from Mrs. Dora Zeniker, Mr. and Mrs. Jordan Kirshenbaum.

Beloved father, JACOB FREUND, from Mrs. Ida F. Spector.

SARAH GERSHKOFF, from Mr. and Mrs. Louis Yanoff, Mr. and Mrs. Jacob Pritsker, Mr. and Mrs. Leo Swartz, Mrs. Jack Mellion, Mr. and Mrs. Robert Halpern, Mrs. Pauline Lubin, Mr. and Mrs. Leo Andelman, Mr. and Mrs. Jack Goldenberg, Helen and Sanford White, Mr. and Mrs. Jacob Percelay.

Beloved father, ISRAEL GERSTENBLATT, from Mrs. Harry Roy.

PHILIP GITMAN, from Mr. and Mrs. Jordan Kirshenbaum, Mr. and Mrs. Jack Stallman.

LILLIAN GLICKMAN, from Dr. and Mrs. Samuel Pressman, Mr. and Mrs. Samuel Weinberg.

JENNIE FELDMAN GOLDBERG, from Mr. and Mrs. Samuel Ress, Mrs. Betty Auerbach, Mr. and Mrs. Israel Zenofsky, Mr. and Mrs. Sanford White, Mr. and Mrs. Saul Miller, Mr. and Mrs. Jack K. Stallman.

Beloved sister, ETHEL GORMAN, from Miss Celia Gorman.

Beloved husband, JACOB GREENSTEIN, beloved parents,

MAX AND CELIA SMITH, NATHAN B. AND ESTHER A. GREENSTEIN, brother-in-law, ISAAC GREENSTEIN, from Mrs. Jacob Greenstein.

ELI GROSSMAN, from Mrs. Gussie Pomerantz, Mrs. Irene Schechter.

Beloved parents, SOPHIE AND LOUIS GROSSMAN, from the Grossman children.

Beloved mother, ANNIE GUNY, from Mrs. May G. Epstein.

CHARLES HANDWERGER, from Mr. and Mrs. Leonard Chaser.

Beloved father, EDWARD HIRSCH, from Mrs. Charles Emers, Mr. Joseph Hirsch.

Beloved parents, MR. AND MRS. JACOB HAZMAN, from Mr. and Mrs. David Levine.

FRED HELLER, from Mr. and Mrs. Jack Geller.

Beloved husband and brother, HARRY HIRSCH, from Mrs. Harry Hirsch, Mrs. Charles Emers, Mr. Joseph Hirsch.

ABRAHAM HOROWITZ, from Dr. and Mrs. Ilie Berger.

FANNIE SUGARMAN HYMAN, from Jen and Dave Pollock, Mr. and Mrs. Frank Konovsky, Mrs. Hassie Ostrow, Mrs. Anne Curham, Mr. and Mrs. Samuel Ress, Harry, Rose, David and Dorothy Cleinman, Nora Potter, Esther Torgan, Dr. and Mrs. Ilie Berger, Mr. and Mrs. John J. Fazio, Mr. and Mrs. Benjamin Bromberg, Mrs. Ruth Swartz, Mrs. Ada Feldman, Mrs. Lena Young, Mrs. Etta White, Mrs. Ida Shushansky, Mrs. Ida Resnick, Mr. and Mrs. Alfred Spear, Prof. and Mrs. Edward M. Altman, Mr. and Mrs. John Newman, Dr. and Mrs. James Krasnoff, Mr. and Mrs. William Shanbrun, Mr. and Mrs. Saul Spitz, Dr. and Mrs. LeRoy Fishman.

DAVID JAGOLINZER, from Mr. and Mrs. Harry D. Lipsey, Mr. and Mrs. Beryl Segal.

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Beloved husband, EDWARD KERTZMAN, parents, HARRIS

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AND BETSY GORMAN, sister, ETHEL GORMAN, brother, PHILIP GORMAN, from Mrs. Edward Kertzman.

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EVA STERN, from Mrs. Samuel A. Hamin, Mrs. Louis M. Berman, Mrs. Jacob Stern.



Yahrzeit Services in the Home commence at sunset the day previous.

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Jacob Berkelhammer  
Florence Brier

SUNDAY, SEPTEMBER 30

Etty Feiner  
Rachel Aptel  
Sophie Lasker  
Nathan Meshnick

MONDAY, OCTOBER 1

Dora Harrison  
Barnet Fain  
Myer Cohen

TUESDAY, OCTOBER 2

Samuel Port  
Zlotta Jennie Shindler

THURSDAY, OCTOBER 4

Louis Feiner  
John Max Levine  
Rachel Leah Zurier  
Bessie Lecht

FRIDAY, OCTOBER 5

Solomon Kipnis  
Charles L. Emers  
Fannie Dreyer  
Arthur Dreyer  
Meier Snell

SATURDAY, OCTOBER 6

Celia Spiers  
Ida Fain

MONDAY, OCTOBER 8

Betsy Abrams  
Esther Marston  
Israel Lanes

TUESDAY, OCTOBER 9

Sarah Lurie Ostrow  
Rubin Fain  
Zadok Chernov  
Samuel Abedon

WEDNESDAY, OCTOBER 10

Hyman M. Lyon  
Freida Licker  
Alex Feinstein  
Pauline Make  
Anna Reuter

THURSDAY, OCTOBER 11

Julius Marcus  
Abraham Brouth  
Nathan Torgan  
Fannie Weintraub  
Rose Bosler

MONDAY, OCTOBER 15

Dr. Amelie Montel  
Samuel Blackman

TUESDAY, OCTOBER 16

Samuel Backman  
Louis Hausner

WEDNESDAY, OCTOBER 17

Libby Weiner  
Chaye Sarah Backman

FRIDAY, OCTOBER 19

Tillie Fain  
Max N. Temkin  
Sigmund Rothschild

SATURDAY, OCTOBER 20

Rebecca Sirkis  
Hyman B. Lasker  
Betty Rebecca Aptel  
Max Perlow  
Celia Steiner  
Ellen Schneider

MONDAY, OCTOBER 22

Bert Max  
Freda Botvin  
Isabelle Aptel  
Jennie Snell

WEDNESDAY, OCTOBER 24

Hyman Louis Banks  
Abraham Weinstein  
Jacob Greenstein  
Jacob C. Rosenthal

THURSDAY, OCTOBER 25

Simon Slepky  
Pearl Jagoliner  
Hannah Gertrude Diamond

FRIDAY, OCTOBER 26

Amie Siskind  
Nison S. Simon

May their souls rest in peace.

### In Memory Of . . .

ROSE STONE, from Mrs. William McIsaac.

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Difficult To Teach Religion In Public Schools, Says Rabbi

CHICAGO — A warning that it may be impossible to teach religion in public high schools with sufficient objectivity was issued here by Rabbi Robert Cordis of New York, professor of Bible at the Jewish Theological Seminary of America. The educator voiced that caution in an interview previewing a new book published here by the University of Chicago Press under the title "The Root and the Branch: Judaism and the Free Society."

Conceding that the problem of what he called "religious illiteracy" is genuine, Rabbi Gordis declared, nevertheless, that there are many difficulties in attempting to teach religion to pupils in public high schools. He recommended further "concentrated study" of the problem and experimentation for development of a successful program in this field.

Religious-minded persons, stated Rabbi Gordis, find it "highly objectionable" to attempt to present religion objectively without efforts to obtain a student's commitment to a specific faith. He listed the following points among the difficulties facing efforts to teach religion objectively:

Textbooks and study materials "leave much to be desired from the standpoint of objectivity and content and raise the serious question whether adequate material can be prepared to meet this need."

This "new and delicate assignment" for teachers, who would have to be specially trained, would aggravate the teacher shortage.

The introduction on courses in religion might lead to a religious test for teachers, "particularly in view of the mounting pressures by church groups for 'positive' religious values in the schools."

"It is highly doubtful whether most Catholics, Protestants, or Jews would be willing to have their tenets and rites presented to their children by those outside their respective traditions."



# GREETINGS...



*may it shine brightly forever*

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**Moses Maimonides**

**Jewish Savant And Physician**

By Jacob S. Minkin  
 Extracted from the book  
 The World of Moses Maimonides

When, with the completion of "The Guide for the Perplexed" Maimonides climaxed his literary and philosophical reputation, his career as a physician had only just begun. Although the beginning of his active medical practice dated back to the loss of his brother in the Indian Ocean, it was not until he was discovered by Alfaridhel, Saladin's powerful Grand Vizier, who not only made him look after his own health, but appointed him as one of the doctors of the royal court, that Maimonides may be said to have reached the summit of his medical career.

His reputation spread rapidly. He became one of the most celebrated physicians of the Egyptian capital. His skill, tact, and warm personality won for him many friends and admirers. Members of Cairo fashionable society regarded it as a privilege to be treated by the physician of Saladin's family. It was in 1190, when he was at the height of his medical reputation, that he wrote to Joseph Ibn Akin in Aleppo that he had acquired great eminence in medicine and counted among his patrons members of the nobility, although, observing obliquely, the income from that source was not great.

It was fortunate for Maimonides and fortunate for the world that his success in the medical profession came to him comparatively late in life, when he was about fifty-five years old, or the works which made him universally famous might never have been written. Hyperbolically he wrote to Rabbi Jonathan of Lunel complaining of the heavy demands his new profession was making on his time, which belonged to the study of Torah: "Although from my childhood the Torah was betrothed to me and continues to hold my heart as the wife of my youth, in whose love I find constant delight, strange women whom I first took into my house as her handmaids, have become her rivals and take up much of my time."

Maimonides referred to the medical science which became his absorbing task and unending study. To Maimonides medicine was not merely a profession for earning a livelihood, but a sacred calling, a religious occupation no less

(Continued on Next Page)

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GORDON BUTLER

Republican Candidate

For United States Congress

In The First

Congressional District

Moses Maimonides

## Jewish Savant And Physician

(Continued)

important and spiritually rewarding than the precepts of the Torah. He derived this attitude from the religion of the people which refers to the physician as an instrument of the Almighty, and from the long line of scholars and thinkers through the centuries whose renown in the medical science matched their knowledge of the Torah.

Although more is known of the life of Maimonides than of most other Jewish scholars, there are gaps in his career which still remain to be explained. Writers on Maimonides refer to 1165, the time he arrived and settled in Egypt, as the genesis of his interest in and study of medicine. But while that may have been the year when he first started on his medical practice, his study of the healing art and the proficiency he acquired in it must have been long before then.

One cannot read his "Mishnah Commentary" and the "Eight Chapters," which were certainly the products of his wandering years and his brief residence in Fez, without being impressed with their numerous references, allusions to, and illustrations drawn from the medical science and practice. The fourth chapter of "Hilkot Deot" in the Code, with its numerous health and sanitary prescriptions and regulations, can be the work of none other than one who had long professional experience in scientific hygiene. Students of Maimonides speak of his interest in medicine, if he had not actually practiced it, sometime before his coming to Egypt, and they prove their assumption by the references in his works to medical teachers, students, and medical observations in Fez, and even in Spain, where he is said to have sought out the masters of medicine and learned their skill.

The medical science stood in high esteem in the Islamic lands. While the European leeches plied their trade against a background of ignorance and superstition, and were generally looked down upon and despised by the more enlightened people in Moslem countries doctoring was a well remunerated and dignified profession. The Mohammedans loved life and they spent large sums of money for its preservation. Doctoring was a lucrative business, and we hear of at least one Baghdad physician who amassed a fortune from his profession amounting to 88,800,000 dirhams, the equivalent of \$7,104,000. Many renowned Mohammedan doctors were famous as philosophers and theologians.

The Moslem Moors of Spain were not far behind their eastern brethren in the respect and honor they bestowed upon the medical profession and its practitioners. The medical art had more than kept pace with their highly developed progress in science, philosophy and literature. Andalusia was the focus and summit of Spanish intellectual life and Cordova in the eleventh century was a favorite resort for patients who came to improve their delicate health. The Andalusian capital was celebrated for its medical schools, pharmacies, hospitals, and licensed physicians. Courses in medicine were on the curriculum of both the intermediary and higher schools of learning. No man's education was deemed complete without at least a rudimentary training in the medical art.

But great as were the medical advantages of the Cordova schools, Maimonides could not possibly have availed himself of them. He was but thirteen years old when the city was captured by the Almohades and he followed his family in exile. While even at that young age he amassed an almost unbelievable knowledge of biblical and talmudic lore, he could not possibly have been expected to have added the study of medicine to his already overburdened program. During his wandering years and his steadily shifting domicile he was working consistently on his first great masterpiece, the "Mishnah Commentary" which, surely, left him no time for the intrusion of any other subject.

(Continued on Next Page)

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**Moses Maimonides**  
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**And Physician**

(Continued)  
 Had Maimonides taken up the study of medicine as a profession during his residence in Morocco, where he counted distinguished physicians and philosophers among his friends? The thought might—or should—have occurred to him as a practical solution of his insecure economic condition. With the Jew's unpredictable position in the world, often compelled in Christian and Mohammedan countries to change places on short notice and barred from most occupations, the medical profession was about the only calling they were permitted to follow, and in which, indeed, some had even attained distinction. In the very century Maimonides lives, Jews exercised considerable influence both as teachers and practitioners of medicine and not a few of them served as doctors at the courts of Mohammedan princes.

The Almohade masters of Morocco were fanatic in their religion, but they were not hostile to the sciences. They abhorred philosophy, which they suspected of leading to heresy, but they did nothing to discourage the study of medicine, which they rightly considered as necessary for their well-being. Among Maimonides' Mohammedan friends in Morocco there were certainly scholars who combined the medical science with their more abstract studies in philosophy. If Maimonides did not have a formal education in medicine, had not attended a medical school nor had the advantage of a hospital, he acquired the art of healing, as did many others of his age—from the study of medical books and his own keen sense of observation.

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 BEST WISHES FOR A NEW YEAR RICH  
 IN BLESSINGS

**Jean Jacques Rousseau  
 Fought For Freedom**

By Erwin Fetters

Of French Huguenot descent, Jean Jacques Rousseau, famous French author, was born in Geneva, Switzerland, in 1712 and died in Emonoville, France in 1778. In his autobiography "Confessions", he gives an eloquent account of man's struggles with social injustice. He tells his own story with great emotional power, with a deep feeling for beauty and for nature, which heightens his style. There are some sentences in his "Contract Social" which made him famous overnight: "Man is born free but everywhere he is in chains" and "The service of truth is the service of God" and others showing Rousseau's great liberalism and tolerance.

At the tender age of 16, he became a vagabond roaming through Switzerland and France, earning his way through as secretary, tutor and music teacher. In 1741, he arrived in Paris and was impressed by the fact that society was artificial and unfair in its organization. The then unknown wanderer had the courage to upset the whole elaborate society. After years of thought and study, he wrote his "Contract Social" discussing the origins of government teaching that no laws are binding unless agreed upon by the people. His revolutionary, democratic principles deeply affected the French masses and became one of the chief forces that brought about the bloody French Revolution in 1789.

But Rousseau also helped to bring about another revolution in the field of education. "Emile ou de l'education", he assailed the way children were schooled pleading for greater freedom for them to enjoy more exercise, sunlight and playing. He insisted that education should begin at home and that parents should set a good example instead of preaching.

**Fighter of Jewish Rights**  
 Rousseau was persecuted for his liberal religious views and fled France in 1761. Although not too well informed about the Jews, unlike Voltaire, he did not write against them, but had the courage to state openly that the situation of the Jews was anomalous and that the Christian theorists were wrong in believing that their arguments against the Jews were of any value.

In one of his most famous writings, "Profession de foi du vicair savoyard", Rousseau writes: "Do you know of many Christians who ever took the trouble to analyze what the Jews have to say against them? If someone among us Christians would have the courage to publish a book in favor of the Jews, he would be put to trial — he, the publisher and the librarian. Under such conditions, it is easy always to be right. It should afford Christians a real pleasure to fight against people who do not dare answer."

"Those of us who have an opportunity of conversing with Jews are hardly in a better position. These unfortunate people feel themselves completely at our mercy — the tyranny exercised against them making them apprehensive. They know how quickly Christian charity resorts to injustice and cruelty against them. What can they risk to say without exposing themselves to the danger of our crying out loud "blasphemy!" Cupidity makes us zealous; they are too rich not to be wrong. Their greatest savants and most enlightened men are always the most circumspect . . . You will triumph over their ignorance or cowardice, while the Jewish scholars will silently smile at your ineptitude."

"But do you really think that in places where they feel secure they would be so easy a match for their adversaries? At the Sorbonne, it is clear that the Messianic prophesies pertain to Jesus. Among the rabbis of Amsterdam it is no less clear

(Continued)

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76 Blackstone Blvd.

**Jean Jacques Rousseau Fought For Freedom**

(Continued)

that no connection whatsoever exists between him and these prophesies."

"I am afraid that I shall never understand the arguments about the Jews as long as they do not have a free status, schools and universities of their own where they will be in a position to speak and discuss matters without any risk. Only then will we understand what they have to say."

Rousseau clearly foresaw the historic mission of the Jews and probably knew of the heated controversy of Dutch Jewry with Voltaire; he was also aware of the movement in England pleading for the restoration of the Jews, which openly advocated their return to their historic homeland.

He also must have been well informed about the Marranos in Holland and of their eager expectations of the Messiah, who would restore Israel to its ancient homeland.

Rousseau had a staunch admiration for Moses as a wise legislator and skilled statesman. He insisted that Moses had succeeded in transforming a wandering horde of Jewish tribes into a political body, a free people. While the tribes were wandering in the wilderness, without a roof over their heads, he had bestowed upon them institutions which five millennia had not succeeded in destroying.

After Rousseau had fled an inhospitable France, he went to England and for some time lived with the historian, David Hume. He later returned to France broken in health and spirit, a prey to unhappy delusions. He died in Emenville in 1778.

**Evaluation.**  
Rousseau was an eloquent prophet of modern democracy and many of his precepts helped in guiding the founders of American democracy.

During the reign of terror (1792-1794), the French Revolutionists changed the name of St. Esprit quarter of Bayonne, in which the Jewish ghetto was located, to Jean Jacques Rousseau.

Rousseau's eloquent insistence on the natural rights of man stirred in the oppressed Jewish people the fervent wish to break the bonds of the ghetto and to participate in Europe's contemporary culture. The time of emancipation was dawning.

**Ambassadors Persuades Nehru To Release Ancient Torah Scrolls**

WASHINGTON — Ambassador John Kenneth Galbraith, acting on the request of the White House, has persuaded Prime Minister Nehru of India to order the release of 300 ancient Torah scrolls, for which export licenses had previously been denied.

Indian authorities had refused permission citing restrictions on "export of silver." The scrolls are encased in ornate, vertical silver containers. They were used by former Jewish communities of Calcutta, since dispersed to Israel and elsewhere. The National Council of Young Israel, in New York, learned of the presence of the unused scrolls. The White House alerted Ambassador Galbraith.

Last weekend, the Ambassador reported that success had been achieved. The Indian Ministry of Finance instructed the chief controller of imports and exports and the Reserve Bank of India to release and allow the export of the scrolls — silver and all. The National Council of Young Israel is arranging shipment. The scrolls will be distributed to various synagogues throughout America.

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and  
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 AND PROSPEROUS NEW YEAR TO ALL  
 IN THE JEWISH COMMUNITY  
 We hope that with your support during the weeks that  
 lie ahead we will be able to give substantial aid to Israel  
 at this critical time, assist numerous local and national Jewish  
 causes, and build a brighter future for all.  
**JOSEPH W. RESS, President**  
**JOSEPH GALKIN, Executive Director**

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



**Matter Of Facing Ark**  
**Arouses Controversy In**  
**Conservative Temple**

In most Conservative synagogues, the cantor faces the congregation. In our new sanctuary at Beth Shalom, the cantor faces the Ark, a change from previous custom which aroused quite a congregational controversy.

When I came to Beth Shalom in 1952, services were held in an all-purpose auditorium. Following the practice in Conservative synagogues, the rabbi and cantor were stationed at separate ends of the platform, facing the congregation. In 1959, when we began to plan our new sanctuary, the cantor was asked to face the Ark instead. A storm broke loose.

There were two main objections. One member said: "I don't like it. I don't want to see the cantor's back; I want to see his face."

Another argued: "We are a modern synagogue, and in a modern synagogue, the cantor faces the congregation. You are making it Orthodox."

A compromise was reached. The cantor was to continue to face the congregation as long as we worshipped in the auditorium. When the sanctuary was completed, the about-face would be made, and ever since its dedication on April 16, 1961, the cantor has been facing the Ark.

Not that the controversy was immediately settled; some dissatisfaction lingered even after the change. But after sermons, articles and discussions on the pros and cons, the new practice has now achieved general acceptance.

Of course, the beauty of the sanctuary did much to satisfy many of the original dissenters. Some members felt that the principle involved had influenced the design. Percival Goodman, the architect, had caught the spirit of the concept that worship should be Ark-oriented, and his plans embodied this idea. The lines of the sanctuary seem to draw our eyes to the Ark. As Irving Miller of our Men's Club put it:

"The prayers of the congregation are directed towards the Ark which contains the Holy Torah. The voice of the cantor, our leader in prayer, should be projected in the same direction."

Another member of our Men's Club, Sidney Weitz, expressed it as follows:

"It eliminates the possibility of substituting a cantorial 'performance' for the religious service. Temple members have been accustomed to the cantors facing them and it was natural for them to resist change. But I have noticed that time has made the innovation acceptable."

Mrs. Jack Daly, president of our sisterhood, wrote me:

"Anyone who thinks in terms of reverence for the Torah must prefer that the cantor face the Ark. I have heard several members who joined our congregation after the change remark favorably on this practice. I personally have not heard any opposition to it after the initial objections, which ended as soon as the strangeness wore off."

One of our teen-agers, David Brochstein, often serves as usher and is in a position to hear visitors' remarks. He wrote me:

"Nearly all the comments I have heard from visitors on the arrangement and general architecture of the sanctuary have been most favorable. And as for myself, I feel more at home at a service in which the cantor leads in prayer facing the Ark."

These reactions reflect general impressions and touch only lightly on the ideas of Torah-centered worship. This idea has two aspects: a general cultural significance and a specifically religious one.

Culturally, the development of a functional synagogue interior with distinctively Jewish characteristics can affect the architecture of the entire building and even produce an exterior with Jewish individuality. This is an art in which Judaism has as yet created very little.

When you enter our sanctuary, you find many elements of the traditional synagogue interior, even to the railing around the  
 (Continued on Next Page)

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**Matter Of Facing Ark Arouses Controversy In Conservative Temple**

(Continued)  
"bimah." The open middle section of the platform exposes the Ark to full view as it rises to the entire height of the sanctuary. This has affected the exterior. From the roof, above the Ark, rises a tall column intended to display the Tablets of the Commandments.

But there is also the religious significance. God is the perfection of spiritual being. He is revealed to us in the law of the universe, but is concealed from us in actual essence. He is in touch with us, but we cannot touch Him. He is hidden from us.

The Torah represents both aspects of God; revelation and mystery. It is the word of the God Who does not speak in words the human ear can hear; it was written by the finger of the God Who has no body; it records the works of the hands of Him Who has no form, no image.

We worship God in many ways. In prayer we use words, thoughts. Verbalizing our emotions requires mental effort. Passages from the Torah have always been part of our service. Ever since Moses placed the Two Tablets of the Covenant in the Ark within the unapproachable Holy of Holies in the wilderness, it has contained for us the representation both of the divine revelation and of man's limitations in grasping it.

This makes it natural for us to focus our attention on the Ark and its Torah during our synagogue service. Not only is the reading of the Torah a high point in our worship; not only are the ceremonies of the Bringing Forth of the Scroll and the Return to the Ark beautiful experiences; not only does the opening of the Ark for special prayers on special occasions charge these rituals with high emotional fervor; but on all occasions, in every service, we face the Ark and the Torah to draw inspiration.

The cantor or reader should help in this concentration of attention upon communion with God through Torah, and not detract from it. It should not be his purpose to make a personal impression upon us. He is to lead us in worship, not perform or entertain. His inspiration, like ours, should come from the Torah. In leading us, his eyes should be turned in the direction in which he wants ours to be turned. We should not be stopped at his lectern, but be led onward. In facing the Ark, the reader invites us to seek God's word.

One of our past presidents, Mr. Milton Horowitz, said recently: "Since the change was instituted, I have found it not only acceptable, but desirable and necessary. At this stage, I would vehemently oppose returning to the former practice of having the cantor face the congregation. I had the honor of serving as cantor a few weeks ago." (During the summer, our services are conducted by laymen.) "I faced the Ark; and I felt that I was alone with the Almighty, praying for and on behalf of all my fellow Jews."

Reprinted from United Synagogue Review

**Show Special Exhibit On Jews In Holland**

MONTREAL—A special exhibit devoted to the Jewish community in Holland, showing, among other things, how many non-Jewish Dutch had helped Jews under the Nazi regime, was unveiled here by the Canadian Jewish Congress. Attending the dedication ceremonies was Heindrich Jonka, Dutch Consul-General here.

The exhibit includes prints, drawings and photostats of documents and views of famous synagogues in Holland, ceremonial objects, and material depicting the Anne Frank story.

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