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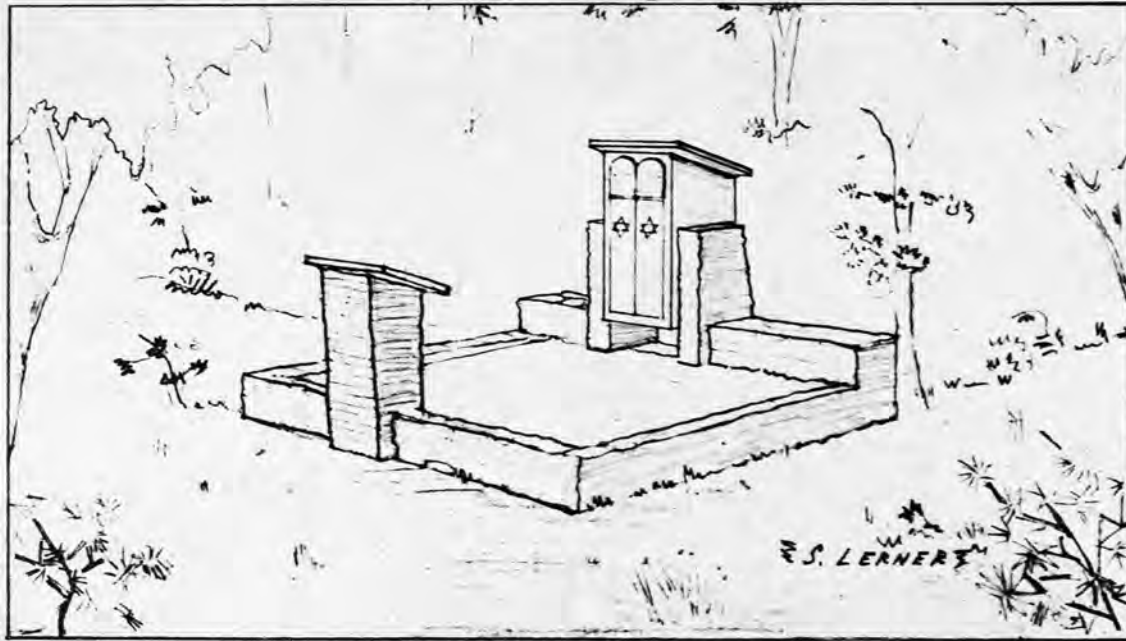
FRIDAY, JULY 14, 1950

PROVIDENCE, R. I.

SIXTEEN PAGES

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## To Dedicate New Jewish Out-Door Chapel at Camp Yawgoog



## Temkin Announces Program for Sunday

Impressive exercises will be held at Camp Yawgoog this Sunday at 3 o'clock to mark the dedication of the new Jewish out-door chapel at the Boy Scout camp.

The chapel, simple in design to blend with the camp surroundings, is a grass plot squared off by a stone hedge. Centered in the enclosure is the traditional Ark which contains the Torah.

The Rhode Island Boy Scouts last year set aside a plot for the chapel and the Jewish Committee on Scouting undertook its construction. Contributions were obtained to finance it and the plans and specifications were drawn by Samuel Lerner, Providence engineer.

The exercises Sunday afternoon will open with singing of the National Anthem. The invocation will be by Rabbi Eli A. Bohnen of Temple Emanuel, followed by an address by Jacob S. Temkin, chairman of the Jewish Committee on Scouting, who will preside over the exercises. There will be greetings by David S. Seaman, president of Narragansett Council, Boy Scouts of America.

The presentation will be made by Alexander Rumlper of Pawtucket, and the acceptance by T. Dawson Brown, president of the Rhode Island Boy Scout organization. Participating in placing the Torah in the Ark will be Walter Adler, Joseph Jacobson and David Korn, the latter the first Boy Scout to receive the Ner Tamid Award in this State. Norman Cowen will lead a service of responsive readings, to be followed by remarks by J. Harold Williams, Boy Scout executive.

## Name Athletes for Maccabiad Olympics

NEW YORK—Twelve outstanding athletes, headed by Henry Wittenberg of New York, Olympic 191-pound wrestling champion, and Frank Spellman of York, Pa., Olympic middleweight weight-lifting titleholder, have been named to compete in the Third World Maccabiad in Israel Sept. 27 to October 9.

The announcement was made by Charles L. Ornstein and Col. Harry D. Henshel, co-chairmen of the United States Committee for participation in the Third World Maccabiad. The National Jewish Welfare Board, which represents the American Jewish community in the Amateur Athletic Union of United States and in the United States Olympic Committee, will officially certify the athletes selected.

Also selected for the international games, which will bring together top Jewish athletes from 28 countries, were John Blum and Donald Sheff of Yale, two of the foremost free-style swimmers in the world; Henry Laskau, American 3,000 meter and 10,000-meter walking title-holder; Dr. Dan Bukantz, Olympic fencer; Reba Monness, world table tennis queen;

Also Ira Kaplan, Metropolitan A.A.U. 100-yard sprint king; Stanley Lampert of N.Y.U., who has bettered 56 feet in the 16-pound shot put; Royal Chernock, New York University's crack all-around hurdler, sprinter and broad jumper; William Omeltchenko, City College half-miler and miler, and Aaron Kurtzman of Seton Hall College, breast stroke swimmer.

At the next meeting in New (Continued on Page 2)



AMERICA—  
"and Music...  
Music...Music..."

Herman Godess, 29-year-old DP concert pianist, and his wife, Mara, are in a gay and thankful mood as their ship reaches New York. Godess, whose concert career was launched at the age of 13 in Riga, Latvia, where he was born, was studying music in Riga in 1938 when he was heard by Robert Casadesu, the famous French pianist, who was so impressed that he took him to Paris to study with him. When he became a concert artist Godess returned to Riga, but his tours were interrupted by the Nazi invasion. His parents and brother were killed, and he was thrown into the Riga ghetto, and later sent to the dread Buchenwald concentration camp. Only once during his imprisonment did he play the piano, and that was in secret, when he was assigned to tune the instrument of an SS man. Godess resumed his concerts after liberation, playing more than 150 programs in Germany, where the critics have accorded him high praise.

## British to Manufacture Jet Planes in Egypt

NEW YORK—Plans for the manufacture of jet fighter planes in Egypt were revealed here by the British de Havilland aircraft company.

In a financial advertisement in the New York Times, the company

revealed that Egypt is one of six nations outside of Britain with which negotiations had been completed for the local manufacture of the British Vampire plane. The advertisement also listed Egypt among 12 countries which have purchased Vampire jets during the past year. It commented that "considerable sales" had been made to most of the 12 countries.

## Withdraw Support From Hart, Kamp

NEW YORK—Merwin K. Hart's anti-Semitic activities have caused leading business firms, which in the past have been misled into supporting his National Economic Council, to repudiate him and withdraw their support, it has been revealed by the Anti-Defamation League.

Among the large organizations which have repudiated Hart are the Jos. Schlitz Brewing Co., the Gulf Oil Co., the Mohawk Carpet Mills, Remington Rand and Royal Typewriter Co.

In a scathing denunciation of Hart, Erwin C. Uihlein, president of the Jos. Schlitz Brewing Co., declared: "Neither Hart nor the Council can expect to receive contributions from us. We made an innocent mistake last year in giving the Council \$500. Frankly, we were misled by Hart's plea that this organization was just fighting the menace of communism. Certainly, we would never have backed either the Council or Hart if we had known of its anti-Semitic activities, because racial and religious prejudice is abhorrent to me personally and to all those who are associated with our company. We have, in the past, given large sums to human relations causes and to the fight against totalitarianism. The comparatively small sum given to the National Economic Council last year is the only one and it is the last contribution we will ever make."

In reply, Sidney Sayles, director of the Milwaukee office of the ADL, declared: "The agencies active in Milwaukee in the field of better human relations know full well the wonderful record of the (Continued on Page 2)

## Spanish Admiral Gives "Hate" Talk

MADRID—A sharp anti-Semitic tirade was recently delivered by Admiral Don Jesus DeCaro to a meeting of Spanish youth here.

Taking the "Semitic Problem" for his theme, the Admiral accused Jews of dominating world politics, commerce, stock markets, the press, theatre, literature, the sciences and every form of human endeavor.

He told the youths that the Jews themselves had forced Hitler into his anti-Semitic policy and that the Nazis merely fulfilled the desire of the German people to rid themselves of Jewish influence and domination.

The address was heard over a nation-wide broadcast originating in Radio Madrid.

## Judaism Ignored by Soviet Encyclopedia

LONDON—The latest edition of the Soviet Encyclopedia makes no reference to Judaism as a religion, it was disclosed here when copies of the work reached the library of the British Museum.

The encyclopedia mentions nine religions officially recognized by the Soviet government but nowhere is Judaism dealt with at all.

## 2 Softball Meeting Tuesday Evening

A meeting of team managers and representatives of the Jewish Softball League will be held next Tuesday evening at 8 o'clock at the Jewish Community Center, Al Abelson, chairman of the league's executive committee, announced this week.

Abelson emphasized the importance of one representative from each club attending this meeting along with the managers, since matters of importance to all teams will be discussed and decided upon. Among the business on the agenda will be the disposition of postponed games; the schedule for the remainder of the season; plans for the playoffs; approval of final rosters; and a preliminary discussion on this year's league banquet.

Abelson said he will recommend that the doubleheaders washed out on one rainy Sunday about five weeks ago be played off on Sunday, July 30. The final round of games is scheduled to begin the following Sunday in accordance with pre-season plans.

In addition to these postponements, there are two single game replays to be considered. Miller's Delicatessen and Richards Clothing are the principals involved in one, and Cadillac Textile Olympics and Arden's Jewelry in the other. The umpires called the second Cadillac-Arden's game after four and a half innings had been played with the Olympics leading 13-9. The league has ruled that the umpires erred, and that the game must be played off from that point. Until then, one victory is taken from the Olympics' total and one defeat subtracted from Arden's. Miller's and Richards must replay a game won by the latter but thrown out by the commissioner.

### ATTEND BIG LEAGUE GAME

A group of about 200 boys and supervisors of the "Operation Baseball" project sponsored by the Jewish Community Center are in Boston today to attend the major league game between the Boston Red Sox and Chicago White Sox. The boys have been participating in the program since its inception last spring.

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## Judge Rosenman Edits FDR's Papers

Texas-born Judge Samuel Rosenman, called "Sammy the Rose" by White House correspondents, was editor of "The Public Papers and Addresses of Franklin D. Roosevelt" — thirteen volumes; 8,625 pages, thirty-five and one-half pounds of them. For the last year, he has been writing a more personal book about Roosevelt. First time Rosenman met him was during the first round of his campaign for Governor: "Yes, I remember clearly the first words I spoke—I stepped out of my car, hurried over to him and said: 'Here I am, Mr. Roosevelt!' " It was like that for seventeen years.

### FDR Describes Stalin

"I would call him something like me—a realist," that was Roosevelt's description of Stalin, and of himself, ad libbed to a White House correspondent during a press conference. Like all such quotes, it was off-the-record, until Sam Rosenman included it in the official "Public Papers."

A few scholars will wade through those volumes; the rest of us will wait for Rosenman's own book, which should be the finest portrait yet of our most complex Commander in Chief.

"The best way to get to know a man," says Rosenman, "is to help him to write a speech . . ."

### Truman's Advisor

Just as Truman calls on Rosenman in the toughest spots—as a fact finder in the steel strike last year, for instance—so did Roosevelt. Rosenman flew with him to Chicago for the acceptance speech in '32.

There were others on the team of speech-writers as the New Deal took shape—Stanley High, Donald Richeberg, Archibald MacLeish, Tommy Corcoran and others. But after 1940, the team was trimmed down to a trio: Ro-

senman, Harry Hopkins and Bob Sherwood. Footnote on history: Rosenman saw Sherwood's Pulitzer Prize play, "Abe Lincoln in Illinois"—met the author at a party after the theater—liked him instantly and remembered him in 1940 when F.D.R. wanted new talent working on his speeches. Together, they were nick-named Mutt and Jeff by news men—Sherwood is six feet six tall, Rosenman is five feet seven.

### Worked With Roosevelt

But get this straight: "Nobody ever wrote a speech for the President. We helped him with the speeches. But by the time he got through tearing them to pieces and putting them back together again, they were all his. The farthest I'll ever go is to say I worked on them!"

And Rosenman adds: "He could write a helluva speech—better than any one I know, if he could only spare the time to do it. And remember, he wrote the declaration of war speech—the day that will live in infamy—all by himself, overnight!"

First speech Sam Rosenman ever wrote for himself, won a silver medal at Columbia University: "What was it about? Gosh . . . let's see . . . it was in 1914 . . . and it was about preparedness. That's right, preparedness!"

A generation later, he was back on the same subject—for Roosevelt. While F. D. R. was Governor, the Rosenmans lived with the family in the mansion at Albany. Toughest time for Roosevelt was on "execution nights" at Sing Sing—the Governor is the last to say whether or not a man must die in the electric chair:

"He and I and Missy LeHand would sit around on those nights not talking about the tension, until about 11, the hour of execution. We would play cards, double solitaire. After 11, we would say goodnight."

Because Roosevelt had trouble with telephone lines once when he wanted to put through a last minute reprieve, Rosenman, then his legal counsel, set up a rule: The Warden had to call the Governor for a final check.

On one of those nights in 1931, Mrs. Rosenman was pregnant—the tension was doubled that night—the phone rang—it was Warden Laues. Rosenman answered: "No change in plans, Warden . . ."

And he hung up. Quietly, Mrs. Rosenman said: "Don't leave the phone, Sam—call the hospital!" "That night . . . my son Bobby was born . . ."

### P.S. from Jinx:

Judge Rosenman collaborated with brilliant thinkers and persuasive phrase-makers in working on speeches for President Roosevelt—but we wanted to know: "Who helped you write the little speech which you used to propose to your wife?"

Answer: "In such matters, there can be no collaboration."

### Wife Is Housing Authority

In newspapers, the name of Mrs. Rosenman has made as many headlines as her husband—she is an authority on housing. On that, her husband adds this postscript:

"With all Dorothy's knowledge about housing, after we got back to New York from Washington, it took us four years to find an apartment!"

## Grant All Jews Immigration Rights

JERUSALEM — The right of every Jew to immigrate into Israel was formally and unanimously written into state legislation by Israel's Knesset on July 5.

Prime Minister David Ben-Gurion, who introduced the "law of return," called it a "challenge" to the Jews of the world for whom the way to Israel was no longer

## Name Athletes for Maccabiah Olympics

(Continued from Page 1)

York—the present selections were completed in Washington following the national AAU track and field championships—further athletes will be chosen in track and field, men's and women's swimming, boxing, gymnastics, fencing and tennis.

Serving on the Selection Committee are Ornstein, Daniel J. Paris, secretary—treasurer of the National AAU; Asa Bushnell, secretary of the United States Olympic Association; Pinky Sober, chairman of the national AAU and Olympic track and field committee, and Harold O. Zimman of Lynn, Mass.

The entire American squad, consisting of approximately 60 athletes, will leave for Israel in September so as to be ready for the games which are being held in conjunction with the festival of Succot. The invitation to the United States was made by the World Maccabiah Union through JWB.

The law of return is linked with the proposed nationality act which is before the House. The nationality bill does not discriminate between Jewish and other citizens. It pledges equal rights to all regardless of race, creed and color. The law of return deals with the inherent rights of the Jewish people in Israel.

## Obituary

### SIMON COHEN

Funeral services for Simon "Cy" Cohen, 54, manager of the Mohican Hotel for the past several years, were held Tuesday at the Sugarman Funeral Home. Rabbi Abraham Chill officiated and burial was at Lincoln Park Cemetery.

Born in New York, he had come to this state as a child. He resided at 75 Gallatin Street.

Prior to becoming manager of the hotel about five years ago, he had been manager of the Snow Street Cafe for about 11 years. He was a member of Providence Lodge No. 14, B.P.O.E., the South Providence Hebrew Free Loan and the Hebrew Free Loan Association of the North End.

He is survived by his wife, Mrs. Betty (Lueber) Cohen; a brother, Louis Cohen of Providence; four sisters, Mrs. Evelyn Phillips, Mrs. Frances Wynn and Mrs. Minnie Datz, all of Providence, and Mrs. Helen Licker of New York City; as well as several nieces and nephews.

### SAMUEL RIGHTMAN

Funeral services for Samuel Rightman, a retired storekeeper of Whipple Avenue, Riverview, took place last Monday at the Max Sugarman Funeral Home. Rabbi Joshua Werner of the Robinson Street Synagogue, officiated. Burial was in Lincoln Park Cemetery.

Mr. Rightman is survived by six daughters, Mrs. Jean Zimmerman, Mrs. Ida Horenstein, Mrs. Minnie Kriss, Mrs. Anna Marks, Miss Katherine White and Mrs. Esther Green; 14 grandchildren and eight great-grandchildren.

### ABRAHAM BERGER

Funeral services for Abraham Berger, 92, of Yonkers, N. Y., who died July 1 in the Riverdale Nursing Home where he was convalescing from a stroke and pneumonia, were held last Monday in that city. Mr. Berger was the oldest living member of Congregation Ohab Zedek in Yonkers. He was the father of Mrs. John J. Rouslin of this city.

Born in Austria, Mr. Berger came to this country in 1884, settling briefly in New York City

before moving to Yonkers. He had operated a tailoring business there until his retirement in 1926.

In addition to Mrs. Rouslin, survivors include three sons, Lewis of Northampton, Mass., Edward W. of Yonkers and David of Washington, D. C.; three other daughters, Mrs. Aaron M. Goldstein of Yonkers, Mrs. Maurice Creskoff of Camden, N. J. and Mrs. William Fromer of Jersey City, N. J., 17 grandchildren and three great-grandchildren. Six grandsons were pallbearers at the funeral.

### JOHN ODESKY

Funeral services for John Odesky, 53, retired sheet metal worker, who died last Wednesday at the home of his son, William Morton, 53 Winsor Drive, Bellingham, were held Thursday from the Max Sugarman Funeral Home. Burial was in Lincoln Park Cemetery.

Mr. Odesky was born in Russia on June 15, 1897, and had resided in Providence for 43 years before moving to Barrington five months ago. A member of the Sheet Metal Workers Union, Local 17, he had been employed by the Eagle Cornice Co. of Providence for about 35 years.

Survivors, in addition to Mr. Morton, include another son, Arnold Odesky of Providence; two brothers, Louis of Providence and William of Cranston; five sisters, Mrs. Rose Lazarus of Woonsocket, Mrs. Ethel Swerling of Fall River, and Mrs. Betty Miller, Mrs. Muriel Conte and Miss Shirley Odesky, all of Providence.

### HENRY APTEL

Funeral services for Henry Apter, who died suddenly last Thursday at his home, 376 Orms Street, were held Sunday morning at the Max Sugarman Funeral Home. Rabbi Carol Klein officiated. Burial was in Lincoln Park Cemetery.

Mr. Apter had owned and operated Apter's Drygoods Store on Smith Street for the past 25 years. He was a member of the Touro Fraternal Association and the Smith Hill Businessmen's Association.

He was born in Middletown, Conn., a son of the late Nathan and Rachel (Feldman) Apter, and had resided in Providence the greater part of his life.

Survivors include two sisters, the Misses Gertrude A. and Isabel Apter, both of Providence, a niece and two nephews.

### Unveiling Notice

The unveiling of a monument in memory of the late YETTA KAUFMAN will be held Sunday, July 16, at 1:00 o'clock at the Lincoln Park Cemetery. Rabbi Morris Schussheim will officiate. Relatives and friends are invited to attend.

### IN MEMORIAM

**Arnold J. Simons**

— July 9, 1946 —

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Oh what joy in life he gave  
Yet with all our love we could  
not save;  
Loved dearly in life, and  
liveth yet,  
In the hearts of those who never  
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MOTHER, FATHER and  
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DR. CARL JAGOLINZER

Four key workers and veterans of previous fund-raising drives of the General Jewish Committee of Providence, Inc. this week were named chairmen of various professional groups that make up part of the important Trades and Industry Division. The appointments, released by Joseph W. Ress, 1950 campaign chairman, and Irving I. Fain, trades and industry chairman, include: Edward Blackman, accountants; Dr. Nathan A. Bolotow, doctors; Dr. James C. Krasnoff, dentists; Dr. Carl Jagolinzer, optometrists, chiropractors, etc. Organizational activities in these and numerous other Trades and Industry sub-divisions will get underway shortly.

**Judge Critical of Name Changing**

BUENOS AIRES—A Jew who sought to change his name in a court in Rosario from Moses Rabinovich to Mario Ravini was rebuked by the judge. The court pointed out that "it is an honor to carry the name of Moses, the great prophet of Israel." The judge emphasized that the laws in Argentina permit a change when the original name causes inconvenience to its bearer.

**Korean War Hinders China Evacuation**

WASHINGTON — Further evacuation of Jewish refugees from Shanghai and the Far East was considered unlikely here this week following President Truman's declaration of armed intervention in the Korean war.

Only a few hundred Jewish refugees, most of them aged and handicapped, remain in that area, it was learned last week from State Department sources.

The Jewish population in Korea is negligible and includes only a few shopkeepers in Seoul and Fusan. There are believed to be no World War II refugees in Southern Korea other than a few who entered from Russian territory and settled in the American-supported republic.

The Israel charge d'affaires here, Moshe Keren, was called to the State Department this week and presented with a copy of the text of President Truman's announcement of American entry into the Korean war. Israel's hopes of obtaining defensive arms from the United States were considerably dimmed as a result of America's active entrance into the Far Eastern conflict.

**Asks Recognition As Religion, Not Race**

NEW YORK—A fight for the continued designation of Jews as a religious group rather than as a race was urged here at a luncheon meeting of the board of directors of the Jewish Statistical Bureau by Albert M. Greenfield, president of the bureau.

Mr. Greenfield revealed that "powerful quarters have tried to impose the racial status on Jews in the national census with attendant information on occupation and financial position." He added that such data would be misused by "hostile" quarters to exaggerate the economic position of the Jews. He said that a proposal had been made to draw a line of demarcation in the religious census which is held in the seventh year of every decade between Jews who are affiliated with congregations and those who are not.

**S. African Jew is Lie's Korean Deputy**

LAKE SUCCESS—Col. Alfred G. Katzin, a South African Jew who served as consultant to U. N. Secretary General Trygve Lie, was last week appointed as Mr. Lie's personal representative in Korea. His mission will be to assist in the effective implementation of the U. N. Security Council resolution on the Korean conflict.

Col. Katzin, who is 43 years old, served as a colonel in the South African armed forces during the last war. Later he was Deputy Director-General and chief executive of the UNRRA in Washington.

**Irving Fine Named To Brandeis Faculty**

Brandeis University has announced the appointment to its faculty of Irving Fine, noted young composer and conductor, who will assume his duties as Composer in Residence and Lecturer in Music next fall.

Mr. Fine, who has spent the past year in Paris surveying contemporary trends in French music on a Fulbright Research Fellowship, has been awarded a Guggenheim Fellowship.

Currently an Assistant Professor of Music at Harvard University, the young musician has been a member since 1946 of the faculty of The Berkshire Music Center at Tanglewood, Massachusetts, and is also Director of Harvard University's Basic Piano Program and of the Harvard and Radcliffe Music Clubs.

He has appeared in public as pianist in connection with his own works, notably with Igor Stravinsky and Aaron Copland in the performance of their works. In addition, he has appeared as guest conductor of The Boston Symphony Orchestra in the performance of his own composition.

A graduate of Harvard University, from which he received his M. A. degree in 1938, Mr. Fine studied music theory and composition with Walter Piston and in 1939 received a Wyman Foundation award to study advanced composition in France. This spring he was elected "Composer-Member" of the League of Composers.

**SEE BASEBALL GAME**

Louis Schwartz accompanied 25 boys from the Hebrew school of Pawtucket to the Braves-Giants game in Boston on Sunday.

Arrange to have your copy of the Herald sent to your summer vacation spot. Call GA 1-4312.

14,347 IMMIGRANTS ARRIVE TEL AVIV—During June, 14,347 immigrants arrived in Israel. New diamond industries are being set up in Beit Dagan, Lydda, Ramleh, Migdal Gad, Acre and Beersheba. 300 new immigrants will be trained by the Ministry of Labor and then operate the projects.

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SAM and FRAN KATZ

## French Rabbis Oppose Use of Atomic Bomb

PARIS—The General Assembly of the French Rabbinat, meeting here this week under the chairmanship of Chief Rabbi Isaac Schwartz, called for the prohibition of atomic weapons. It instructed the Rabbinical Council to draft a resolution to this effect for publication.

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—MR. AND MRS. MILTON PAIGE were married at Temple Beth Israel on July 1. Before her marriage, Mrs. Paige was Miss Henny Chentko. Photo by Fred Kelman

## Society This Week

### Celebrate 40th Anniversary

Mr. and Mrs. Joseph Finklestein of Johnston were guests during the July 4 weekend at Black's Manor, Oak Bluffs (Martha's Vineyard Island). A special dinner was served in their honor on the occasion of their 40th wedding anniversary on July 3.

### Tenth Birthday Party

A tenth birthday party was given in honor of Cecile Galer, daughter of Mr. and Mrs. Morris Galer of Chester Avenue, at their summer home, 38 Royal Avenue, Conimicut. Fifteen guests were present. Prizes were awarded and games were played.

### Changes Address

Mrs. Rose Jaffe has changed her residence from 159 River Avenue to 11 Pembroke Avenue.

### Visitors from Buffalo

Mr. and Mrs. Joel Isenberg and son Ronny of Buffalo are visiting with Mr. and Mrs. Charles Rouslin of 560 Wayland Avenue.

### Announce Daughter's Birth

Mr. and Mrs. Martin D. Lerner of 19 Creighton Street announce the birth of a daughter, Margery Kay.

### Change of Address

Mr. and Mrs. L. A. Resnick and son George Michael, formerly of 4110 N. W. 6th Street, Miami, Florida, have moved to 1274 S. W. 6th Street, Miami.

### Winokers Have Son

Mr. and Mrs. Myron T. Winoker of 134 Robinson Street, announce the birth of a son, Sanford Irwin, on June 24. Mrs. Winoker is the former Miss Sophie Pepper.

Maternal grandparents are Mr. and Mrs. Leo Pepper of 290 Willard Avenue; paternal grandparents are Mr. and Mrs. Israel Winoker of Potters Avenue.

### Second Daughter Born

Dr. and Mrs. Harry Kroll of Fowler Avenue, Durham, Conn., announce the birth of their second daughter, Elizabeth Lee, on July 7.

Before her marriage, Mrs. Kroll was Miss Selma Schlossberg, the daughter of Mr. and Mrs. Joseph Schlossberg of Providence.

### Change of Residence

Mr. and Mrs. Max Silverman have moved from 140 Richardson Street to their own home at 281 Potters Avenue.

### Engagement Announced

Mr. and Mrs. Harry Sergy of 17 Pembroke Avenue announce the engagement of their daughter, Miss Helen Sergy, to Saul J. Abramowitz, son of Mr. and Mrs. Norman Abramovitz of New York.

### Son Born

Mr. and Mrs. David M. Horovitz of 209 Fifth Street announce the birth of a son, Leonard Harvey, on June 29. The mother is the former Miss Maida Shaw.

### Vacationing at Colchester

Mr. and Mrs. B. Dubinsky and Mrs. Fred Spigel and daughter are vacationing in Colchester, Conn. at Levy's Grand View Hotel.

### Announce Birth

Mr. and Mrs. Al Marks of 37 Wheeler Avenue, Edgewood, announce the birth of a son, Daniel Joel, on June 24. The mother is

the former Miss Carolyn Backerman.

### Residence Changed

Miss Ann Goldenberg and her brother, Jack Goldenberg, have moved to 950 Narragansett Blvd.

### Durwood-Wolkoff

Miss Maureen Sandra Wolkoff, daughter of Mr. and Mrs. William Wolkoff of Lewis Street, was married to Richard Mark Durwood, son of Mr. Edward D. Durwood and the late Mrs. Durwood of Ward Parkway, Kansas City, Mo., at a candle light ceremony, June 24, at Temple Beth El. Rabbi William Braude performed the double ring ceremony; a reception followed at Wayland Manor. Vocal selections were rendered by Mrs. Helen Place who was accompanied by Miss Violet Marks, organist.

The bride, given in marriage by her father, was attired in an ankle length Chantilly lace gown with bouffant skirt. A matching white lace helmet held her French illusion shoulder veil; she carried a white bible adorned with a white orchid and stephanotis. Mrs. Robert E. Bernstein, sister of the bride, was matron of honor and Miss Deborah Rosen, was maid of honor. They wore white ankle length gowns with matching pink stoles and mitts. Both wore pink Juliet caps trimmed with pink roses and baby's breath. Miss Marcia Wolkoff, sister of the bride, was junior bridesmaid, and Miss Claudia Grant of Kansas City, niece of the groom, was flower girl. Both wore white marquisette gowns and carried cascades of pink roses and baby's breath.

The mother of the bride wore an ankle length navy lace and chiffon gown with a matching navy blue hat.

Stanley Durwood of Kansas City was best man and ushers in-

(Continued on Page 7)

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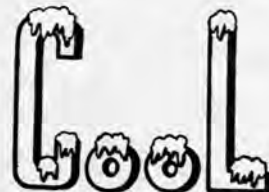
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**Between  
You And Me**

By **BORIS SMOLAR**

**Russian Reflections:**

The Korean conflict brings again to the forefront the question whether Soviet Russia seeks to provoke another world war and whether Moscow is prepared for such a war... An answer to this question is given by George Backer in his "The Deadly Parallel" just published by Random House... The book was, of course, written months before the conflict in Korea broke out, but the author foresees the possibility of the Kremlin going to war even before it is fully prepared to conduct it... He explains why the Soviet government is determined to treat the Western world as its enemy and analyzes the Soviet temptations that arise out of controlling every fourth person on earth... He believes that the power which Moscow can command is well able, even today, to challenge the rest of mankind... The "deadly parallel" which Mr. Backer draws is between Stalin and Ivan the Terrible who, like Stalin, also ruled Moscow through ruthless purges and also sought expansion... Quoting historians, Mr. Backer aims to prove that Ivan's actions in the 16th century constitute the moral standards of Soviet reality today... Among other developments he speaks of the rebirth of official anti-Semitism in the USSR which is outlawed by the Soviet constitution... He points out that in the latest Moscow drive against "cosmopolitanism" Soviet organs attacked 49 Jews among the first



A recent bride is Mrs. Harold H. Winsten, who was married on June 29 at the Narragansett Hotel. Mrs. Winsten is the former Miss Anita Edice Horowitz, daughter of Mr. and Mrs. Nathan Horowitz of Lenox Ave.

fifty branded as cosmopolites... To make the fact known to the public, the Soviet authorities publicized the original Jewish names of these "cosmopolitans," as well as the Russianized forms they had adopted... Mr. Backer records the interesting fact that in the evil days of Czarism, anti-Semitism in the intelligentsia was disguised for what was known as "cosmopolitanism"... He asks: how can anti-Semitism be reconciled with Marxism, and how can a genuine socialist look upon cosmopolitanism as an uncomplimentary attribute?... The author displays a profound knowledge of Russian history... His book will be read with great interest not only because of its timeliness, but also because of the high level on which it is written.

**Facts and Figures:**

Only one of ten Jews in New York belongs to any Jewish religious organization... Reform rabbis estimate that only one out of 100 Jews in New York belongs to a Reform Temple... You may be interested to learn that the National Federation of Temple Brotherhoods has 222 men's clubs with a membership of 45,000 throughout the United States and Canada... While the National Federation of Jewish Men's Clubs—a Conservative synagogue group—claims a 22,000 membership in the 150 men's clubs it maintains... Those who have been lamenting the plight of Yiddish culture will be interested in learning that Yiddish still retains quite a vitality... In the past year over 300 books were published in Yiddish in numerous countries, including the United States, Canada and Argentina... The majority of books were volumes of poetry and fiction in which resistance and heroism of Jews in Europe form the principal theme... Few in this country are aware of the existence of an Arab press here... It consists of several daily newspapers, as well as periodicals, all of which—with the exception of two—are owned by Christians... The largest daily newspaper is Al-Hoda, published in New York City... Brooklyn has two Arab daily newspapers... Detroit has three and Washington has one... Altogether there are nine Arab papers printed in Arabic in this country... Their circulation amounts to tens of thousands.

**Israel Trends:**  
Israel leaders now coming to the United States do not hesitate

**R. I. J.C.R.S. Auxiliary  
Becomes Active Again**

The Rhode Island Auxiliary of the Jewish Consumptive Relief Society in Denver, Colorado will resume its activities locally this fall, according to an announcement received by Mrs. Jack Dress, president of the local chapter.

Further announcement of activities will be announced in future issues of The Jewish Herald.

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## From the Israel Press



### Oil Agreement

DAVAR, commenting on the oil agreement signed in London recently, says it is the first step towards a favorable solution to the problem of the idle Haifa refineries.

Pointing out that the new agreement will save Israel 123,000,000 (\$8,400,000) in hard currency yearly, DAVAR does not, however, consider that it fulfills all of Israel's just demands. The amount of oil to be supplied to the Haifa refineries will not exceed that of the Shell Company's share in the import of oil to Israel. This means that Israel will still have to import part of her oil.

Furthermore, the paper questions the need for a three-months' delay in implementing the agreement and asks whether it is indeed so difficult for the Shell Co. to import the oil needed for the immediate operation of the refineries.

AL HAMISHMAR considers the signing of the agreement a considerable achievement but stresses that it was reached only because the government had stated that in the event no agreement were signed, it would take over the refineries itself.

AL HAMISHMAR adds, however, that the problem of the refineries has not yet been solved, for the plant will only be partially operated and the concessionaires will continue to exploit Israel. It urges an immediate final solution, since with the laying of the new pipe from Kirkuk to a Syrian or Lebanese port and the establishment of refineries in Iraq, both the latter's and Britain's interest in Haifa refineries will wane and perhaps vanish.

HA'ARETZ: "The importance of the agreement lies in the fact that it will help prove to Iraq and Egypt that Israel is able to operate the refineries without their approval and they may as well review their obstinate stand."

### Papers Quoted

Al Hamishmar: Mapam, left-wing.

Davar: Histadrut organ, reflects government views.

Ha'arets: Independent, liberal.

Hatzofeh: Religious Bloc.

Jerusalem Post: Independent, liberal.

### Korea

HATZOFEH writes that, in view of the present crisis, Israel should utilize to the full the opportunity she now has of consolidating her forces and fortifying her position. "The thunder from Korea," it says, "should bring us back to the spirit prevalent during days of the War of Liberation."

JERUSALEM POST: "It is clear that the third world war is visibly nearer. It can still be deferred and, if deferred, perhaps prevented. Time will show with brutal clarity what is still obscure at this day and distance—whether President Truman's grave action in Korea, with the support, apparently, of most of the Security Council members, will succeed in localizing the fighting in the Far East, or whether it will indeed precipitate prematurely the struggle that the world is hoping to be spared. These matters are not in the hands of the people of Israel, but all will have to take note of potential dangers."

# Finding A Hidden Bialik Treasure

By MENACHEM RIBALOW

IT was during a visit to Chicago, in the winter of 1946, that I made an important literary discovery—one that set my heart to pounding and made my head reel.

What was it? Three letters, a few sheets of paper covered with handwriting, and a notebook—only four by seven inches in size, its pages faded blue and yellowed white. All were still enclosed in a big envelope which had journeyed from Kiev in the Ukraine to Chicago in 1935.

On the notebook's cover were these words: "A collection of poems in the Hebrew language, 1891, Volozhin, 2nd month of Adar." As I read the delicate Hebrew script, I realized that here were 14 poems—set down by his own hand—by the incomparable Haim Nachman Bialik, greatest of Hebrew poets. Moreover, many of them were poems whose existence was unknown to even the most distinguished Bialik scholars.

### Origin

How had the poems found their way to Chicago? It is a tale which spans thousands of miles and more than half a century. Originally the manuscripts had been given by the poet to one of the closest friends of his youth, Ben Zion Kopnik—whom Bialik described as "my dear and intelligent friend, who is bound to the walls of my heart." Indeed, one of the manuscripts is a charming song, entitled "Friendship," which Bialik wrote in honor of Kopnik's wedding. (It is 32 verses of the most enchanting and youthful music, and on one of its pages the young poet even pasted a tiny picture of two turtle doves to show his delight at his friend's happiness.)

Kopnik's bride was the sister of Joseph Ratner, a relative of Bialik, who emigrated to the U.S. early in the twentieth century. Many years later Kopnik fell on hard times. He sent this treasure of Bialik manuscripts to his brother-in-law in Chicago, asking him to sell them. Ratner could not bring himself to do so. Instead, he sent some money to Kopnik and thereafter, till the end of his life, guarded the manuscripts as the apple of his eye.

After Joseph Ratner's death, his widow decided to sell the manuscripts and use the money to help her family in Kiev. She gave them to her son-in-law, and it was he who telephoned me when I came to Chicago for a literary meeting, asking to see me on "a matter of the greatest importance." He did not exaggerate.

### Early Work

The Chicago manuscripts are poems of Bialik's earliest creative period. Born in 1873, at the time of their writing he was a youthful Talmud student at the famed yeshiva of Volozhin. Here, too, he was initiated into the developing literature of the Hebrew renaissance and began himself to write. Soon afterward he left Volozhin, going to Odessa where, in 1892, he published his first poem, "To the Bird," which won immediate acclaim.

Among the Chicago manuscripts is a version of "To the Bird," which contains many stanzas not included in the standard published work. There are also a few other

poems which were published previously, but in almost every case the manuscript version is longer than the known text and has many verbal differences. In addition to "To the Bird," these are: "The Legend," "Mother's Tears," "Land whose Sand is Like Pearls . . ." "On the Poet," "Lechi Doda ("Go, Sweetheart!)," "Achilath Asham," song of the penitent.

It is impossible, in this brief article, to offer the text of the entirely new poems. Their titles are: "The Summer" (41 stanzas), "Yaacov and Esau" (20 stanzas), "After the Summer" (15 stanzas), "The Memorial Stone," an acrostic song to the memory of Rabbi Azriel Gershon, "Eve and the Snake," a conversation in the Garden of Eden, which is still quite rough and may be Bialik's first effort in verse, "Spring Dream," and the lovely wedding song "Friendship," mentioned above.

### "Your Honor"

Among the letters in the bundle is one which gives us a glimpse of the youthful poet making his first timid efforts to win an audience. Apparently sent to Nahum Sokolow, who edited the well-known Hebrew literary journals, "Assif" and "Ha Zefira," it begins: "Dear Sir: I am sending you enclosed my poem 'Hagadab,' and I would ask your honor to give it a place in the 'Assif' . . . or in one of the issues of 'Ha Zefira.' And it will be good if your honor will let me know if you will print it." Bialik's name appears at the end of the copy of the poem but not on the letter.

This, too, is a reflection of the times. Bialik regularly did not sign his poems, and often not his letters—fearing the wrath of the head of the Yeshiva if they should fall into his hands. For it was not then considered seemly for a student to occupy himself with anything except his Talmud studies—and was little short of sinful for him to use the sacred tongue for poems about secular subjects such as love, nature and the longings of an oppressed Jew for liberation and human dignity.

Haim Nachman Bialik, Israel's greatest poet, died 16 years ago, on the 21st day of the Hebrew month Tammuz, which this year fell on July 6. In Israel, this anniversary—which comes one day after Herzl Day, the 20th of Tammuz—is celebrated as Bialik Day.



Zionist Archives

Bialik

On this occasion, Israel Speaks takes pleasure in publishing the adjoining account of his discovery of an important group of original Bialik manuscripts by Menachem Ribalow, editor of "Hadoar," Hebrew weekly published in the U.S., and a distinguished literary scholar.

Mr. Ribalow's article is based on a chapter in his forthcoming book, "Im Haked El Hamabua," ("With the Vessel to the Fountain"), a collection of essays on modern Hebrew literature." Mr.

Ribalow, who left on a visit to Israel recently, presented the manuscripts to Tel Aviv's Bialik Museum on Bialik Day.

\*Open Publishing House of Histadruth Ierith of America, Inc.

# Bialik: Master of Israel's Language

By JOSHUA DAN

Tel Aviv

It is significant indeed that the anniversary of Israel's greatest poet should fall so close to that of the man who projected the vision of the Jewish state.

Herzl and Bialik came from different worlds. A product of that sophisticated Europe in which Jews of his standing moved easily among other peoples, Herzl had to find his way back to his people. Bialik never left them; he grew up in the world of the yeshiva, in the very heart of the ghetto and its traditions.

Yet today they seem very close to one another, to have complemented each other. Both, after all, were led by the same desires and sought the same goal.

Reading Bialik today, we are struck by the glory of his language, a natural and powerful beauty which is never missing, not even from the simplest letter. But it must always be remembered that Bialik had to create this language. It was not only poetry and prose that he created—it was their vehicle as well. In this respect he remains unsurpassed and has no equal in modern Hebrew literature.

Bialik realized that the regrowth of the Jewish people in their own land had to be accompanied by a revival of their spiritual heritage—that, after hundreds of years of vegetation, this had to be brought back to life and incorporated into the new culture which was developing. Continuity—that was what mattered most.

Bialik's achievement in the creation of language was thus only the expression of an all-inclusive view. He negated any form of assimilation. To him Hebrew culture had to scale new heights by starting from its own roots, rather than by being transplanted from foreign origins. Everything he wrote came from the depths of his own soul, which in turn was rooted in the Jewish past, was fluted with a vision of the future. He showed the people their full glory and opened new horizons to them, illuminated the richness of their language and pointed the way for its continued growth.

## To The Bird

Greetings! Peace to you, returning  
Lovely bird, unto my window  
From a warmer clime!  
How my soul for songs was yearning  
When my dwelling you deserted  
In the winter-time!

Chirping, singing, dearest birdling,  
Tell the wonders of that distant  
Land from which you came.  
In that fairer, warmer climate  
Are the troubles and the trials  
Multiplied the same?

Do you bring me friendly greetings  
From my brothers there in Zion,  
Brothers far yet near?  
O the happy! Oh the blessed!  
Do they guess what heavy sorrows  
I must suffer here?

Do they know and could they picture  
How the many rise against me,  
How their hatred swells?  
Singing, singing, O my birdling,  
Sing the wonders of the land where  
Spring forever dwells . . .

This translation, by Jessie Sampter, is a part of the accepted version of "To the Bird," and appears in "Complete Poetic Works of Haim Nachman Bialik," published by Histadruth Ierith of America.



From Chicago manuscript of "To the Bird."



Menachem Ribalow

## Society

(Continued from Page 4)

cluded Robert E. Bernstein, Elliot F. Slack and Morris Levin.

After a wedding trip to Virginia Beach and Kansas City, the couple will reside at 128 Waterman Street.

### Buchbinder-Gordon

The marriage of Miss Ruth Gordon, daughter of Mr. and Mrs. Hyman Gordon of 40 Cypress Street, to Ralph Buchbinder, son of Mrs. Frieda Gerstein of Pawtucket and the late David Buchbinder, took place June 25 at Sunset Lodge in Sharon. The afternoon ceremony was performed by Rabbi Aaron Goldin.

The bride, given in marriage by her parents, wore a white lace gown with a marquisette yoke and train. Her fingertip veil fell from a lace Juliet cap trimmed with seed pearls. She carried a white bible adorned with a white orchid and streamers of stephanotis.

The bride was attended by her cousin, Mrs. Stanley Brierer of Brookline, as matron of honor. She was attired in a yellow strapless lace gown with a lace stole and wore a picture hat. She carried a colonial bouquet of tea roses.

Miss Marilyn Buchbinder of Pawtucket, cousin of the groom was junior bridesmaid and she wore a white net gown trimmed with multi-colored sequences and carried a colonial bouquet of red roses with a matching tiara.

The best man was David Buchbinder of Pawtucket, cousin of the groom. Bernard Gordon, brother of the bride and Gerald Buchbinder, cousin of the groom, were junior ushers. Melvin and Murray Gordon, brothers of the bride, Stanley Brierer of Brookline, cousin of the bride and Hyman Lipet of Pawtucket, ushered.

The bride's mother was gowned in rose crepe, trimmed with rhine-

stones while the groom's mother was clad in a royal blue crepe gown, trimmed with silver sequences and bugle beads. Both wore orchid corsages.

Guests attended from Philadelphia, New York, Boston and New Jersey.

After a motor trip through New England, New York, and Canada, the couple will reside at 177 Summit Street, Pawtucket.

### Rifkin-Bloomstein

The marriage of Miss Hilda Bloomstein, daughter of Mr. and Mrs. Aaron Bloomstein of Newport, to Simon Rifkin, son of Mr. and Mrs. Benjamin Rifkin of 242 Freeman Parkway, took place June 25 at Churchill House. Rabbi Morris G. Silk officiated assisted by Rabbi Hass of Newport. A reception followed the ceremony.

The bride wore a gown of imported French Chantilly lace. Her fingertip length veil of illusion was attached to a matching lace Juliet cap trimmed with seed pearls, and she carried a white pearl family bible draped with stephanotis and crowned with a white orchid. Miss Mary Bloomstein, sister of the bride, was maid of honor; she wore a baby pink net and satin gown, fashioned with a matching appliqued capelet. She carried a hand cascade of blue stephanotis and blue roses, and wore a flowered wreath.

The bride's mother chose a light blue Chantilly lace and chiffon gown, while the groom's mother was attired in a rose chiffon gown. Both wore white orchids.

Hilton Rifkin, brother of the groom, was best man, and ushers included Arnold Kilberg of Woonsocket, Eli Bloomstein of Newport, Bruce Jacober, Carl Lefkowitz, Irwin Sulkin, Milton Price, Jack Pearl, and Phil Levin, all of Providence.

Victor Gerstanblatt sang "Oh Promise Me" and Irene Palmard sang throughout the reception.

The bride is a graduate of Boston University.

After a wedding trip to Scaroon Manor and through Maine, the couple will make their home in East Providence.

### Birthday Party

Geoffrey Merrill Gershman, son of Mr. and Mrs. Leo Gershman will be two years old tomorrow. An afternoon lawn party will be held on Sunday at the Gershman's summer residence in Barrington. Relatives and friends will attend.

### Paige-Chentko

The wedding of Miss Henrietta Chentko, daughter of Mr. and Mrs. Myer Rudnick of 541 Fair Street, Gaspee Plateau, to Milton Morris Paige, son of Mr. and Mrs. Louis Paige of 167 Providence Street, Worcester, took place at Temple Beth Israel in Worcester. Rabbi Morris Schussheim officiated.

The bride, given in marriage by her father, was attired in a gown of ivory satin with a lace yolk and

## Engaged



MISS MARILYN MACKTAZ

Mr. and Mrs. Philip Maektaz, of 932 Park Avenue, Woonsocket, announce the engagement of their daughter, Miss Marilyn Macktaz, to Stanley P. Rosow, son of Mr. and Mrs. Tobias H. Rosow of Hartford, Conn.

Miss Macktaz graduated from Woonsocket High School, attended Rhode Island State College and is a member of Sigma Delta Tau Sorority. She is now attending Bryant College, Providence.

Mr. Rosow graduated from Cheshire Academy, attended Bradley University, Peoria, Illinois, and will graduate from Bryant College in August. He is a member of Sigma Sambda Pi Fraternity.

A fall wedding is planned.

Photo by Michel Loshakoff

bodice of imported Chantilly lace with a train of satin and lace. She carried a bible marked with an orchid. Bridesmaids were the Misses Rita Chentko and Diane Chentko.

Robert Paige was best man and ushers included Robert Goldman, David Todd, Arnold Edinberg, Julius Levin, Morton Paige and Sam Morgenlander.

After a cruise to Bermuda, the couple will live in Sea Gate, N. Y.

### Warrens Have Son

Mr. and Mrs. Harold Warren of 255 Narragansett Parkway, Warwick, announce the birth of a son, Stanley, on June 27. The mother is the former Miss Gladys Basse of Brooklyn.

### Leveys Have Daughter

Mr. and Mrs. Millard A. Leyve, of 198 Wayland Avenue, announce the birth of a second daughter, Joan Ellen, on June 26. Mrs. Esther K. Seder, of Worcester, is the maternal grandparent. Paternal grandparents are Mr. and Mrs. Ralph P. Leyve, of 103 Lorimer Avenue.

## Noted Surgeon Dies In New York

NEW YORK—Dr. Albert A. Berg, noted surgeon and philanthropist, died here at the age of 77.

Founder and former president of the International College of Surgeons, Dr. Berg, a pioneer in abdominal surgery, was one of the outstanding men in his field for over five decades.

Advertising pays in the Herald.

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## Between You and Me

(Continued from Page 5)

expects many Jews to move from the United States to Israel . . . But they say that 20,000 young or middle-aged American Jews could be of great help in the present process of developing the Jewish state . . . They point out that this total is only 1/300th of American Jewry, while in Israel it would constitute 1/5 of the vocal population . . . They also argue that in the U. S. the temporary absence of several thousand young American Jews would not be felt, while in Israel their presence and their ways of life would have a tremendous, if not decisive, influence . . . Incidentally, some in Israel are wondering why only five per cent of American Hechalutz farm-trained youth have come to the Jewish state . . . This is taken as an indication that Zionism and migration to Israel are not necessarily correlated, in U. S. Jewry . . . Speaking about the migration of young American Jews to Israel, the chance of a bachelor's getting married in Israel is rather slim . . . There is at present a surplus of some 30,000 men in the Jewish state . . . Contrary to other countries where there are more women than men, Israel always has had a surplus of young



MR. AND MRS. RICHARD DURWOOD were married on June 24 at Temple Beth El, Mrs. Durwood is the former Miss Maureen Wolkoff. Photo by Fred Kelman

men . . . Added to this is the fact that among the new immigrants there were at least 20,000 more men than women . . . Even among the Youth Aliyah charges the boys outnumber the girls.

### "Jewish" Noses:

The myth of the "Jewish nose" is exploded in a book by Dr. Harold M. Holden, just published under the title, "Noses" . . . The author establishes that what is usually called a "Jewish nose" is far less prevalent among Jews than popularly supposed . . . Furthermore, it is most prevalent among Jews when it is prevalent among the general population . . . The "Jewish" nose, he points out, is in fact not Jewish but Hittite, an Iranian-plateau type . . . He reveals that an investigation of thousands of Jews in New York showed that only 12 to 14 percent had a "Jewish" nose . . . Between 57 and 59 percent had straight or Grecian noses . . . Between 13 and 22 percent had snub noses, and between six and fourteen percent had flat and broad noses . . . The range varies between males and females studied . . . The question is: If the Jews don't have "Jewish" noses, who does? . . . For one, the Bavarian Germans . . . More than thirty percent of Catholic Bavaria has such large and hooked noses, particularly in the Alpine valleys . . . Consequently it is the Bava-

rian Jews who also show the highest proportion of hooked noses in comparison with Jews of other countries . . . In Slavic countries the snub nose is the most typical form among the Jewish population . . . And Jews in North Africa, like non-Jews there, are more frequently wide-nosed than elsewhere . . . Yet some anthropologists race theoreticians and comic book publishers and artists persist in depicting the Jews as a people among whom the Hittite nose prevails . . . The curved nose can, as a matter of fact, be found among all peoples in the Mediterranean area . . . There is a Scotch strain with this predominance of nasal feature . . . And the noble redskin in some tribes has a large number of the same kind of nose form, Dr. Holden points out.

### SPEAKER AT DEDICATION

Harold H. Winsten, Commander of the Jewish War Veterans Department of Rhode Island, was one of the speakers, Sunday, at the dedication exercises of the Veterans Memorial Fountain in front of City Hall, Pawtucket.

## 45 Workers Returning To Israel from U. S.

NEW YORK—Forty-five industrial workers, foremen and technicians returned to Israel last week after almost three months in America studying industrial methods.

On the eve of their departure, their spokesman, Aaron Gilat,

production engineer of Histadrut, said the group had gained a fund of knowledge that will go a long way to raising Israel's industrial efficiency. Members of the group visited and worked in 200 factories in the U. S.

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# The Jewish Herald

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## An Apology Without Teeth

On May 29 the Chicago Tribune carried a blatantly anti-Semitic feature on its front page. In our editorial reaction to that reactionary outcry we expressed the hope that Chicago Jewry would take the proper measures to bring the publishers of the paper to their senses.

We now learn that Chicago's Jewish defense agencies held a series of conferences with responsible spokesmen for the paper and that the upshot of the talks was that the Tribune was to send a letter of apology for associating Zionism with Communism and for implying that three of America's outstanding Jewish figures, Justice Frankfurter, Senator Lehman and Henry Morgenthau, Jr., constituted a secret government of the United States. We also learn that the Tribune assured the Jewish bodies it had no idea that the article in question would lead to "unfortunate inferences" and that the paper was neither anti-Semitic nor had any intention of furnishing ammunition to anti-Semites.

The apology is a step in the right direction. But what baffles us is why the apology has not been given the same front-page treatment in the Tribune as was the patent calumny. The apology may serve to assuage the pain and indignity the original article heaped upon the Jewish community of America. But keeping the apology secret from the very public the article sought to poison only serves to water it down. In our opinion the Jewish defense agencies erred when they failed to insist that the apology be given the same wide publicity as the calumny.

## MR. HILLEL'S TWO PEWS

By ALFRED SEGAL

Our Mr. Hillel once more was relaxing from the tensions of his business (The U. S. Widget Corp.). As everybody should know by now, when Mr. Hillel relaxes he doesn't go to a rummy game or canasta. He comes to this column to help me write it, or, as occurred on a number of occasions, he has written it himself.

Now he was saying: "Widgets are driving me crazy, the way the orders are coming in. And the way the profits are piling up!" "You mean," I said, "that this column is an escape from the lunacy of widgets?"

"Put it that way if you want to," he replied. "It's like going to a sanatorium for a rest."

Mr. Hillel had called to report that he had returned to the old Orthodox synagogue of his younger days. This was not to say that he had quit the Reform temple. No, not at all!

For his wife's sake and for his children's, he was sticking to the more fashionable temple, as is becoming to a family whose fortunes rest on a great widget industry. Nor did Mr. Hillel feel that there was any conflict of Gods between his simultaneous memberships in the Reform temple and in the Orthodox synagogue.

"He's the same God in both places," Mr. Hillel said, "but in the Orthodox synagogue He is a father you can sit around with. I feel at home with God there. Nothing fancy. Sometimes the decorum isn't just so, but how comfortable can your father's house be if there's always perfect decorum like in a temple?"

Mr. Hillel's eyes were misty with nostalgia for the good old days of his Jewish life. It was so easy to be with God then, he said. He didn't even have to dress up for Him in the Orthodox synagogue. Mr. Hil-

lel was a workman in a carpenter's shop and on Yahrzeit he would drop into schul in his overalls on his way to work in the morning.

Jewish religion had to do with familiar Hebrew words out of the ritual book, like beloved voices in one's own house, the chazan's chant was something that sang in Mr. Hillel's own heart, like his mother's humming of an old song.

Even holiday services were as informal as sitting around in your own house. Sometimes the cantor had to pound on his desk for order, but that was all right. It was as in a friendly house where the parents have to admonish the noisy children.

"You didn't have to sit stiffly before God there," Mr. Hillel said. "He was the indulgent Father and you could relax in His house."

Mr. Hillel remembered how he happened to move over to the temple from the old homestead in the Orthodox synagogue. The widget business was getting better and better so that he could afford a new house with gables in the English manor style.

"We had three bathrooms and Oriental rugs. We had two refrigerators and a painting that cost me around \$1000. They told me it was an old master, the swindlers."

"Then one day my wife said don't you think we should belong to the temple? She suggested this in the same eager tone of voice in which she had proposed that we have Oriental rugs."

"We have Oriental rugs and that's enough," I replied by way of trying to be funny. Then I grew serious. "What are you suggesting?" I demanded. "Do you understand what you're suggesting?"

"She said it was time we gave the children the best advantages

# ARE THE NAZIS BACK IN POWER?

A Series on the Failures of the American Occupation in Germany

Editor's Note—This is the first in a series of three articles on the failure of denazification and the rising tide of anti-Semitism in Germany. These articles are based on an extensive report of the situation by the Anti-Defamation League of B'nai B'rith. The text of the articles are by Bernard Simon and the research was directed by Dr. Joseph L. Lichten and Harold Braterman, all of the ADL staff.

In the five years since the U. S. occupation of western Germany began, including eight months of civilian control under a High Commissioner, the formal elements for the creation of a free Germany have been established: parliamentary institutions, a free press, political parties, an independent labor movement, a functioning economy.

But the chief goals of American policy that were so carefully determined and so clearly spelled out at Potsdam and Yalta—democratization of German life, assurance that the German economy will not be used for aggression, the integration of Germany into the European democratic community—are far from achievement.

Have we lost sight of the goals? The question is not without merit—despite the numerous and platitudinous declarations of progress issued by occupation authorities.

We shouldn't deny them anything. We simply will have to join the temple.

"No," I replied as firmly as I could. But I am a man who never disagrees with his wife for long. What's the use? She'll win the argument at the end, anyway, and I may as well make it short.

"So we joined the temple?" Mr. Hillel wanted to know that he wasn't quarreling with the temple.

"It's another holy Jewish place and it's all right and the same God's there. But in the temple is God as informal as in the schul? In the temple He is so politely correct, more like a precise host than an indulgent father."

"I sat stiff-necked before Him, like somebody at the Metropolitan opera, not like in the friendly old house of my youth. I must mind my manners like a kid at a party. I hear none of the familiar sounds that still sing in my heart from the time of my youth. A visit to the temple is a dress occasion."

"When I told my wife I was going back to join the old schul she said, 'You can go there but not we.' I compromised. We would belong both to the temple and the Orthodox schul."

Mr. Hillel wasn't reporting all this by way of making a pietist of himself. He was mindful of other temple members who, like him, have come out of Orthodoxy.

"In fact, most of today's temple members were Orthodox," he said. "They don't feel quite at home in the temple. It's so chilly there; it lacks the warm Jewishness they knew in the synagogues of their childhood."

I told Mr. Hillel the temple rabbis are conscious of this, too. Recently they had a Round Table on Reform Jewish Practice which "recognized the need to establish norms for Jewish observances" "to offer standards and criteria" for "the preservation of the Sabbath, festivals and Holy Days" for "the retention and development of such customs, symbols and ceremonials as possess inspirational value."

Qualified observers will tell you that anti-Semitism is more prevalent in western Germany today than when Hitler first appeared on the scene. The once-active community of 600,000 Jews who inhabited Germany in 1933 is now reduced to less than 20,000. Thus, the intensity of German prejudice against Jews, in view of the small number remaining, underscores the bitter fact that millions of Germans, far from acknowledging, or even understanding, the evil of Hitler, are still motivated by his propaganda techniques of scapegoating and "Aryan superiority."

Most Anti-Jewish incidents in recent months have taken the form of desecrations of graves and synagogues. These have occurred with such regularity that American correspondents report, the vandalism can no longer be shrugged off as the games of "playing children."

In Nuremberg, an American officer, after a long lecture to a German youth group on the deceits practiced by Hitler, asked his audience who was responsible for the war.

"The Jews!" they shouted.

A German newspaper which published the photograph of a lone Jewish child who survived an air disaster in Norway was flooded with letters from readers protesting this "sympathy propaganda" for Jews. In some districts, local groups have organized to fight the restitution of Jewish property; in the French zone Jewish survivors of the Hitler era have received anonymous postcards ordering them to appear at a crematorium. In many cases, prosecution witnesses in trials involving the murder of Jews have been vilified and threatened, and finally forced to change their testimony or withdraw their depositions.

Anti-Jewish riots are frequent and violent. A Jewish ceremonial, the selection of a Jew for government service, the exhibition of an anti-Nazi movie is enough to spark the flame of an anti-Semitic demonstration. When Dr. Ruf, a motion picture that indicts anti-Semitism, opened in German theatres it was greeted with rowdy disturbances. Several picture houses were compelled to withdraw the film.

Similarly, Anti-Semitism reaches into the highest areas of Germany's political life. Dr. Franz Richter, a Sudetan demagogue who leads the German Rightist Party—a neo-Nazi movement so blatant in its philosophy that it has rejected the new republic's flag colors of black, red and gold in favor of the swastika's black, red and white—tells his followers that "the unprincipled cads from the concentration camps" who are claiming indemnification of a meager 150 marks a month for the horrors they suffered in the Nazi past holes, "would be put to the gallows in any decent country. These rascals were shirkers loafing around in concentration camps."

Dr. Richter, like so many others who think and talk as he does, is a member of the Bundestag, the federal republic's parliament at Bonn. His is not an unusual case; no less than 53 of the 402 repre-

## Resume Community Calendar In Fall

The Community Calendar, which lists all events scheduled by men's and women's organizations in Providence will not appear in the Herald during the summer.

Organizations wishing to be included in the Calendar listings in the fall are invited to contact the General Jewish Committee, 203 Strand Building, GA 1-4111, or the R. I. League of Jewish Women's Organizations (Mrs. Alfred D. Steiner, Hopkins 1-9510).

## Jewish Calendar

1950-51	5711-12
Tisha B'Ab	Sun., July 23
Rosh Hashonah	Tues., Sept. 12
Yom Kippur	Thurs., Sept. 21
1st Day of Succot	Tues., Sept. 26
Sh'mini Atzeress	Mon., Oct. 2
Simchas Torah	Tues., Oct. 3
1st Day of Chanukah	Mon., Dec. 4
Purim	Thurs., March 22
1st Day of Passover	Sat., April 21
1st Seder Night	Fri., April 20
Lag B'Omer	Thurs., May 24
Shevuos	Sun., June 10

sentatives in the Bundestag once held membership in the Nazi party.

Even more spectacular was the outburst of Wolfgang Hedler, Deutsche Partei leader and likewise a member of the Bundestag. Last December, at a rally of his party's officers in Einfield, Hedler had these words for his listeners:

Germany is least responsible for the Second World War... It is the anti-Nazis who have brought about the present misery... Germany did not break down from exhaustion but only on account of the treason and sabotage committed by the anti-Nazis.

Opinion may differ as to the advisability of the gassing extermination method. Perhaps there are other means of getting rid of the Jews.

Hedler was arrested and tried for his incendiary remarks. To those members of the Bundestag who were embarrassed by Hedler's arrogance, another Partei leader demanded that the assembly's antagonism be directed, not against Hedler, but "against those who undertook to prosecute him."

Hedler was freed by a three-justice court—two of the jurists were former Nazi Party members—on the "legal" ground that he had acted properly "in pursuance of his vested interests." His acquittal was greeted with cheers and he was showered with bouquets as he walked along the street following the trial.

Throughout Germany today great sympathy is shown toward persons tried and sentenced as war criminals or as Nazis. Fugitive war criminals are never betrayed to Allied authorities. Reports New York Times correspondent Drew Middleton: "There are thousands who today join the Nazis in opposing democracy."

## British Voters

### Defeat Mosleyites

LONDON—A Mosleyite Union Movement candidate in a Hampstead by-election suffered a crushing defeat this week-end when he polled a total of 34 votes as compared with the victorious Conservative candidate who got 2,500 and the Labor candidate who received 1,500 votes.

During the election campaign, the Mosleyites distributed leaflets blaming "alien Jews" for the housing shortage in London.

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## The Whole World Is Singing His Songs

THE STORY OF IRVING BERLIN. By David Ewen. New York, Henry Holt and Company, 1950. 179 pages. \$3.00.

THERE are few people today who do not know and love the music of Irving Berlin, one of America's greatest song writers. But how many people know about the man who has written these songs that are on the lips of every American? David Ewen, in *The Story of Irving Berlin*, presents a picture of and an insight into the composer, his life, his inspiration, and his development from a singing waiter on the Bowery to the celebrated composer he is today.

Israel Baline, later known as Irving Berlin, was born in Russia. When he was four years old, his family moved to America, settling in New York's East Side. Israel was never surrounded by music which he loved, hearing traditional Jewish chants from his cantor father. He found his first job as sing-

ing waiter and song plugger; it was for this job that he wrote his first song and adopted the name of Irving Berlin. After the Bowery, Berlin went to Tin Pan Alley, writing jazz songs, scores for Broadway musicals, and sentimental ballads.

During World War I, Berlin produced his Yip, Yip, Yaphank, based on Army life. After the war Berlin renewed his musical career, enlarging it with the establishment of his own publishing house. With the advent of World War II, Berlin returned to his old army camp, where he gathered the material for *This Is The Army*, a show that toured the world.

Irving Berlin is shy, quiet and retiring—not the warm personality one would expect from hearing his music. His gift for composing must be instinctive, for Berlin cannot read or write music, nor play it correctly. His music lacks Jewish content. His themes may have no relation to Jewish sub-

jects, but the influence of his Jewish heritage is revealed in his rich harmony, beautiful melody, and sentimentality. It is interesting to note that the popular songs that have come to represent the two outstanding Christian holidays have been written by Berlin, a Jew—*White Christmas* and *Easter Parade*.

The book has four appendices dealing with Berlin's most famous songs, his Broadway musicals, his motion picture scores, and selected recordings of his songs.

*The Story of Irving Berlin* presents clearly and interestingly the life of the great American composer. The story is written in quick-moving style, with a wealth of detail that makes it a living picture. David Ewen, author of many books in the musical world, has again in this book shown his wide knowledge and appreciation of music and musicians.

LORNA LEE COHEN.

## New Encyclopedic Work on the Jews

THE JEWS: THEIR HISTORY, CULTURE, AND RELIGION. Edited by Louis Finkelstein. New York, Harper & Brothers, 1949. 2 volumes, 1431 pages. \$12.00.

HALF a century ago Isidor Singer created the path-finding and classical 12-volume Jewish Encyclopedia. Four decades later Isaac Landman published the more popularly conceived 10-volume Universal Jewish Encyclopedia. More recently the Central Yiddish Culture Organization has published two massive volumes entitled *The Jewish People*, with a third volume in preparation. In this publication the articles are not arranged in alphabetical sequence, but according to theme.

Now under the general editorship of Prof. Louis Finkelstein and sponsored by the American Jewish Committee, there has appeared in two volumes another encyclopedic work on the Jews. This also is made up of individual articles which to a considerable extent cover the same ground as is worked over in the massive CYCO handbooks.

APPRAISING this latest work statistically we record that it contains 1,464 pages. Its compilation has taken five years, and 34 contributors, of whom two or three are Christian and the rest Jewish, have cooperated to bring it into being.

In general, this work falls into four parts, beginning with eight chapters of historical survey from the earliest Biblical period to the present day in the United States. Then follows the major section elaborating in 21 chapters the theme of the role of Judaism in civilization. In this part the writers treat competently, and sometimes with distinction, such themes as the influence of the Bible (three chapters), aspects of Jewish literature (five chap-

ters), Jewish education (two chapters), Jewish religion (three chapters), and various allied themes. To the sociology and demography of the Jews five chapters are devoted, while the editor, Dr. Finkelstein, adds a final chapter on the beliefs and practices of Judaism.

Wherever one opens these two volumes one finds an objective and uniformly interesting presentation of facts which authoritatively illumine for Christian and Jew alike the history, the culture and the religion of the Jews.

D. DE SOLA POOL.

## Biblical Textbooks For Adolescents

AN INTRODUCTION TO THE OLD TESTAMENT. By Theodore H. Robinson. London, Longmans, Green and Co., 1949. 190 pages. 80 cents.

FROM SOLOMON TO HEROD: the Story of Israel. By Elise A. E. Fleming. London, Student Christian Movement Press, 1949. 160 pages. 6s.

BOTH these little volumes are intended for adolescents. If they succeed it will prove that we in the United States have underestimated that age-group. Dr. Robinson expresses personal doubts, but says that the educators in charge of the series to which his book belongs have assured him that his approach is all that they desire. His discussion, though brief, is an excellent summary of current knowledge on the Bible, its background and growth. He writes, of course, as a Christian for Christians.

The little volume by Miss Fleming is directed at younger students. It has more of the textbook about it. It tells the story of the Jewish people with brevity, but without much skill or novelty. The attitude is one well known to us, namely, that of assuming that everything down to Herod was merely prefatory to the birth of Jesus.

S. G.

## The Situation in Arab Education

EDUCATION IN ARAB COUNTRIES OF THE NEAR EAST. By Rodric D. Mathews and Maha Akrawi. Washington, D. C., American Council on Education, 1949. 584 pages. \$6.00.

THIS volume is based on a first-hand survey made in 1945 and 1946. With the sole exception of Palestine, little has occurred in the general area during the intervening period to alter its basic findings. The authors are scrupulously objective in their reporting of facts, and have carefully resisted any tendency to appraise or evaluate. The statistics speak for themselves, however, and indicate ignorance, illiteracy and cultural backwardness on an appalling scale. One begins to realize for the first time the staggering gap between 20th century civilization and the stagnant Arab world. Enlightened Arab leaders are seeking to create and expand an educational system nourished by intrinsic Arab and Mohammedan values, not merely by antagonism to the Jews, but they have been operating against great odds.

The authors list the Palestine of 1948 as an Arab country, but carefully devote a special section of the book to Jewish education.

THE attempts of the European powers, mainly England and France, to influence education within their spheres of jurisdiction, have been resented, the authors point out, and the result is a lively and still-continuing controversy with respect to the teaching of foreign languages in the Arabic schools. There has been a similar reaction in Israel, it might be added, where the teaching of English has now been deferred until higher grades.

Students of the Middle East should be grateful for this scholarly and informative study.

CARL ALPERT.



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## MORE ENDURING THAN BRONZE

### 'The Wall': A Living Memorial in the Heart of Humanity

THE WALL. By John Hersey. New York, Alfred A. Knopf, 1950. 632 pages. \$4.00.

NO ONE who reads this novel will ever forget it; its characters, its theme, its beauty of expression etch themselves indelibly upon the heart and mind. Dealing with the gallant, though tragic, battle of the Jews of Warsaw against the brutal and overwhelming hosts of Nazi Germany, the story rises to the universal declaration of Noach Levinson, the Diarist who recounts the events of that battle, "I believe paradoxically in the sanctity of man's life."

The novel is crowded with all kinds of characters, each sharply drawn and intensely human. The ubiquitous Levinson, the strong-spirited Rachel, the

were being "resettled" in distant Russia, sent them off in freight cars to near-by Treblinka to be exterminated, how the Jews finally discovered the doom awaiting them, how they became united, set up a defense underground, fought valiantly against their destroyers with whatever weapons they could smuggle from outside the Wall, and how—buoyed up by the faith they were fighting the battle of "Humanity against anti-Humanity"—they were overcome, but were never conquered. "Here, we are outnumbered. We are a little hysterical. We may all die. But we will win."

Outer events are but the framework within which the inner, spiritual significance of the Jewish defense of Warsaw's ghetto is placed. Event crowds upon event, incident upon incident, each more memorable than the last. What the struggle meant to the defenders as Jews and as human beings; how they sought to define their "Jewish-

ness"; how they maintained their cultural integrity—these are the remarkable fruits of John Hersey's intuitive understanding of Jewish life and the Jewish spirit.

ENDLESS are the quotable passages which contain the universal message of the novel. Here are but two. "Here, at last, man has shown that he holds within himself the capacity to withstand anything." "We were all talking about one question: What has made our lives worth living? ... No one ever said to me: This is what has made my life worth living. Nevertheless, I can see that that was what we were talking about."

What *War and Peace* by Tolstoy is to Napoleonic wars against Russia, *The Wall* by Hersey is to Hitler's war upon the Jews of Europe, Hersey has created a memorial more lasting than bronze—a living memorial in the hearts of Humanity. MORTIMER J. COHEN.



John Hersey

spiritually ever-growing Dolek Berson, Felix Mandelst, the confused intellectual, and Hendryk Rapaport, the gentle leader of the Bund, are but a few who play significant roles in the unfolding story. About them and forty others swirl the brackish waters of the raging flood of suffering, cowardice, heroism, sacrifice, and final spiritual victory.

The author has utilized the Diary's method of telling how the Germans took Warsaw, organized the ghetto, built a wall about it, set up a Judenrat, a Jewish Community Council, and a Jewish Police force to carry out its decrees, really the decrees of the German overlords, emptied the ghetto of thousands of Jews each day on the pretext they

## An Auspicious Beginning

JERUSALEM HAS MANY FACES. By Judah Stampfer. New York, Farrar, Straus and Company, 1950. 92 pages. \$2.75.

THIS volume of poetry is the first recipient of the Abram Leon Sachar Prize, established by B'nai B'rith, for the best unpublished piece of creative Jewish writing during the past year. It bears an eloquent introduction by Prof. Ludwig Lewisohn of Brandeis University.

Mr. Stampfer, who was born in Jerusalem, received rabbinical ordination at Yeshiva University and has studied at Chicago, Columbia and Harvard Universities. For 14 months he fought in Israel's war of liberation. His background enters into the rich texture of his poetry. His imagery is drawn from religious and secular sources, as well as from his experiences in Israel. His poetry is the expression of deep passion and deep conviction. Out of great suffering came the profoundly moving *Ani Maamin, The Children of Jerusalem: A Portrait, and Chansin in the Jordan Valley*.

Some of the compositions would benefit by tighter expressions. An abundance of graphic images reveal the author's fertile imagination: *The gardeners generations, flapping over the cobblestones.*

*Spring is a shy visitor in Jerusalem. The young men wander two by two in the rock gardens.*

*Sifting the soul of the Talmud between the fingers.*

*Men with ascetic eyes and sensual lips Dandle eternity on their fingertips.*

Mr. Stampfer has made an auspicious beginning. Wit, felicity, and imagination help him to overcome the problems of technique.

ALLEN KANTER.

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## Social Studies: Yivo's Volume IV

YIVO ANNUAL OF JEWISH SOCIAL SCIENCE, Vol. IV, New York, Yiddish Scientific Institute—YIVO, 1949, 312 pages.

CONTINUING with its program of introducing the English-reading public to important studies previously published in the YIVO Bieter, the Yiddish Scientific Institute has included in the present volume a number of significant papers representative of the fields in which scholars connected with this institution are particularly expert.

The interest in Yiddish language and literature is represented by Yudel Mark's carefully done study "The Language of Y. L. Peretz." "Observations on the Luxembourg Language," by Theodore M. Gutmans, illustrates the use of comparative materials in the study of Yiddish philology and phonetics.

THE field of Jewish community surveys is covered in two representative studies: the first, authored by Abraham Ain, is devoted to the Polish town of Swisloicz and presents a well-rounded survey of developments up to the time of World War I. The second is Max Strauss' study, "The Jewish Community of Aachen Half a Century Ago," and is meant to stand in juxtaposition to Ain's paper, for the number of inhabitants of this Western Jewish community approximates the population of the Eastern center, Swisloicz. Hugo Bieber contributes a study, "Anti-Semitism in the First Years of the German Republic," and three authors devote themselves to the American scene: Abraham G. Duker, Rudolf Glanz and Abraham Menes.

Duker's very interesting paper may well be taken as an introduction to the problem posed in the last half of this volume: the future of Jewish social research in the United States. A memorandum on this subject written by Harry L. Lurie and Max Weinreich was sent to a representative group of academicians and administrators. The memo, together with the replies which it elicited, are printed in full. This symposium represents one of the most ambitious attempts to direct attention toward broadening research away from the almost exclusive preoccupation with the phenomena of anti-Semitism into the wider field of social science studies of the American Jew.

MARSHALL SKLARE.

### OUR REVIEWERS

LORENA LEE COHEN—student of English Literature and Music at U. of Pennsylvania.

DR. DAVID DE SOLA POOL—rabbi of the Spanish and Portuguese Synagogue.

DR. SOLOMON B. FREEMAN—rabbi and author of numerous works.

ALLEN KANFER—poetry contributor to Harpers, Commentary, and Poetry Awards.

CHARLES E. SHULMAN—rabbi of Riverdale Temple, N. Y.

MARSHALL SKLARE—educator and Ph.D. candidate of Columbia U.

## Czechoslovakian Jews in America

IN SEARCH OF FREEDOM. A History of American Jews from Czechoslovakia. By Guido Kisch. London, Edward Goldston and Son, 1949. 373 pages. \$4.50.

PROFESSOR Guido Kisch of the Jewish Institute of Religion has written an admirable history of American Jews from Czechoslovakia. It is a work of thorough-going scholarship, yet eminently readable and attractive. It is carefully annotated and documented, and is a model for volumes in the historical field. The late Jan Masaryk, formerly Minister of Foreign Affairs of the Czechoslovak Republic, wrote in July, 1945, a brief foreword in which he declared: "I personally am proud of my former compatriots who became good outstanding Americans."



Guido Kisch

CZECHOSLOVAK Jewries have had a fascinating history, and many of the choicest associations of European Jewry are linked to the communities of Bohemia, Moravia, Silesia and Slovakia. Many well-known names are to be found in the chronicle of Americans of Bohemian Jewish background. Prof. Kisch's work not only describes the character

## Research in Jewish Mysticism

ZOHAR: THE BOOK OF SPLENDOR. Selected and edited by Gershom G. Scholem. New York, Schocken Books, 1949. 124 pages. \$1.50.

"KABBALAH"—the literal meaning of the word is "tradition"—is the term of reference for the variegated "traditions" of mystical orientation based on the Zohar.

Prof. Scholem defines the Zohar as "a sacred text supplementing the Bible and Talmud on a new level of religious consciousness." It is now generally accepted as the work of Moses de Leon, 13th century Kabbalist of the Spanish school. As to Moses de Leon's "Right into pseudonymity," by crediting Rabbi Simeon bar Yohai with the authorship of this book, Prof. Scholem points out that the harsh word "forgery" cannot be applied to it. Instead, he would class the Zohar with "pseudepigrapha," that is to say, "a legitimate category of religious literature" which resorts to anonymity and pseudonymity for psychological reasons, among others.

While Dr. Scholem's all too brief "Introduction" provides a concise presentation of the results of his, and other scholars', research in Jewish mysticism and its basic text, the main body of the



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and achievement of Czech Jews in America, but also describes their contribution to American Judaism and to secular culture. It is a vivid and commendable account reflecting great honor upon the record of the American Jewish community of Czech derivation.

The author emphasizes the concept of freedom not only in the title of his book, but also in the quotations from Alexis de Tocqueville and in the selection of his material, and his interpretation of it. In his excellent Appendixes he has included translations into English from Bohemian Jewish poets, essayists and magazine writers. Not the least interesting are the accounts concerning America and its discovery from the writings of David Gans in 1592 and 1613. The bibliographies have been conscientiously assembled. In fact, the entire work is a tour de force of historical research and writing.

LOUIS I. NEWMAN.

volume, consisting of translations of selected Zohar parts, is a keen disappointment. Like many translations which bear the Schocken imprint, the selections from the Zohar are distorted and made obscure by the style in which they are couched.

Jewish educators who are eager to acquaint the masses of American Jewry with the basic Jewish sources in translation cannot help deploring that the Schocken Books, although motivated by high idealism, achieve the precise opposite of what they propose to accomplish. Instead of impressing the English reader with the beauty and timely acuity of the great Jewish books of the past—they estrange him from them.

Unfortunately, acts of violence against the English language are not the only transgressions of the Zohar excerpts under review. There are quite a few instances where the translator (Sherry Abel) has distorted the meaning of the original. One of the most telling examples is the characterization of zedek as the feminine of zaddik. This is but one of numerous instances where the translator has transgressed against the original.

TRAUDE WEISS-ROSMARIN.

## A Book on Israel That Merits Wide Reading

THE LAND AND THE PEOPLE OF ISRAEL. By Gail Hoffman. Philadelphia, J. B. Lippincott Co., 1950. 114 pages. \$2.50.

THIS is a sympathetically written account of the land of Israel and its people. It is one of a series of books edited under the general title, "Portraits of the Nations," under the auspices of the above-mentioned publishing firm. It consists of descriptions of the life and customs of both Jews and Arabs as well as of places of interest.

The fact that the author has chosen "Israel" in place of "Palestine" is indicative of her understanding of the problems of the newest democracy in Asia. Her capacity to delineate the struggle of the Jewish people is heightened by the brevity of her observations. In speaking of Israel's war of independence she asks: "What was the secret of Jewish success?" and she answers: "Most of all, it was the grim determination to win through or die fighting. The valor of the young Israeli Jews was matched by that of recent arrivals from the Displaced Persons camps of Europe and by hundreds of volunteers from many countries, non-Jews among them, who found their way to Palestine to play a part for a cause they believed in."

Here in a sentence or two is a grasp of the philosophy behind the labor of new Israel that most Christians and many Jews do not yet possess. The book is illustrated with excellent photographs of all parts of the country and a good map showing the new borders of Israel. It deserves wide reading. It can do much to bring American readers, both Jewish and Christian, closer to those who are part of the most exciting adventure in government in the world today.

CHARLES E. SHULMAN.

## Love for Freedom And Equality

CORNERSTONES OF RELIGIOUS FREEDOM IN AMERICA: Selected basic documents, court decisions and public statements. Edited by Joseph L. Blau. Boston, Beacon Press, 1949. 250 pages. \$3.00.

IT is not a book that one reads at one sitting, since it consists of addresses, articles and the like, delivered at various times and on different occasions throughout the history of the United States. One ought to have it close at hand, however, so that it is within reach whenever one is tempted to lose faith in the American tradition of democracy.

Whether it is Roger Williams or William Penn on freedom of conscience, Thomas Jefferson or James Madison on the separation of Church and State, or Horace Mann and Felix Frankfurter on the separation of Church and School, every statement breathes a love for freedom and equality which our generation would do well to take to heart.

SOLOMON GRATZEL.

## Dialogue on Jewish Values

THE WAY TO GOD. By Maxwell Silver. New York, Philosophical Library, 1950. 302 pages. \$3.00.

THIS book is one of the most persuasive and moving books published in recent years in behalf of the faith inherent in Scripture. The author, a graduate of the Hebrew Union College, but not a practicing rabbi, has been interested for years in the ethical philosophy of the prophets of Israel. His previous works were *Justice and Judaism* and *The Ethics of Judaism*.

The book takes the form of a dialogue between the author and his son who is about to be drafted into the Army at the beginning of World War II. The son expresses his doubts (and the doubts of his generation) as to the possibility of faith nowadays in a just and ethical God.

The bulk of the book (interrupted by occasional statements by the son) constitutes the author's (the father's) answer. The chief part of the answer contained in chapters three and four is a discussion between Jeremiah the Prophet and Aristotle the Philosopher. The book, while it has an antique setting, is modern and relevant to our present experiences.

The author, speaking through Jeremiah, describes the essence of the prophetic faith. His chief point is that, contrary to the frequently expressed belief, the prophets of Israel were not unphilosophical. The reason that they

do not give syllogistic arguments to prove the existence of God, as the Greek philosophers did, was not that they did not believe that the existence of God could be proved. His existence can be proved, but not completely or adequately through the faculty of reason, as the Greeks tried

to do. The mystic awareness of God involves the use of an inherent human faculty and is as authentic as the human faculty of reason. The mystic awareness of God must take the path of ethical striving. God's ethical nature provides the most significant bond with man, and hence God is apprehended best through the human moral conscience. Thus, the prophetic faith is not merely a mandate for righteousness but a quest for the discovery of God through the path

of righteousness.

During the discussion with Aristotle, the author (through Jeremiah) gives a fine and moving analysis of the Book of Job. In the light of the above argument, Job through his unconquerable conscience becomes aware of God's moral grandeur; that constitutes consolation enough for all the sorrows which still come to us while we are learning to reconstruct the world in accordance with God's high purposes.

The book is clear in its reasoning, eloquent in its expression, and will leave a deep impression upon the reader.

SOLOMON B. FREEMAN.

## Jews Behind the Iron Curtain

MY THREE YEARS IN MOSCOW. By Walter Bedell Smith. Philadelphia, J. B. Lippincott Co., 1950. 246 pages. \$3.75.

AS part of his trenchantly sober observations of his experiences in Moscow, 1946 to 1949, the former U. S. ambassador also brings out some interesting information on the situation of the Jews in the U.S.S.R. Smith points out that the Jewish religion together with the Catholic failed to gain even temporary benefit from the wartime Soviet change of attitude to the churches. He explains the present Russification and Yiddish de-culturalization policy in terms of fear of "cosmopolitanism." Zionism and Jewish international contacts, rather than as the result of anti-Semitism.

The public snubbing of Golda Meyer-son by Ilya Ehrenburg because of her use of the English language is a revealing example of Russian cultural chauvinism by an assimilated Jew. Smith also tells of violence against Jews in the Ukraine and consequent migrations to Biro-Bidjan. ABRAHAM G. DUKER.

## Sholem Asch's Vision of Mary

MARY. By Sholem Asch. New York, G. P. Putnam's Sons, 1949. 426 pages. \$3.50.

THE reviewer has a confession to make. He hesitated a long time to call this novel to the attention of a Jewish audience, because he felt that by doing so he would be aiding a missionary's work. But on maturated thought he decided that he was wrong. The book is so dull, and the essential story still so incredible to him as a Jew that he no longer fears it. The novel is even duller than *The Apostle*, with all its theological disputations. It is hard to see why so many critics in the general press recommended it enthusiastically, unless they did so out of a sense of duty toward the subject.

Asch used to be able to tell a good story, but he has got himself so involved in these Christological novels, that he has lost even that virtue. Any intelligent and but moderately informed Jew who reads this novel will not enjoy it; nor will he learn anything from it, except possibly something about Mr. Asch.

S. G.

# The World of Jewish Music

A MEDLEY OF NEWS-NOTES ON  
EVENTS OF SPECIAL INTEREST

## PEOPLE AND EVENTS

PERFORMANCES of important new or rarely-heard works of Jewish music took place in different parts of the country during the 1950 National Jewish Music Festival:

*On the Banks of the Babylon* by Marc Lavry in Cleveland, by the Jewish Community Centers Chamber Orchestra under Laszlo Krausz.

*Emek* by Marc Lavry and "Jerba" from the Partita for Strings by Karel Salomon in Detroit, Mich., by members of the Detroit Symphony Orchestra under Valtter Poole.

*Hebrew Fantasy* by Boris Lvenson in Portland, Ore., by the Centre Concert Orchestra under Clifton W. Graffam.

*Singing Quartet on Hebrew Themes* by Rappaport in Syracuse, N. Y., by the Syracuse Steins Quartet.

CANTOR Jacob Barkin of the Adas Israel Congregation in Washington, D. C., appeared as soloist with the National Symphony Orchestra under Howard Mitchell, in a special concert ded-

icated to the Jewish Music Festival on March 22, 1950. Cantor Barkin was heard in three Hebrew numbers by Joel Engel, Zavel Zilberis, and Jacob Weinberg, and the tenor aria from Halevy's *La Juive*, "Rachel, quand du seigneur."

MARIO Castelnuovo-Tedesco has written a new Sacred Service, introduced in New York City, at the Park Avenue Synagogue, on May 19.

A ONE-YEAR fellowship for the compilation of an anthology of Jewish music has been awarded by the World Zionist Organization to Chaim Vinaver, conductor of the Vinaver Chorus.

HUNTER COLLEGE in New York was the scene of a Passover Program, on March 22. Regina Resnik was heard with the Hunter College Choral Group under Max Helfman in Schubert's *MIRIAM'S SONG OF TRIUMPH*. The Choral Group also presented a program of Hebrew songs.



Koussevitzky presents first volume of collection to Prof. S. Brodetsky.

### Dr. Koussevitzky Gives Valuable Musical Editions To University Library

During his recent visit to Israel—where he made triumphant appearances as guest conductor of the Israel Philharmonic Orchestra—Dr. Serge Koussevitzky donated to the Jewish National and University Library a complete collection of Beethoven compositions and the entire Bach Gesellschaft Edition. This is the second gift Dr. Koussevitzky has given the Library; previously he had presented a large part of his personal library of orchestra scores.

Speaking at a luncheon reception, tendered to him by the Hebrew University, Dr. Koussevitzky said that the Jewish people are well-known for their appreciation of music, and had made many sacrifices on its behalf. He spoke of his happiness in being able to contribute something to the advancement of the great cultural work being done in Israel. He recalled that when he had founded a publishing house for musical compositions, in 1909, he had sent all of his publications over a period of 15 years to Prof. D. Schur in Tel Aviv. In conclusion, he expressed his happiness in being in Israel and seeing for himself the miracles that have occurred there, and the friendly way the people of Israel react to art.

#### To Form Koussevitzky Collection

In welcoming the outstanding musician, Prof. S. Brodetsky, president of the University expressed gratitude for the presentation and said that the University was happy to have in Israel men of such ability and renown as Dr. Koussevitzky.

Dr. Koussevitzky's initiative has resulted in drives in the United States and in many other countries for a large collection of orchestral and chamber-music scores for the University Library. The material collected will form the Koussevitzky Collection in the Musical Department of the Library, and will be accessible to all musicians and musical organizations throughout Israel.

JUDITH K. EISENSTEIN.

### Israel Sings the Songs of Zion

(Condensed from an Article in *Hadassah Newsletter*, Feb., 1950)

HERE I am in Israel. I feel as though I were learning, from *ateph* *bet*, about this land and its music.

First we came to Afkim, the large kibbutz in the Jordan valley. We arrived in torrential rains. The mud here was knee-deep. But almost immediately on our arrival, we began to hear fragments of melody which seemed to have grown out of the very soil.

When I first took my little girl to the *gan* (kindergarten) the children were getting up from their nap, washing, combing their hair, and getting ready for their afternoon activities. Like the chirping of so many little birds, came a delectable chorus. Shepherd songs, children's songs—gentle, gay, *flavorome*—started by one robust youngster and quickly picked up by the rest, rapidly followed each other.

And they didn't stop. The children drew pictures and played with blocks and dolls, and still they sang. These tunes weren't Russian or German or anything else I have ever heard. They were the new songs of a very new generation.

I WOULD hear a little boy playing a gay tune on his harmonica as he strolled with his father, who beamed, with pride. I passed another hut from which there came the tones of a *halil* (the little wooden flute which is so popular in this country).

The culminating experience of this first week came with the chorus rehearsal. The musical spirit of Afkim is *haver* Levi Grabetz, who for a number of years conducted the Folk Orchestra of the Jordan Valley.

At 8:30 the separate voices rehearsed with their respective leaders. At 9:15 they all gathered in one room. One of the educational staff of the kibbutz spent a half-hour with the group, reading and explaining to them the thirty-seventh chapter of Ezekiel, which forms the text of the cantata. Then Grabetz came in at about 10:30 and rehearsed the ensemble. (I want to remind my American friends that these people were all going to get up at 5:30 the next morning for a hard day's work.)

But how beautiful it was to be singing there with them those thrilling words of the prophet, promising new life to the dead bones of Israel! And how richly did the music express the stirring hope of that vision! This was contrapuntal music, perhaps in the style of Bach and Handel, but stemming in its melodic texture from the deep roots of Jewish tradition, from the chants which for centuries have accompanied the Jew's reading of the prophetic books. And the tired workers lost their weary look as they sang—they, the very sinews and flesh and spirit that have grown on the wasted body of the Jewish people.

I have not yet heard the orchestra nor been much in the concert halls of this country. But I have already heard its music.



# Circle

Jewish Music Notes SECTION  
"A PEOPLE WHO LIVES - SINGS... A PEOPLE WHO SINGS - LIVES"

Edited by National Jewish Music Council

### Young Composers' Works Featured at Concert Of Jewish Music Forum

The Jewish Music Forum Concert on Monday evening, March 20, at the Jewish Museum in New York City, represented a departure from the Forum's usual procedure. It consisted entirely of compositions by young men; and the usual requirement—for music specifically Jewish in character—was not observed.

There was little question but that the evening was musically successful. All four of the composers represented were gifted creators, their work being convincing and musical. This listener found Ben-Zion Orgad's *Ballade*, for unaccompanied violin an uncommonly rewarding composition. Ably performed by Zvi Zeitlin, the *Ballade* is in several short movements, all based on the same melodic idea. The composer is an Israeli, and his melodic line has a distinctly Hebrew flavor.

Another talented composer from Israel, Robert Starer, offered a group

Continued on page 3

## NEWARK TEMPLES JOINTLY STAGE OUTSTANDING MUSICAL SERVICE

By MANFRED HECHT

Center, Temple B'nai Jeshurun, Newark, N. J.

NEWARK—When more than 2,000 persons crowd into a temple and emerge, some hours later, warmly discussing the Jewish musical works they have heard—surely a significant step has been taken on the road to increased interest in Jewish music!



Children of Brith Shalom Community Centre (Bethlehem, Pa.) present concert during Jewish Music Festival.

In this community there has existed, for years, a tradition of combined Thanksgiving Services. Under a rotation system, the Service last year was assigned to B'nai Jeshurun.

Usually held on the morning of the national holiday—when it had to compete with such traditional activities as football games, dinners, etc.—this Service was never satisfactorily attended. This year it was decided to shift the event to the evening before Thanksgiving. The chairman of the Temple's Worship Committee, Michael I. Ross, set to work to organize participation, publicity, and program in cooperation with Senior Rabbi Ely E. Pilechik and this writer.

Mr. Ross sent out letters addressed to the senior rabbis, cantors, and music directors of the different temples, outlining the project and inviting participation. Next, Ross arranged for luncheon appointments with the leading music directors. In consultation with the cantors, the musical selections were agreed upon, and solo parts assigned to the seven participating cantors.

It was decided to combine the professional choirs and to divide the musical leadership between Max Helfman of B'nai Abraham (Conservative) and Julius Zingg of B'nai Jeshurun (Reform). In consultation with Rabbi Pilechik, the participating rabbis agreed on Service reading assignments. Dr. Levitsky of Ohel Shalom was asked to deliver a short Thanksgiving Sermon.

Once the program was decided upon the individual choirs started rehearsing by themselves. A date acceptable to all was set for a combined rehearsal and another one was planned preceding the Service.

Publicity was secured through the full-hearted cooperation of everyone concerned. Announcements were made from the pulpits and included in Temple publications. Articles were published in the *Newark News* and *Jewish News*.

It was owing to this careful preparation and the enthusiastic cooperation and support of all that the Service became such an inspiring success.

## Growing Interest in Jewish Music Reflected in Requests for Guidance

Evidence of the general community's ever-growing interest in Jewish music is provided by the many requests for guidance and information directed to the office of the National Jewish Music Council.

Public Schools of Ellwood City, Pa., wrote expressing interest in the development of a program of Jewish music in which "music groups and individuals would participate." The San Francisco Classroom Teachers Association requested guidance in group-programming in Jewish music. Campfire Girls requested information about Hanukkah songs, as did the Public Schools of Nassau County, Long Island, the Day Neighborhood Schools and Prospect H. S. of New York, and Lincoln High School of Jersey City. With the assistance of the Council's listing of Hanukkah records, the Buffalo Jewish Community Center planned a continuous recorded concert during the holiday.

The Council, however, has not only served communities but also important publications and organizations. RCA Victor turned to the Council to help get permission from an Israeli composer for the recording of one of his works; thus the Council could emphasize the contribution Victor was making to devel-

op good will between musicians and composers of Israel and America. The *Brattle Musician* sought and obtained permission to reprint Council materials for its subscribers. Mr. Rathje, of the editorial research department of *Coronet*, asked for information about Jewish hymns for an illustrated story on hymns of all faiths. (In the course of research it was discovered that Yigdal, a prayer written by Daniel ben Judah in the 14th century, is also in the Presbyterian Hymnal as No. 8, entitled *The God of Abraham, Praise*.)

The National Broadcasting Company asked for suggestions for recordings of Jewish prayers and hymns to be used at the opening and closing of the broadcast day.

Now, because of its initiative and effective stimulation of interest and community participation in Jewish music, the Council, without seeking it, has been assigned the role of one of the central authorities on Jewish music. This, Mrs. Frank Cohen, Council Chairman, observed, imposes a responsibility and obligation on the Council "to become bolder about raising standards and levels of taste. We shall continue to encourage the performance of only the best in Jewish music."

## The Review Department

### MUSIC

ZEMACH SUITE, by Stefan Wolpe. Har-gall Music Press, 130 West 56th Street, New York City, \$2.00.

THE cultural background of Stefan Wolpe is varied and rich in powerful influences. His *Zemach Suite*, for piano solo, written for the dancer, Benjamin Zemach, is a characteristic product of his imaginative wanderings.

There are seven movements: "Song"; "A Piece of Embittered Music"; two fugues; "Jubilant"; "Complaint"; and "Con Fuoco." It is characteristic of Wolpe's introspective musicianship that his "Piece of Embittered Music" sounds much more cheerful than "Jubilant." In the first fugue, the intervallic relationship of the subject and the answer is the tritone, the basic interval of atonality. The second fugue is more conventional in its structure. Dissonant counterpoint is the idiom of both fugues. "Complaint" is an expressive piece of longing and dissatisfaction, with high-flying intervals reminiscent of the late Scriabin as well as the early Schoenberg.

The last piece, "Con Fuoco," is neoclassic, percussive, and rhythmically energetic. This movement and "Complaint" are the best from a purely pianistic standpoint. NICOLAS SLONIMSKY.

SONGS TO SHARE, by Rosa B. Goldstein. Piano settings by Eugene Kuzakoff. Illustrations by E. Schlax. United Synagogue Commission on Jewish Education, 3080 Broadway, New York, \$1.65.

THESE little songs," wrote the author in her preface, "are aimed at leading American Jewish children into happy participation in religious living."

The collection consists of twenty-four songs—a few of them, original—divided into two parts: "Songs for Everyday," and "Songs for Round the Year." Although intended for children of all ages, these songs seem most suitable for pre-kindergarten, kindergarten, and primary grade use. Two or three might be utilized for third, fourth, and fifth grades.

Some of the more familiar tunes have taken on new freshness because of the piano treatment, which is an outstanding contribution towards the collection. It is interesting to note that all of the arrangements may be utilized as excellent piano material for the elementary student.

Mrs. Goldstein has succeeded in setting an interesting pattern of English text to several Yiddish folk melodies and many traditional Hebrew songs, and M. Schloss has shown good taste in providing the art. JULIUS GROSSMAN.

SONGS OF ISRAEL, edited by Seymour Silbermintz. Young Zionist Action Committee, 342 Madison Ave., New York City, \$1.75.

AIDED by a group of young Zionists, Mr. Silbermintz has edited a most valuable and welcome contribution to

American-Jewish appreciation of modern Israeli music.

This volume, containing the melodic line, English transliteration and Hebrew of more than 200 present-day Israeli songs, was painstakingly collected and carefully edited as well as attractively printed and illustrated.

Although most of the melodies are written by such contemporary Israeli composers as Zutra, Welner, Pugaichow, Gorochof and Nardi, the folk song characteristics of simple tunefulness and rhythmic quality essential to group singing are strongly apparent.

Just as Israel itself, today, represents the cultures of the world, folk influences of these various cultures are easily detected in the music. Traditional Eastern European Hasidic "nigunim" are included with characteristic Russian, German, and even American idioms. Some folk songs, originally in Yiddish, are now given in Hebrew and become part of the modern Israeli repertoire.

An excellent children's section and collection of rounds increase the collection's value, as do the Transliteration Table and brief theme of each song given in English.

It would have been most desirable for a collection of this kind to have included piano accompaniments.

"Songs of Israel" supplements, and does not duplicate, such compilations as the "Jewish Center Songster" and others. The collection is strongly recommended as an essential resource for all Jewish groups which use song to gain a better appreciation of the thrilling story of modern Israel.

BERNARD CARP.

### RECORDS

JEWISH FOLK SONGS, Album #2, sung by Ruth Rubin, arranged and accompanied by R. Post. Oriole Records 100, 3-10" records, \$3.50.

RUTH Rubin has devoted herself to the collection, study, and presentation of the Jewish folk-song which she interprets well.

Each of the songs in Miss Rubin's second album receives appropriate treatment.

Among the songs presented are: *Yankele*, a lullaby, almost a contemporary folk song, a typical Jewish folk tune; *Bay dem Shtetl*, a children's song of Eastern Europe, a beautiful Jewish cradle song (unfortunately) too loudly and in too fast a tempo; *Bessaraber Kinder Tantz*, in the pure and lively Bessarabian dialect; *Bivro Bidjaner Vig Lid*, based on Itzik Feler's lyrics, with a tune of the Bpyarskayas which was very popular in the Jewish Autonomous region of the U.S.S.R. before World War II; *Papir iz Doch Vays*, and *Vi Azoi Con Ich Lustig Zain?*, two love songs, presented with a fine appreciation of both the musical line and the social implications; *Yafin Halelot*, beautifully interpreted in Oriental style; *Ali Ver*



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(words by Ch. N. Bialik; melody by Sara Levy) and *Zemer Lach*, a Hora presented through the medium of singing but prompting the listener into dancing.

In this album, Ruth Rubin presents a very effective selection of Jewish and Israeli folk-song.

IRVING R. KORENMAN.

### BOOKS

LIVING MUSIC OF THE AMERICAS, by Leszek Saminsky. New York. Crown Publishers, \$3.00.

WHILE Mr. Saminsky's new book is essentially a panorama of creative musical activity throughout the Western Hemisphere, it contains interesting critical evaluations of composers of Jewish music: Ernest Bloch, Isadore Freed, Frederick Jacobi, Perle, in this country; the Canadian Alexander Broth who wrote a gifted *Hasidic Suite*; the South-American Jacobo Fieher, who has composed many works in Hebrew idioms.

In discussing these composers in general, and Ernest Bloch in particular, Mr. Saminsky points out that the dual loyalty of a composer to his country and to his race can be a significant asset. "It can be," writes Mr. Saminsky, "a creative advantage, as cross-fertilization often is. But only when the aesthetic duality is the source; when it is American tonal thought or American theme or American emotion that ignites a creation by a composer of Jewish origin." D. T.

### Young Composers' Works Featured

Continued from page 1 of songs that had strength and conviction.

A young American composer, Albert Weisser, used a different technique in his *Soliloquy and Wedding Dance*, for bassoon and piano. Utilizing Yiddish melodic elements in an "international" style, he created the effect of a modern commentary on the traditional tunes, and with excellent results.

The Jewish inspiration of only one work might be questioned: *Emotions*, for clarinet and piano, of Jacob Avshalomoff. This turned out to be a well-made piece that seemed a bit long for its musical ideas.

With monthly concerts of this kind the Jewish Music Forum can encourage a dynamic and continuing relationship between composers and those for whom they write. LEO KRAFT.

## THE FUTURE OF JEWISH MUSIC OUTSIDE OF ISRAEL

By DR. LEON STEIN

JUST as in its broader aspects, Judaism is not bound by the geographic limitations of Israel as a Jewish State, so Jewish music, whether present or past, should not be subjected to a measure founded on territorial association. An analogue of extra-territorial creation in Jewish music may be found in that extensive and important portion of what is justifiably classified as Jewish or Hebrew literature, despite the fact that it is not written in Hebrew: the Greek of Philo and Josephus; the Aramaic of certain Biblical passages and of parts of the Talmud; the Arabic of Maimonides and Halevy; the Yiddish of Sholom Aleichem and Sholom Asch.

For most Jews, Israel provides a focus for national feeling, but it would be wrong to identify and limit the spiritual nationality of Judaism by a territorial nationality. It is precisely this error of judgment which often leads to the classification of all Diaspora music as a kind of musical interlude, even a lacuna.

IF the future of Jewish music outside of Israel is to be foreseen correctly, the contextual significance of Diaspora music must be evaluated correctly. From this standpoint, the concept of Jewish music cannot be limited to Biblical cantillations and to the indigenous creations of modern Israel merely because of geographic association. Those factors which distinguish the evolving art-music of Europe from the static traditional music of the Orient—harmony, counterpoint, form, and instrumentation—factors which have liberated and will continue to liberate Hebrew materials, are all bound up with the Diaspora period of Jewish history. This means that a significant part of the total complex of what is represented by the concept of "Jewish Music" derives from this period.

There is no gainsaying the enormous historical and social significance, the sheer emotional effect of the establishment of Israel, and from this standpoint one may justifiably point to Israel as "the greatest source of inspiration for Jewish culture and art all over the world." But to non-residents of Israel this inspiration can only be of creative value very indirectly. What is truly indigenous to Israel, whether in terms of subject matter or of idioms, cannot

Dr. Leon Stein is director of the Graduate Division and Professor of Theory and Composition at the De Paul University School of Music in Chicago. He was conductor of the U. S. Navy Concert Orchestra and Band at Great Lakes, Illinois, and now conducts the Community Symphony Orchestra of Chicago. Dr. Stein's orchestral works have been performed by major orchestras throughout the U. S.

really become first-hand stimuli to composers thousands of miles away. Paradoxically enough, such material is of the least value to the Jewish composer outside the national boundaries.

In contrast, important parts of Diaspora lore transcend the apparent limitations of a local origin by a universal content. This explains the continued vitality of Hasidic music, of certain Ashkenazic folk-songs, and of certain post-Biblical liturgical materials.

THE question as to whether there is a future and a *raison d'être* for the creation of Jewish music outside of Israel



Dr. Leon Stein

may be answered with a decided affirmative. However, the creation of such music is, and will continue to be, legitimate and valid primarily in those areas wherein its identity and content are least directly dependent on the culture of the new land of Israel. These areas include: (a) liturgical music, particularly for the conservative and reformed synagogues; (b) music based on Ashkenazic sources such as folk and Hasidic materials, and on those particular Israeli songs which have already become part of a universal Jewish lore; and (c) music set to Yiddish texts and oriented around Yiddish materials. In the categories of opera, symphony, chamber music, the larger instrumental forms, and in secular forms with Hebrew texts, the preeminence of Israeli music is already evident. This does not preclude the possibility of occasional works of importance in one or another of these forms being written outside of Israel, but such works are destined to become more and more isolated exceptions.

The basic problem of Israeli music, in terms of geographic-national expression, is the integration of oriental materials with occidental means. Once this problem is solved and a distinctive

ONE of the objectives of National Jewish Music Council is to raise the standard of Jewish music in content and performance. JEWISH MUSIC NOTES seeks, through articles such as Dr. Stein's, to clarify issues toward achieving better standards. Though we may not agree with all opinions and conclusions expressed, JEWISH MUSIC NOTES will be a free forum for the opinions of qualified writers, whose interests like ours are for advancing Jewish music culture in this country. D. E.

idiom crystallizes, Israeli music will assume a more self-contained character. As such it will more clearly be recognized as a part, from the secular viewpoint conceivably the most important part, but nevertheless not the whole of Jewish music.

In America, important works by gifted composers have contributed to the renaissance of music in and for the conservative and reformed synagogues. Paradoxically, liturgical music is the least active and progressive in Israel. Those who have taken a most aggressive stand in regard to religion are of the orthodox group, whose music is and has been most closely bound by a static tradition. By default, if for no other reason, the creation of new music for the synagogue becomes, temporarily at least, an assignment for composers outside of Israel.

EITHER in the form of arrangements or of thematic utilization, the use of Ashkenazic materials and of the more universal Israeli songs (I exclude such specifically local materials as Yemenite and Bedouin songs) will continue to be valid for non-Israeli composers. Ashkenazic materials are closely bound up with the Yiddish language, and with groups like the numerous Jewish community choruses in this and other lands. As long as such groups continue to flourish, there will be a demand and a justification for the creation of music to suit their needs.

It is the writer's opinion that, of the three areas which may most fruitfully be cultivated by the non-Israeli Jewish composer, the most vital and significant contributions are being made, and will continue to be made, in the field of newer liturgical composition.

### CONTRIBUTORS to this issue

DR. BERNARD CARP is the N. Y. State field secretary for the National Jewish Welfare Board, and a founder of the National Jewish Music Council.

JUDITH K. EISENSTEIN is an eminent Jewish musicologist who is now visiting Israel. JULIUS GROSSMAN is the assistant to the music director of the Jewish Education Committee, New York City.

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DR. LEO KRAFT is instructor of music at Queens College, Long Island.

HYMAN REZNICK is music director for the Board of Jewish Education, Chicago, Ill. NICOLAS SLONIMSKY is an eminent musicologist, author of "Music of Latin America," "Music Since 1900," and "A Thing or Two about Music."

# Our Younger Set



STEVEN M. BELLIN, shown at the age of one year, the son of Dr. and Mrs. Leonard Bellin of 179 Sumter Street. Photo by Gabermann Studio



SHERYL LAPATIN, four months old, daughter of Mr. and Mrs. Samuel Lapatin of 115 Fifth Street. Photo by Gabermann Studio



SUSAN ROBIN, shown at the age of two years, daughter of Mr. and Mrs. William Robin of 40 Pilgrim Drive, Norwood. Photo by Gabermann Studio

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**Eunice Orodenker**  
**Admitted to Brandeis**  
Eunice Orodenker, daughter of Mr. and Mrs. Samuel D. Orodenker of 272 Warrington Street, has been admitted to the third freshman class of Brandeis University in Waltham, Mass. It has been announced by C. Ruggles Smith, Director of Admissions of the University.

Let us help plan your summer vacation. Call DEXter 1-7388.

Miss Orodenker was graduated in 1949 from Classical High School where she became a member of the National Honor Society. She is the winner of the Anthony medal in writing and oratory, and was a member of the Thespian Society and the Zionist Leaders' Council. Miss Orodenker returned a few weeks ago from Israel, where she studied for a year on a scholarship awarded her by the New England Zionist Council.

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Two other Providence students at Brandeis, Joan Feldman of 210 Fifth Street and Ethelyn Shoollman of 85 Savoy Street, are in the "pilot" class of 1952 and have just completed their sophomore year.

**Vets Endorse Korean Action**

The Jewish War Veterans of the United States of America wholeheartedly endorses and supports President Truman's prompt action in South Korea, it was announced this week. "The communists have demonstrated that what they have failed to accomplish by propaganda and political infiltration, it is prepared to achieve by force of arms.

"The president's action proffers the surest hope of restoring peace to South Korea on the basis of justice and the right of a small people to determine its own political destiny."

**City Approves Day School for 5 Years**

Rabbi James I. Gordon, principal of the Providence Hebrew Day School, announced this week that he had received a letter from James H. Foley, secretary of the Providence School Committee, informing him that the Hebrew Day School had been approved by the Providence School Committee for a new period of five years. Heretofore, the Hebrew Day School was given approval on a yearly basis only.

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# SYD COHEN:

Silverman and Fishman  
Lead the Way



In the Jewish community of Rhode Island, Herman B. Silverman is rather unique. So, too, is Harold Fishman. As a pair, they constitute the only Jewish-sponsor, Jewish-manager element in the Providence amateur league set-up founded by the late Tim O'Neil.

Carrying the distinction a bit farther, in Fishman the amateur leagues boast what is thought to be their only Jewish ball player.

Why are there not more Jewish ball players in these leagues? The answer is not one to create a social problem. It seems the boys just are not interested.

Why are they not interested?

The answer to that must lie with the group to which it belongs—the present generation of our youth. That question will be explored at length in a future article. Let's devote this one to giving credit where credit is due.

On a hot Saturday afternoon when he could be enjoying the leisurely sea breezes at his summer home at Nantasket, Herman Silverman stays in the city to watch and encourage his team, the Providence Sheet Metal outfit of the Independent Amateur League. The rules don't require that the sponsor attend all games. Silverman just happens to be a real baseball enthusiast, and a follower of the amateur league organization for many years. He wouldn't think of sacrificing a ball game just to get to the beach.

If you follow the league in the Sunday paper, you know that the Metalmen are doing very well for themselves. At the conclusion of play last Sunday, they had a record of seven wins, three defeats, good for second place in the standings, one game off the pace.

It costs a pretty penny to sponsor a club in the Independent Amateur League. I don't think it fair to detail all the expense items that come up every Saturday. Suffice it to say that twice a month Silverman shells out as much money as the average sponsor in the Jewish Softball League pays in a whole season. And this goes on for five months (a 21-game schedule)!

Silverman has some pretty fair ball players wearing his flannels every week. Fellows like Artie Lowe, the side-arming fastballer who is the league's leading hurler with seven wins to date; Frank (Monk) Maznicki, a fine ball player who is better known for his football exploits with Boston College and the Chicago Bears; Roy Nelson, a slugging first sacker, who broke up last week's 11-inning struggle; Harold Fishman, the manager, who plays any outfield spot and filled in at third base Saturday. The squad also included Paul Donovan before that promising youngster signed a professional contract a short while back.

Let's get back to Fishman, the league's only Jewish manager and player. Harold is no youngster; he is a married man with a family that is pretty well grown up. He is no stranger to the amateur leagues, admitting to more than 20 years of competition.

And lest you get the idea that he stays in the lineup only because he is the manager, get a load of this—in last week's game there was one triple and one home run. Each came from the bat of Fishman.

In hitting Fishman leads his team, if not the entire league. For ten games he has the astounding record of 16 hits in 33 times at

bat for an incredible .485 average! Harold is one potent reason why his team is rated as the heavy-hitting outfit of the league. No less than ten of the 16-man squad were hitting better than .300 at last look.

I checked on his influence with his club, and found that there is no story there. Harold runs the club completely. There is no dissension, no second guessing, no trouble of any kind.

Fishman has managed amateur clubs for four years in his rather lengthy career. Nor is Silverman a novice at being a sponsor. He had an outfit years ago in the independent league. They are now teamed in the fastest amateur league in the state. Since the death of Tim O'Neil, incidentally, the leagues have been handled by the Journal-Bulletin under Webb Youlden's astute promotion.

Both Silverman and Fishman would like nothing better than to see a revival of interest in baseball among the Jewish boys. Fishman, a veteran of the old pre-war Jewish Baseball League, recalled with nostalgia the famous Beers, with whom he played years ago. He mentioned Red Golden as a fine ball player in those days (this column has paid tribute to Red in the past) and recalled the late Bimmie Strasberg of Hope High fame as a wonderful player and "a wonderful guy to play ball with."

Fishman thinks it is too bad that more Jewish boys are not playing hard ball, and deplores the present tendency to stick to softball. "There is no future in it," he says. He thinks the Jewish Baseball League should be revived.

On his part, Silverman would welcome Jewish ball players and would be glad to have them play for him. Amateur league crowds are not what they used to be, and he has a hunch that some Jewish players wouldn't hurt the attendance at all. In fact, he thinks the crowds would be much bigger.

This column will return to the subject under discussion in the near future. In the meantime, it

might be well to recall that Warren Walden, an amateur league official as well as our leading sports announcer, once pledged his assistance in helping any Jewish team get into the amateur

league. I'm sure Warren would still honor that pledge.

All of which seems to leave the issue squarely, where it belongs—in the hands of our own local Jewish population.



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