

The Greater Saint Louis **JEWISH STAR**

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MONDAY, JANUARY 3, 1955

15

St. Louis, Missouri

BEN A'KIBA AID SOCIETY GIFT



PRESENTING CHECK for \$1,250, installment of a \$10,000 donation for a play therapy room of the Jewish Hospital Medical Center department of psychology by the Ben A'Kiba Aid Society, is Mrs. David Goldstein, society projects committee chairman, 733 Old Bonhomme Rd., University City. Presentation was made to Dr. David Littauer, hospital executive director, who points out the spot where the play therapy room will be located in the new wing of hospital now under construction. Looking on is society president Mrs. George Ammon, 7740 Canton, University City, and Mrs. Max Nissentatum, 6242 Cabanne Ave., University City, projects committee co-chairman.

CHARLES L. KLOTZER APPOINTED DIRECTOR OF PUBLIC RELATIONS, JEWISH FEDERATION

SAM J. JACOBY HONORED AT DINNER BY BRITH SHOLOM

An impressive installation of officers of the Brith Sholom Congregation was held Sunday, December 26, at the Brith Sholom Auditorium. The installation was held in conjunction with a testimonial dinner in honor of Sam J. Jacoby. Young Cantor Lazarke Berger won the audience with his cantorial singing. Rabbi Jacob R. Mazur, as well as many other officers of the Brith Sholom Congregation honored Sam J. Jacoby for his work and devotion to Brith Sholom.

Hospital Progress To Be Discussed

A panel of hospital experts will discuss "Progress at Our Hospital," at the annual Good Brotherhood meeting and buffet luncheon of the Ben Akiba Society Wednesday, January 5, in the Y. M. H. A. Auditorium at 12:00 noon. The panel will consist of Father Foote, Regent of the Medical School of Firmin Desloge Hospital; Dr. David Littauer, Executive Director of the Jewish Hospital; William H. Andrews, Administrator of People's Hospital; and Major Rebecca Preston, Superintendent of Salvation Army Booth Memorial Hospital. Prospective members of the Society are invited.

A. J. Carey, UN Delegate, To Address Council Meet

Archibald J. Carey, Jr., First Alternate-Delegate to the 8th General Assembly of the United Nations, will give an "eye-witness report on the United Nations," at the January 10 meeting of the National Council of Jewish Women at the Rabbi Harrison Auditorium, Temple Israel, at 1:30 p. m. Archibald J. Carey is one of the few Negroes to serve on the United States delegation to the U.N.

To Replace Selwyn Hotchner Who Resigned To Enter Private Industry

Charles L. Klotzer was appointed Director of Public Relations with the Jewish Federation of St. Louis, replacing Selwyn Hotchner who is leaving the Federation to enter private industry, announced Herman L. Kaplow, Executive Director of the Jewish Federation last week.

"Mr. Hotchner has been with the Federation a little over a year and we are sorry to see him go," said Herman L. Kaplow in an interview with the Jewish Star. "He has decided, however, that his preference is in the field of industry, where we know he will meet with great success."

Charles L. Klotzer, former editor and publisher of the Jewish Star, will be in charge of public relations and publicity for the annual welfare fund campaign. One of his responsibilities will also be to edit the St. Louis "Light" which is published by the Federation.

Klotzer was assistant and managing editor of the Troy Tribune, Troy, Illinois, 1949 to 1951. He is a free lance writer and graduate of Washington University. September of this year he started publication of the Jewish Star, which he discontinued last week. Klotzer stated that he looks forward to the challenge of his new position and will try to fulfill the standards established by his predecessor, Selwyn Hotchner.

Belorodker Circle To Install Mrs. Willick

The Belorodker Circle will install Mrs. B. Willick as their president at their installation dinner at the Jerome Goldman Post, 5470 Delmar, Sunday, January 9, at 6:00 p. m. Other officers to be installed are Mrs. B. Spasser, vice-president; N. Margulis, treasurer; Jack Adler, recording secretary; J. Swiener, corresponding secretary; and Mrs. S. Rosenfeld, chaplain.

JEWISH STAR TO DISCONTINUE; PUBLISHER UNWILLING TO CHANGE ESTABLISHED POLICY

Nusach Hari To Celebrate 50th Anniversary

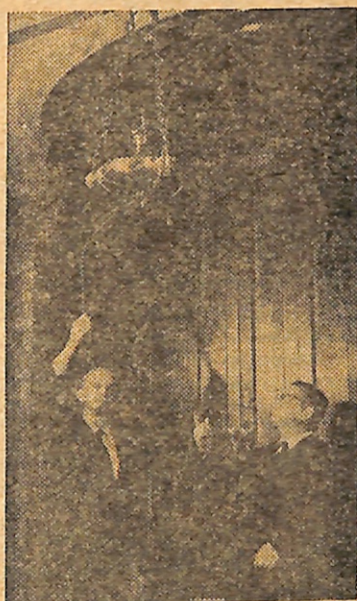
Hy Spritz was elected chairman of the grand jubilee dinner for the fiftieth anniversary of the Congregation Nusach Hari, 1395 Blackstone, to be celebrated Sunday, March 6, at the Kings-Way Hotel. Further details will be announced in the near future.



HY SPITZ

Louis Wallerstein, financial; Mrs. Frank Schneider, hotel arrangements; Mrs. Sholom Rivkin, publicity; Mrs. Harry Mendelson, secretary; Mrs. Hy Spitz, table arrangements; Mrs. Theodore Goldberg, entertainment; and Harry Mendelson and Mrs. Theodore Goldberg, reservations.

Reform Jews to Honor 65 Temple Centenarians



THOMAS J. TOBIAS (left), past president of Congregation Beth Elohim, Charleston, S. C., starts process whereby light from the Eternal Light in his congregation was transmitted by telephonic impulse to Eternal Light of Reform temple in Larchmont, N. Y., which was recently dedicated. Looking on is Dr. Allan Tarshish, rabbi of the congregation, which is nation's fifth oldest synagogue and the first to become Reform. Among the sixty-five temples in the U. S. which have been invited to receive special honors in Tercentenary celebration to occur at 43rd General Assembly of Union of American Hebrew Congregations, February 13-16, at Los Angeles, are the United Hebrew and the B'nai El Temples.

"REACTIVATION POSSIBLE IF SOCIAL PIONEER STEPS FORTH"

This is the last issue of the Jewish Star.

The decision to discontinue the Jewish Star was brought about by the publisher's unwillingness to add to the many burdens of the Jewish community of St. Louis. When the Star was born, it was our professed policy to "make a go of it" without drawing upon the good will of the community, without asking for subsidies (which were offered to the Star), and without sitting upon the community's pocket book every Jewish holiday—the Jewish Star was to pay its own way.

In the face of well-meant warnings we went ahead. To the surprise of qualified, professional people who had forecast immediate doom the paper established itself in an amazingly brief period. Financially, that means advertising-wise, we had our tough times, we had our shares of worries and headaches. But the percentage of advertising space sold surpassed anything done previously by Jewish newspapers in the 'north zone'. After only a few months—which took other papers much longer—we practically "broke even."

Yet, a re-evaluation at the year's end was in order.

It was not enough just to break even. Any business enterprise must show some profit. Realistically, we had to admit that upon the basis on which this paper was founded, to be financially independent so that it may be editorially independent, was an impossibility at this time. We could have asked for voluntary subscriptions . . . we could have incorporated the Jewish Star . . . we could have appealed to organizations—but in that process the status, quality and objectivity of the Jewish Star would have considerably suffered. We were unwilling to head such a paper. We wanted to serve the entire Jewish community, not any vested interests—no matter how worthwhile in their own right.

If the innumerable expressions of appreciation by members of the Jewish Community of St. Louis are any indication, the Jewish Star was a success and will leave a void which can only be filled by a similar publication.

It took considerable soul-searching to make the final decision and accept the position reported in a different release on this page. When we embarked upon the venture of publishing the Jewish Star, it was not our intention to discontinue after eighteen weeks. But the same feeling of responsibility which on the one hand nearly made us decide to continue the Star in face of innumerable odds finally persuaded us to change our minds.

The alternative of changing the paper into a "community project" hamstrung by considerations for various parties versus an independent enterprise was no alternative to the publisher. We wanted to be free to denounce or praise, and free to cease publication if we so desired—and of this remaining freedom we now take advantage.

Reactivation of the Jewish Star is a possibility if a social pioneer steps forth, backed by independent interests. It will be a hard struggle, but by the end of 1955 the battle would be won. The continuation of the Jewish Star, which to my knowledge is the only Jewish newspaper in the United States which is distributed free of charge to all members of a community, is a dire necessity. Any individual or organization who decides to undertake this task will receive our utmost cooperation until they are firmly established.

The Consultative Board of the Jewish Star does not only deserve my thanks but also those of the community at large for the time and efforts they donated to the Star. Its members, Dr. Samuel C. Bukantz, Mr. Arthur Cohn, Mrs. Milton Epstein, Mrs. Arthur Freund, Mr. I. E. Goldstein, Rabbi Robert P. Jacobs, Mr. Robert Mass and Mr. Sam Shaikewitz, have been most helpful in suggestions and ideas to produce a responsible and interesting paper.

Many others have given their time and advice. Although they prefer not to be mentioned by name may they know that their time and advice was more than appreciated.

Finally, my thanks to every member of our community for the wonderful reception and support given to the Jewish Star.

'Y' School Second Semester To Begin January 17

Rabbi Olan Shaare Emeth Guest Speaker

Rabbi Levi A. Olan of Temple Emanu-El, Dallas, Texas, will be the next guest speaker at Shaare Emeth Friday evening service, January 7. His subject will be "This Time of Anxiety."

Rabbi Olan received his B. A. degree in 1925 from University of Cincinnati, and degree of Rabbi from Hebrew Union College in 1929.

He is an officer and on the boards of numerous organizations and the author of the following monographs "Rethinking the Liberal Religion," "On the Nature of man," and "The Philosophy of Liberal Judaism."

Shaare Emeth-JCCA Joint Program Begins Jan. 16

Temple Shaare Emeth and the Jewish Community Centers Association will begin an unusually interesting project in adult education on Sunday, Jan. 16. This joint program will be aimed at the parents of Sunday School children at the Temple. It will combine brunch and discussions of vital topics concerning parent-child relationships.

Starting on Sunday, Jan 16 from 10:15 to 11:30 a. m., a series of four such programs begins. Well known authorities will make short presentations followed by discussions.

The Program Committee which is made up of Temple Men's Club members and representatives of the JCCA under the leadership of Leo Mednick, invites the public to attend these programs. There is no admission charge and brunch will be served.

January 16, "What Makes A Jewish Parent?," discussant Rabbi Joseph Rosenbloom, Temple Shaare Emeth. Jan. 23, "Coed Activities at What Age?," discussant Leon Foster, M.D. Jan. 30, "Why A Jewish Education For Our Children?," discussant Walter Erlich, Ph.D. Feb. 6, "Sex Education—When and How?," discussant Bert Glassberg, M.D.

Betty Emmert Wed To Paul Seligsohn

The marriage of Miss Betty Jean Emmert and Paul Seligsohn took place last Sunday at Chesed Shel Emeth Congregation where Rabbi Ephraim Epstein performed the ceremony.

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ORT Chapter To Conduct Cooking Course

An eight-week cooking course, "It's Fun to Cook and Entertain," will be conducted by Mrs. Marion



MARION O'BRIEN

O'Brien, Kirkwood, Mo., each Wednesday 10 to 12 a. m., starting January 5th at the home of Mrs. George Steinger, 8025 Lafon, University.

The course is sponsored by and for the benefit of Women's American O. R. T., County Chapter.

Mrs. O'Brien is known for her articles appearing in House and Garden, Ladies' Home Journal, Vogue and Red Book.

The course which will be limited in enrollment is open to the public. Reservations can be made by calling Mrs. Isadore Poger, PA. 7-5387 or Mrs. Robert Chautin, PA. 5-6276.

Registration Open Now

The Winter Semester of the "Y" School will get under way on Monday, January 17th. The "Y" will again offer a variety of interest groups for adults on weekday evenings. All the classes will run for ten weeks. The fee will be \$5.00 for "Y" members and \$10.00 for non-members. Below is a schedule of classes. Clip the coupon and mail it today or call Dave Fogel, Director of Adult Activities at the "Y", FO. 7-7050.

Winter semester January 17 to March 24, 1955:

Contract Bridge

Thursdays, 8 to 9:30 p. m. Mrs. J. N. Summa, instructor. Starting January 20.

Public Speaking

Thursdays, 8:30 to 10 p. m. Gil Davis, instructor. Starting January 20.

Jewish Cooking

Mondays, 8 to 9:30 p. m. Mrs. E. Schiller, instructor. Starting January 17.

Photography

Mondays, 8 to 9:30 p. m. Herb Hyman, instructor. Starting January 17.

Creative Ceramics Workshop

Wednesdays, 8 to 9:30 p. m. Wilbert Berry, instructor. Starting January 19.

Sketching and Painting

Mondays, 8 to 9:30 p. m. Ted Hyman, instructor. Starting January 17.

Creative Writing Workshop

Mondays, 8 to 9:30 p. m. Will Wharton, instructor. Starting January 17.

Basic Drawing and Painting
Thursday, 1:30 to 3 p. m. Gail Singer, instructor. Starting January 30.

Arts and Crafts
Wednesdays, 8 to 9:30 p. m. Ted Hyman, instructor. Starting January 19.

Modern Dance

Tuesdays, 8 to 9:30 p. m. Leah Millman, instructor. Starting January 18.

Ballroom Dance

Thursdays, 8 and 9 p.m. Jim Kelly, instructor. Starting January 20.

World Politics Discussion

Mondays, 7:30 to 9:30 p. m. W. C. Lindsley, Richard Marx, leaders. Starting January 17 (special fee).

All groups meet for ten weeks. Fees: \$5.00 "Y" members, \$10.00 non-members.

Name

Address

Date Zone Phone.....

Group Fee.....

.....

..... "Y" Member Non-Member

Total

..... Bill me later Fee enclosed

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Signature

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To Install Mrs. Dave Weiner As President

Mrs. Dave Weiner will be installed as president of the Ladies' Auxiliary of the Jewish Shelter Home Tuesday, January 4 at 1:30 p. m., 5030 Maple Ave.

Other officers to be installed are Mrs. I. Corman, 1st vice-president; Mrs. Morris Williams, 2nd vice-president; Mrs. Dora Brodtkin, 3rd vice-president; Mrs. Sophie Stebelman, 4th vice-president; Mrs. Nathan Levin, financial secretary; Mrs. Morris Klein, recording and corresponding secretary; Mrs. Eugene Seltzer, treasurer; Mrs. Flora Meyers, Chaplain; Mrs. Sam A. Cohe, counselor; and Mrs. Sam Rudman, matron of the home.

PORTRAITS & COPIES

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Young Judaeans To Hold Oneg Shabbot

Young Judaeans will hold an Oneg Shabbot at Shaare Zedek, January 7, 8:15 p. m. with the help of Rabbi Epstein and Mrs. Leon Fox, past president of the Zionist Youth Commission. Chairman of the affair is Miss Gloria Kaplan. Joyce Peromsik, Steve Fredman, Rosalie Feldman, Jerry Kaskowitz, Fran Fredman, Judy Katz will participate in the program after which refreshments will be served and Jewish dances held.

On December 28 the group met at Daniel Zimbalist's home and elected chairmen and committees for the Southwest Regional Convention to be held May 13-15 in St. Louis. Joyce Peromsik and Daniel Zimbalist, co-chairmen; Rosalie Feldman, secretary; Barry Finkelstein, treasurer; Edwin Kaskowitz, publicity chairman; Steve Fredman, transportation chairman; Gloria Kaplan, housing chairman; Ellen Baron, hospitality chairman; Jerry Kaskowitz, dance chairman; Fran Fredman, program chairman; Alan Lazaroff, religious chairman; Ann Greenspan, conference committee.

JEWISH STAR Page 2
Monday, January 3, 1955

DR. ELMER ELLIS

ACTING PRESIDENT MIS-SOURI UNIVERSITY, DUX
STANDING HISTORIAN,
AUTHOR, EDITOR

Will Speak on
**"What Europeans Think
Of Americans"**

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Visits Caesaria, Tiberias

Irv Halperin, who is presently in the English Department, Washington University, St. Louis, was in Israel last year on a teaching Fulbright grant, and on his return to the States, stopped in Israel for a month. We are happy to present the third abridged letter from his journal.—Editor.

There are seven of us—a Swedish correspondent, three Israelis, three Americans. One of the Americans, a loud voiced New Yorker, is snapping photographs incessantly. He snaps anything: road signs, out-houses. Our first stop—Caesaria. The Mediterranean, blue and white. Roman ruins along the beaches. I fell in love with the place immediately. We had but a few minutes to spend in the nearby kibbutz, S'Dot Yam, but I managed to have a look at the banana groves where my brother Sam, who was in Israel during 1952-53, worked. Well, worked and ate bananas . . .

On the move again. Hedera and donkeys in the streets. We stopped along the way at a kibbutz for water and a girl in the kitchen graciously brought us chilled grapefruits. How nice! Then across the Emek Jezreel to Tiberias, a strange place where melancholy sea and hills cross and brood. Did Christ really walk on these waters? We passed Arabs and animals milling grain in the green countryside where a few years back, I'm told, there was only desert . . .

At sunset two perfectly naked, paunch-bellied men swim off the

boardwalk. An itinerant man holds a dead silvery fish before the mouth of a horse, leading the willing animal on. Elsewhere, a solitary white lamb trails obediently behind two young men. Empty row boats breathe and rock on the lake. An edge of full moon shows over the grave hills of Tiberias. Wind sighs through eucalyptus; the moon climbs. Except for the presence of electric signs, we could be back in Roman days. Slate black in the fading light, the row boats emerge, turning in the wind, turning on grey waters. One cannot elude the moon; it covers Israel. The moon is not merely a splintered ray falling across water, but something indescribably serene and vast. . . . Across the lake, kibbutznicks are arriving for theatre performances in the beautiful outdoor theatre. They come after a long day's labor and from many miles around.

"Y" Social Club Formed For Adults

At a recent meeting, 14 representative adults, formed an organizational committee composed of Miss Eve Kitchen (chairman), Ben Weiner (co-chairman), Beatrice Novack, and Joseph Steiner. They will present the plan of operation at the group's next meeting at the "Y" on Tuesday evening, January 4 at 8:30 p. m.

The group will serve the unmarried Jewish population of St. Louis above the age of 35 with a social and cultural program.

Any Jewish adult in the community is eligible if unmarried and over 35 years of age. Interested persons may call Dave Fogel, Director of Adult Activities at FO 7-7050 for further information.

Australia Favored Jewish Refugees

NEW YORK—Morris Ashkanasy, Q. C., president of the Executive Council of Australian Jewry, here for a brief visit, told a meeting of the officers of United Hias Service, the Jewish international migration agency, that the Australian government shows no discrimination against immigrants of the Jewish faith. Ashkanasy, a leading attorney of Melbourne, explained to the meeting, held in the Hotel Commodore, that the question, "Are you Jewish," which appeared on applications for Australian immigration permits for years following the start of World War II, until recently, was not discriminatory in intent. He said that the government's explanation for this pointed and barbed question was that it was intended to give immigration priorities to victims of Hitlerism and Old World oppression.

"Y" Men's Health Club Presents Novel Program

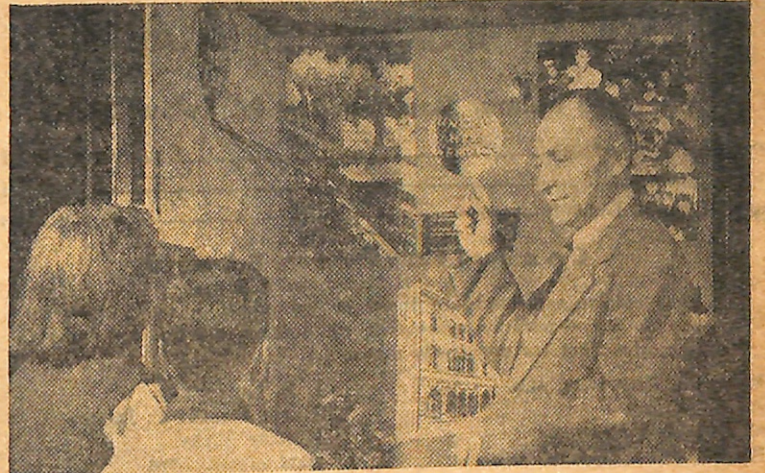
The YMHA Men's Health Club begins its new year with a new program for its members. In cooperation with the St. Louis Medical Society which is a local branch of the American Medical Association the Health Club will sponsor a series of Sunday noontime programs related to health.

Medical experts will present short talks and discussions on common problems of health. The programs will take place on alternate Sundays in the Health Club beginning Sunday, January 9. The Health Club's Retention Committee under the leadership of Sid Harris, announced the first four of the series:

January 9, The Common Cold; Jan. 23, Don't Worry About Your Heart; Feb. 6, Problems of Weight—Diet vs Exercise; Feb. 20, Physical Health and Mental Health.

Guests are welcome to this program at the invitation of a member of the Health Club. Other members of the committee include Dr. Jesse Younger, Paul Zabol, Herman Greene, Mitchell Galnick and Morris Whyman.

JEWISH MUSEUM IN NEW YORK OPENS TRICENTENARY EXHIBIT



Dr. Stephen S. Kayser, Curator of the Jewish Museum, New York, established and conducted under the auspices of the Jewish Theological Seminary of America, opens the exhibit of historical pictures and documents presented at the museum in conjunction with the observance of the Jewish Tercentenary, and pauses in front of the UNITED HIAS SERVICE presentation to explain to two young observers the recent historical significance of the merger of two great Jewish migration agencies (HIAS and USNA) and the migration services of a third (JDC) into one unified global organization. The exhibition at the museum, which is to run through the first week of April, 1955, was joined in by a group of Jewish agencies and organizations who contributed material illustrating the history, progress and activities of Jews in America.

"Y" Women's Health Club Mambo Lessons In New Program

Mambo lessons, fashion talks, crafts and health are among the latest additions to the program of the "Y's" Women's Health Club beginning January 19.

Barbara Zwibelman, chairman of the Health Club Board and Mrs. Sam Weitzer chairman of the committee for this program announced the following series of programs to take place from 11 a. m. to noon.

January 19, Mambo Lessons; Jan. 26, Dieting—Hold That Line! Feb. 2, Mambo Lessons; Feb. 9, Fashion-fest; Feb. 16, Mambo Lessons; Feb. 23, Craftscapade (beading); March 2, Mambo Lessons. Wednesday morning programs

are open to other Women's Morning Gym members and guests at the invitation of members.

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(Any opinion expressed are those of the editor or by-lined author and do not necessarily reflect the opinions of the board members, whose functions are exclusively advisory.)

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CALENDAR OF CURRENT EVENTS

TODAY, JANUARY 3

HADASSAH—St. Louis Chapter, Temple Israel, 1:00 p. m.

TUESDAY, JANUARY 4

JEWISH SPECIAL NEEDS SOCIETY—Annual Paid-Up Membership Tea at the YMHA Auditorium, 12:00 noon. A musical review will be presented by society members. New and prospective members are invited. Refreshments will be served.

LADIES AUXILIARY OF THE JEWISH SHELTER HOME—Installation of officers tea at 5030 Maple Avenue, 1:30 p. m.

JEWISH WAR VETERANS MEMORIAL POST NO. 346—And Ladies' Auxiliary—Kings-Way Hotel, 8:30 p. m.

NADAH CLUB, JEROME GOLDMAN LEGION POST—5470 Delmar, 8:00 p. m.

UNITED HEBREW TEMPLE MEN'S CLUB—United Hebrew Temple, 8:30 p. m.

MACCABAEAN CLUB—Symposium at the Park Plaza Hotel, 8:30 p. m.

TEMPLE ISRAEL SISTERHOOD—Discussion by Dr. S. Rosenkraz, 10:30 a. m.

WEDNESDAY, JANUARY 5

B'NAI B'RITH WOMEN, BRANDEIS CHAPTER NO. 391—Hotel Chase, 8:00 p. m.

B'NAI B'RITH WOMEN, HARRISON-EGEL CHAPTER NO. 593—Kings-Way Hotel, 8:15 p. m.

BRITH SHOLOM, DAUGHTERS OF—Brith Sholom, 6166 Delmar, 12:30 p. m.

JEWISH WAR VETERAN'S MEMORIAL POST NO. 346—Kings-Way Hotel, 8:30 p. m.

PIONEER WOMEN CHAPTER NO. 1—YMHA, 724 N. Union, 1:00 p. m.

PIONEER WOMEN CHAPTER NO. 2—8:30 p. m.

WARSHAVER AID SOCIETY LADIES' AUXILIARY—Tpheris Israel, 8:30 p. m.

B'EN A'KIBA SOCIETY—Panel of Hospital Experts at YMHA, 12:00 noon.

THURSDAY, JANUARY 6

WOMEN'S LEAGUE OF YOUNG ISRAEL—Luncheon and card party at 6063 Clemens Ave., 12:30 p. m. Proceeds of this luncheon will go towards equipping the League's kitchen with linens, dishes and utensils.

JEWISH WAR VETERANS OF THE U. S. ST. LOUIS POST NO. 127 AND THE LADIES' AUXILIARY—Kings-Way Hotel, 8:30 p. m.

FRIDAY, JANUARY 7

TRULYWEDS—"Do It Yourself Show" featuring Howard J. Behan of Hill-Behan Lumber Co., Temple Auditorium, 8:00 p. m. Dancing, Refreshments. Hosts and Hostesses: Harold Berics, Al Britzkers, and Joseph Sessels.

USO—Dance at the YMHA, 8:00 p. m.

SATURDAY, JANUARY 8

SHAARE EMETH MEN'S CLUB—"Anne Christie," movie at the Temple, 8:15 p. m.

BELORODKER CIRCLE—Installation dinner at the Jerome Goldman Post, 5470 Delmar, 6:00 p. m.

STAR NEWS ROUNDUP

GREECE RATIFIES GENOCIDE CONVENTION

UNITED NATIONS, N. Y.—Greece deposited its ratification of the UN convention against Genocide, becoming the 48th state to ratify the convention. The United States has failed to ratify the convention.

TURKEY RESTATES FRIENDSHIP FOR ISRAEL

Any rapprochement between Turkey and the Arab states will not be made at the expense of Israel, but will in fact serve to better guarantee Israel's security. Fuat Koprulu, Turkish Foreign Minister stated at a press conference.

RUSSIAN POETRESS PROTESTS

For the first time since the Soviet anti-Semitic campaign against "cosmopolitanism" was started in 1949, a Soviet Jew has voiced public protest. According to an Associate Press dispatch, Margarita Aliger, a poetess, denounced this campaign in a Moscow meeting. The poetess, a holder of the Stalin Prize for literature, has been in official disfavor because after World War II she began writing poetry stressing Jewish traditions.

70th BIRTHDAY OF ISRAEL'S PRESIDENT CELEBRATED

The 70th birthday of Itzhak Ben Zvi, President of Israel, was celebrated in New York by the founding of two new villages in Israel on the site of ancient Modi'in, birthplace of the Maccabees who, 2,120 years ago, fought against the Syrians and freed Jerusalem and its Temple from alien domination.

Editorial Comments

(The House Committee on Un-American Activities a few weeks ago briefly turned its attention from communism to anti-Semitism and issued a short report on two groups, the National Renaissance Party and Conde McGinley's publication "Common Sense." Reprinted here is an abridged editorial by the "Congress Weekly," organ of the American Jewish Congress, criticizing the Velde Committee's report and procedures.—EDITOR)

WRONG WAY TO DOING RIGHT

There has been such concentration in recent years on totalitarianism of the left that we have tended to forget that totalitarianism of the right is no less destructive of all civilized values and ideals. It is therefore highly important that the American people constantly be reminded by those in positions of authority and responsibility that fascism and anti-Semitism are un-American and subversive. But it is unfortunate that the most recent reminder should come from Congressman Velde's House Committee on Un-American Activities, a source not likely to command much respect or influence, and in circumstances not particularly auspicious for the effectiveness of the warning it has sounded.

Ten days ago, the Committee on Un-American Activities issued a "Preliminary Report on Neo-Fascist and Hate Groups" denouncing the anti-Semitic National Renaissance Party and Conde McGinley's publication "Common Sense." . . . But we find it difficult to avoid the suspicion that the Velde committee's brief excursion in the territory of the fascists and anti-Semites was motivated by considerations other than concern for the dangers of subversion. For several months there had been rumors that the committee would make a gesture in the direction of investigating the hate groups in order to offset the indignation it had aroused by its scandalous defamation of the memories of such revered Jewish leaders as Stephen Wise and Judah Magnes. The brief and sketchy report on the Renaissance Party and "Common Sense" seems to confirm these rumors. The report itself adds not an iota to what has long been known about both groups. No specific suggestion is made for action against "Common Sense." And it is unlikely that the recommendation that the National Renaissance Party—an irritating but minuscule group—be prosecuted under the Smith Act will be taken seriously. . . .

Even more unfortunate, however, are the circumstances in which the report has been issued. Increasing alarm has been expressed in the past year or two over the violation of basic civil liberties by Congressional investigating committees. Among these malpractices, few have been more flagrant than stigmatizing persons and groups without permitting them a hearing or an opportunity for self-defense. Virtually all responsible organizations concerned with preserving democracy has joined in calling for the enactment of codes of fair procedures to safeguard against further abuse. The Velde committee, in its investigation of and report on the Renaissance Party and "Common Sense," has continued these abuses. The report is the product solely of staff investigation. No hearings were held and neither group was given an opportunity to be heard or to defend itself. Nor are there any extenuating circumstances that might remotely justify these procedures. The danger from these groups is surely not so imminent nor the revelations so sensational as to warrant recourse to methods now generally regarded as jeopardizing the civil liberties of all Americans. . . .

Predicts Judaism Will Enjoy A Renaissance In America

New and Vital Jewish Institutions and the American Atmosphere of Freedom and Security Combine to Strengthen Advancement of Judaism, Rabbi and Educator Declares.

American Jewry is a new experiment in the history of Jewry, Rr. Robert Gordis, rabbi, educator and author, writes in the current special Tercentenary issue of Judaism, published by the American Jewish Congress.

In his article, Dr. Gordis, examining past achievements and present trends in the American Jewish community, arrives at the optimistic conclusion that "because of the size, strength and loyalty of American Jewry, it may prove possible to build an enduring and contentful Jewish life within an atmosphere of freedom, marked by close integration with the rest of the American nation."

He contrasts such hopes with the dismal prospects of European Jewry a half century ago, when the great Hebrew thinker, Ahad Ha'am, described the Jews of the West as living in a condition of "spiritual slavery within the context of political and economic bondage." "One may venture to believe," Dr. Gordis writes, "that for a sizeable number of American Jews, it may be possible to achieve a status of inner freedom within the context of external liberty."

Glancing retrospectively at the spiritual and cultural achievements of American Jewry, Dr. Gordis, while admitting that other periods of Jewish history have produced more significant contributions, nevertheless denies that "American Jewry has been spiritually sterile." He writes:

"The present century has produced an imposing array of schol-

ars in all schools of thought, who have enriched every branch of Jewish literature, history and thought. Outstanding religious leaders have come to the fore, who have exerted a valuable and powerful influence upon America as a whole and upon the Jewish community in particular. The deep-seated literary gifts of the People of the Book have expressed themselves in increasing measure in English, but there have been outstanding achievements in Yiddish literature, and some creditable work in the field of Hebrew."

By and large, Dr. Gordis notes, American Jewry is building upon the past, developing branches of culture traditional in the Jewish communities, but, he emphasizes, "American Judaism has produced several specific contributions to the vitality of Judaism which are characteristically American and not merely a replica of older forms."

With regard to the synagogue, Dr. Gordis stresses that the novelty of the American synagogue has been obscured by its being confused with the synagogue building in earlier Jewish communities. It is true, he asserts, that in the past the synagogue was utilized for study, assembly and prayer but there was no organized, formal unity underlying them all. The intense Jewish life of the traditional East European community made formal organization unnecessary. But, in the dynamic American environment with its serious challenges to Jewish survival, the synagogue has become "transformed into an in-

(Continued on Page 8)

Religion Supports Freedom, Not Conformity — Dr. Pike

Excerpts from the address of the Very Reverend Doctor James A. Pike on "Religion, Freedom and Conformity" at the opening session of the Institute for Religious and Social Studies, Wednesday evening, October 27, 1954, at The Jewish Theological Seminary of America.—Editor)

Many people think of religion as allied with conformity—in contrast with freedom. But actually today the biggest threat is the pressure toward political conformity, toward a "safe line" in one's views. And here we see religion not as the friend of conformity but as the support of freedom against conformity. The reason is that religion, especially the Judeo-Christian heritage, gives a man a perspective which frees him from a total allegiance to the State or the surrounding mores, gives him the courage to relate himself prophetically to the situation around him and the strength to endure the abuse arising from his failure to compromise with the popular suspicion of his views.

More specifically, in the recent threat to our accustomed American freedoms—the full tide of which now seems to have been somewhat overpassed—we found the churches and religious leaders in the forefront of resistance. And for this resistance no single denomination or tradition can claim a monopoly: representatives of each principal group were heard from, and they seemed to speak with almost one voice.

What is it in the Judeo-Christian heritage which resists pressure to conformity as to views on the affairs of the world?

Basically, our religious heritage gives us a perspective that is not time-bound or place-bound. We know that God and men—as individual personalities—last forever, whereas nations come and go. Therefore, we regard no human arrangement as final, no system or policy as beyond criticism. This conviction on the part of our forefathers is the reason why the Bill of Rights was written into the Constitution. In one sense the individual is more important than the State, since he will outlast it; and hence it is important that a minority of one be heard from and be entitled to express himself as

his conscience directs him. Hence freedom of speech, freedom of press, freedom of religion, and freedom of assembly.

At the same time our religious heritage has a realistic doctrine of men which, whether phrased in terms of "original sin" or otherwise, alerts us to the danger of a concentration of power in the hands of any single man or any earthly authority. And, third, we have relied upon the "policeman in every heart" and thus could dispense with a policeman in every block. William Penn said, "To avoid tyrants, obey God."

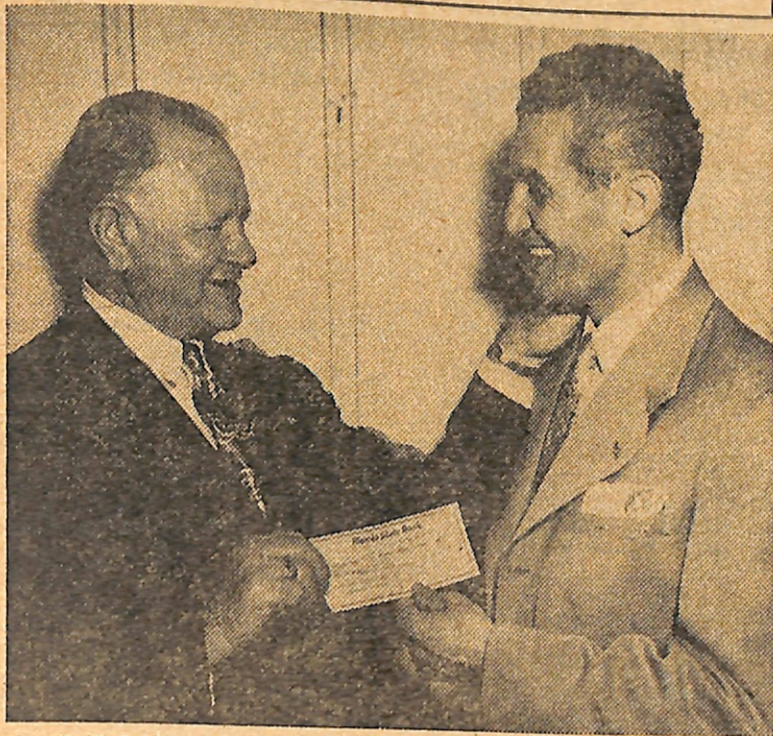
Unless the religious heritage which has supported our democratic ideals is kept vividly alive, it may well be that we cannot maintain the ideals themselves, especially the freedom from tyrannous discipline from outside—the only alternative to which is spiritual discipline inside.

Now that there seems to be some surcease in the strength of McCarthyism, I think it is well for us to reaffirm the basis of a free life together and assess what the results have been of the approach which we now hope is on the wane. Its results were obviously a freezing of free communication between people, a "safe" relapse to routine, the drying up of an imaginative approach to contemporary problems, pressure toward conformity, a diminution of creative results, the decline in freedom and trust, the fostering of suspicion all around, and the imperiling of national unity.

I believe in Congressional investigations of Communism. And when there is a solid prima facie case of subversion, the subject should be indicted and tried. If convicted, he should be punished, or even put to death, if such is called for by the law of the land. But if we had continued to allow systematic smearing of hundreds of our fellow citizens to go on, freedom would have died in the hearts of our people. For fear of smear a man would keep silent; the voice of prophecy would have died; the privilege of dissent and of non-conformity would have gone. Then indeed the major Communist objectives would have been achieved right here in America.

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SYRIAN-BORN AMERICAN BUYS ISRAEL DEVELOPMENT BONDS



Alex J. Hadid from Syria (right), now a citizen of the United States and a resident of Houston, Texas, purchases State of Israel Development Bonds from Mr. F. Topek, prominent Houston businessman and civic leader. In making his Israel Bond purchase, Mr. Hadid stated that, in the long run, the economic progress being accomplished in Israel "will be of benefit not only to the people of Israel, but also to the entire population of the Arab states, which, to the greatest extent, lives in abject poverty. Arab leaders and the people of the Arab nations should make a determined effort to understand the State of Israel. Peace and prosperity for the Arabs can only come about through a friendly relationship with Israel. This is the reason I buy Israel Bonds. All Americans should do the same." Israel Development Bonds are currently being sold in the United States, Canada, Latin America and Western Europe to help Israel expand its agricultural, commercial and industrial development.

YOU and YOUR CHILD

By Abraham J. Simon, Ph. D.,
Executive Director, Jewish Child
Welfare Association of St. Louis

I have been asked, "What if you can't stand dirty diapers and all that sort of stuff all over the place?" My answer must be that you simply have to. If you cannot, you must face the realization that you possess a parental disability. The quality of parenthood is based on what one can stand, and can do. It is not based on age, or the reproduction ability of certain organs.

Having carried you thus far, we have the child saturated with the gymnastic use of his sphincter muscles. He can hold on and let go quite skillfully. The parents are wondering when it will all end. The situation gets more complicated as child shifts from crawling to walking. During this period parents will be tempted to seat him on the toilet bowl. At best, nothing will happen. At worst, the child may be frightened by the new and unaccustomed position, the height, the chilliness or the noise of rushing water. Being left alone, or perhaps a fall, can complete a pretty negative reaction leading to a later stubborn resistance towards using the bathroom. Using a potty or some other contraption complicates the situation. Success is not achieved for some time, and then the problems of transfer to the bathroom have to be faced. From the standpoint of time, no benefits are gained by starting before the child has learned to walk. Then spend a few weeks in preparation. This preliminary preparation is very important, and sets the stage for quicker results later on.

Introduce him to the bathroom, and let him spend time playing there. Don't worry about splashing. The place is a delightful spot for fun. Water can be turned on and off in the sink. Boats can

float in the bathtub. The toilet bowl is handy for splashing. By learning to push a lever, water rushes down, swirls around, and makes a thrilling noise. In toilet training, as in all learning experiences, the preparation and the motivation is most important. One learns more rapidly in a happy mood.

Once the child has accepted the bathroom as a playground, and is comfortable and relaxed there, let the parent of the same sex demonstrate its use a few times for the various purposes it was intended for the architect. Let the child observe fully what is going on.

First by suggestion, and then by physical support, encourage and physically help the child do the same, especially after you see some evidence that the light has dawned, and the child gets the idea. Don't expect that with the getting of the idea alone, everything will snap into place like magic. You constantly, positively, and enthusiastically approve and celebrate success, even if it is accidental. When the child begins to catch on, you may occasionally disapprove of the old ways of handling waste products. But after a dozen or so successful imitations of the adult have been accomplished, you are on your way. Patience is the byword. It may take two or three months, or it may take a year. Progress may be very uneven. Toilet training is not achieved in a uniform progression, like climbing a flight of stairs. It is related to other aspects of development. It depends a great deal on the child's achievement of insight into what is expected, and on the child's security in relationships with parents. Successful achievement can

(Continued on Page 8)

FATHER FEENEY AND HIS DEVOTED SLAVES

(Reprinted from the November 1954 issue of the ADL Bulletin).

A Sunday afternoon stroll along Boston's Freedom Trail, a path once trod by Revolutionary heroes, leads smack into an open-air meeting of Father Leonard Feeney and his 50-or-so disciples who call themselves The Slaves of The Immaculate Heart of Mary. Good weather or inclement, alone or surrounded by a crowd of several hundreds, Feeney and his faithful congregants each Sunday on Boston Common, as they have been doing for more than four years. There they heap damnation upon Jews and Protestants, vent their scorn on orthodox Roman Catholics and return the needling fire of spectators by screaming "you sexual degenerates! . . . pimps! . . . adulterous Jews . . . obscene vipers!"

Week after week the abusive exhibition goes on. A cordon of police stands by to keep fists from flying. On pleasant days, a close-packed crowd of 1000 and more will gather—mostly to heckle the speakers. Some come to be amused; "It's the liveliest show in town," they say. Others bring a weary grief with them. They are the rejected parents of Feeney "slaves." They come for a frustrating, wordless moment with their flesh and blood.

Feeney is a defrocked priest, expelled from the Jesuit order. He had been a seminary teacher, a respected author, one time literary editor of the Catholic weekly, America. In 1949, when four Boston College professors were dismissed for teaching that there is no salvation for non-Catholics, Feeney injected himself into the "heresy" dispute by preaching the same doctrine. For this, and for ignoring orders to desist, Boston's Archbishop Richard J. Cushing suspended him as a priest. Ordered to report to Rome, Feeney refused. He rallied against "the Archbishop's brand of Catholicism" and stayed on as director of St. Benedict's Center, a study house in Cambridge founded for Catholic students at Harvard, where he continued to preach the gospel that all except good Catholics must go to hell.

For his "serious refusal of obedience" Feeney was excommunicated by the Vatican in February, 1953. His status is that of tolerati, meaning he can return to the Church. If the final decree of vittandi is placed against him, it will be a lifetime ban.

To all this Feeney has responded belligerently: "Once a priest always a priest!" He still wears the cleric's habit and collar. His personal magnetism has attracted an impressionable young group who have joined him as "slaves." Many quit Harvard and Radcliffe College, forsaking their families and kin, to live a semi-monastic life at St. Benedict's and share the religious fanaticism that Feeney calls "militant Catholicism."

On Sundays they make their formal public appearance. The men are dressed in black suits, the girls in simple black attire. They march slowly across the Public Gardens, two abreast, carrying the statue of the Infant Jesus of Prague and a large painting of the Madonna. Just as they reach the mall of Boston Common, a pickup truck and three "slaves" unload a homemade speaker's platform. This is the signal for the crowd to gather behind the procession which has now formed a close circle around the rostrum.

The Feeneyites begin with hymns and a prayer. Then Hugh MacIsaac, a burly 31-year-old, leaps to the stand. He is the first of the warm-up speakers. Rosary beads wrapped tightly around his fist, he exhorts the crowd to beware of "the stinking Jews and sheenies." The audience yells back its own comments about "Sluggie Hugh," an obvious reference to the assault and battery charges brought against him by parents of Feeney "slaves."

The crossfire keeps on for about 10 minutes, then Hugh introduces the other speakers. He calls them by adopted names (those of Catholic saints) since the Feeneyites regard themselves as a Roman Catholic order. Although repudiated by the Church—Boston's Catholics are admonished to steer clear of Feeney meetings and St. Benedict's Center—Feeney and his "slaves" are recognized as a religious group by law enforcement officials. A federal judge accepted the idea of

a "slave" that he is a member of a religious order and therefore exempt from military conscription.

On a police docket, MacIsaac listed himself as single in keeping with Church prohibitions for religious brothers. Actually, he is married, father of two children.

The second speaker is usually Temple Morgan, a convert to Catholicism. That gives him the background for bitter attacks on Protestant beliefs. Next comes William Smith, another convert, and, like Morgan, a former Harvard student. Among Feeney disciples Smith is "Brother Bernard." To the regulars who attend Feeney meetings, he has won the reputation of being the most vicious anti-Semitic speaker in Boston since Francis P. Moran uttered his gutter talk for the Christian Front.

Smith's message week after week is to repeat the gospel "Communism is a Jewish religious movement, adopted by the Zionists!" and to ridicule ideas of brotherhood and interfaith as destructive to Catholic morality. His vile tone makes him a favored target among the college students who come to heckle. But Smith succeeds in bringing the crowd to a high emotional pitch when Feeney takes over.

Feeney does little preaching but spends most of his rostrum time in furious argument with hecklers. When the barbs are too sharp for him, he will divert attention with a sweeping gesture at the crowd. "This is circumcision circle!" he screams. "Filthy demons! You frauds! They hate the water of baptism! I hate you—a dirty rotten face like that! You dogs! Go home! I will ask the Blessed Virgin to punish you!"

Once a noted poet with several books of verse to his credit, Feeney now stoops to surly doggerel, such as this limerick ridiculing Rican Peck and a fund-raising drive to replace the steeple of Old North Church destroyed by Hurricane Carol:

Hickory, dickory, Peck
The Church fell down on his neck.

But St. Paul Revere
Will pray for you, my dear,
If you send the old Vicar a check!
Feeney gleefully recites his verses deriding local Protestant and Jewish leaders. When his abusive words are met with taunts, Feeney is apt to lose his temper, feign piety, then let loose a stream of invective that denudes him of any religiosity.

Feeney: "The weak-kneed heretic who is the Archbishop of Boston does nothing. No wonder our priesthood is falling down. Nobody wants to be a priest under such a filthy brute as the Archbishop."

Spectator: "Why do you hate people if you pretend to have such love of God?"

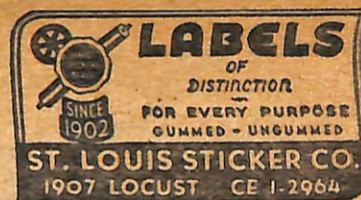
Feeney: "I hate anyone who likes the Jews. People who like the Jews are loud-mouthed and stupid like Archbishop Cushing."

Boston newspapers shy away from stories about the Feeney movement except to publish official statements that come from Rome or the local archdiocese. This quarantine treatment exasperates the Feeneyites. Some have travelled around the country in small, peddling their literature and gospel, only to be arrested for violating ordinances in cities like Minneapolis, New Orleans and Pittsburgh. They once tried breaking into print by crashing the office of Cardinal Stritch in Chicago. Another band, led by MacIsaac, had to be removed from the University of Notre Dame campus by deputy sheriffs. They promised that the college would sink into iniquity because "it uses Protestants on its football team."

The real sufferers of Feeney's fanaticism can be found, meek and sorrowful, among the spectators each Sunday. Often as many as 20 are present—they are the mothers and fathers of Feeney "slaves." The rebuffs from their children are as cruel as they are calculating. Words are rarely exchanged between parents and child. Once, when a grieving mother ventured a shy "hello," her son growled back, "Go home. Stay away from me."

A Feeney girl, part heir to an estate, would not meet with her sister to sign the legal papers. Another crowned a family's bitter sorrow by refusing to attend her father's funeral. Feeney won't let parents enter the dormitories at St. Benedict's. The haucous Sunday meeting on Boston Common is the

(Continued on Page 7)



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THE HEBREW GOVERNMENT AND THE GOVERNMENT OF THE UNITED STATES

By OSCAR S. STRAUS (1850-1926)
(Second in a Series of Twelve Installments)

Settlers Cite Samuel The Prophet
Early in the history of the American people, Cotton Mather, who was an extreme Old Testamentarian, said: "New England being a country whose interests are remarkably enwrapped in ecclesiastical circumstances, ministers ought to concern themselves in politics." Verily they followed his advice. They mustered not only in the ranks of the Continental army, with their firelocks in hand, fighting the battles of the Revolution, but on Sunday their eloquent voices were heard from the pulpit and in camp denouncing not only as false in principle but as against the true spirit and meaning of the Scriptures, the slavish doctrines of "unlimited submission and non-resistance," which they explained, had been invented by the crown sycophants and court chaplains to flatter the ears of tyrannical rulers. They pictured in glowing words the rise and fall of the Hebrew Commonwealth, and read to their hearers again the warnings and admonitions of Samuel, and the references made by the prophets to the wrongs and injustice of kings, and the consequential sufferings of the people because of their rejecting God's established rule, the government of the people as it existed under Moses, Joshua and the Judges.

These passages were taken as texts for the politico-theological sermons that were heard Sunday after Sunday throughout New England. Jonathan Mayhew, in the preface to his famous discourse concerning "Unlimited Submission and Non-Resistance to Higher Powers," published at the request of the hearers, delivered on the 30th of January, 1750, the anniversary of the death of King Charles I, says by way of introduction: "It is to be hoped that but few will think the subject . . . an improper one to be discoursed on in the pul-

pit, under a notion that this is preaching politics. Why then should not these parts of the Scripture which relate to civil government be examined and explained from the desk as well as others?"

Hebrew Commonwealth Held Up As Model

By a remarkable and potent coincidence the very texts and arguments drawn from the Scriptures, that were adduced by the divines to resist the unjust exactions and illegal encroachments of the king, and which stripped the royal sceptre of its divine character, held up before the American people the Hebrew Commonwealth as a model of government: so closely are the rights of the people and their form of government identified in the books of the Old Testament. The same Scriptural records which weaned the Americans from their monarchial affiliations, which placed the divine mark upon popular government, and which designated that form as best calculated to secure the inestimable privileges of civil liberty also supplied the model for its creation.

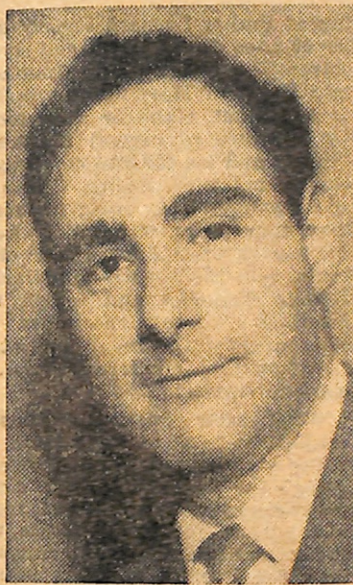
"Rebellion To Tyrants Is Obedience To God"

The framers of the Republic of the United States did not construct this government after the model of any of the then existing republics, or after that of the great republics of classical or medieval history. They brought to their aid the experiences of all the past; the entire science of government was their guide. In the words of Franklin, who, as an authority on this subject, is second to none: "We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern states all around Europe, but find none of their construction suitable to our own circumstances." On the other hand, the departments constituting the framework of our government—the Executive, Legislative, and Judicial—owe their origin directly to similar departments in the government of England, and to the general form of construction of the then existing colonial governments. In the spirit and essence of our Constitution the influence of the Hebrew Commonwealth was paramount, in that it was not only the highest authority for the principle: "Rebellion to tyrants is obedience to God," but also because it was in itself a divine precedent for a pure democracy as distinguished from monarchy, aristocracy, or any other form of government. By that means and to that extent it had a decisive influence in guiding the American people in the selection of their form of government.

The First Democracy

The Hebrew Commonwealth, unlike other republics, both ancient and modern, was an original government. It was not constructed from the remnants of a shattered monarchy, nor did it belong to that class of governments which were "originally formed from the seeds of their own dissolution." The governing power was exercised by the people, and not arrogated by the few, or retained by aristocratic families who might thereby have the means of constituting themselves an hereditary senate. The children of Israel, when they escaped from the thralldom of Pharaoh, like the people of America when they severed their allegiance from their king, were peculiarly fortunate in having no titled classes with exclusive privileges to contend

Kenneth P. Cohen New Administrative Assistant



Kenneth P. Cohen has been named administrative assistant in charge of purchasing and management engineering at Jewish Hospital of St. Louis Medical Center. Cohen, who has assumed his duties, is in charge of all purchasing functions other than pharmaceuticals and perishable foods. He is also in charge of inventory control and management engineering.

He was formerly employed by the United States Defense Corporation as a design engineer. Prior to his employment by the defense corporation he was plant superintendent of Seymour Wallace & Co. Cohen is a graduate of Washington University, Class of 1949, with a degree in industrial engineering. He teaches a mathematics class in the Washington University evening school. He is married, has one son, two years old, and resides at 8358 Elmore Ave., University City.

OBITUARIES

SPIVA, ELLEN B., December 23, 1954, wife of Morris Spiva, mother of Betty Andrieu, Muriel Spiva and Fred Jacobson. Funeral from Rindskopf Chapel.

KALMAS, LOUIS, December 24, 1954, husband of Adele Kalmas, father of Mrs. Henrietta Kling and Mrs. Milly Goren, brother of Hyman, Haskel and Harry Kalmas. Funeral from Berger Memorial.

MERSCHEN, SGT. ALBERT J., December 24, 1954, husband of the late Elsie Passer Merschen, father of Sigmund, Jack and Fred Merschen, son of Bluma and the late Jacob Merschen. Funeral from the Rindskopf Chapel.

POLINSKY, LENA, December 27, 1954, mother of Mrs. Rose Rudman of Miami Beach, Fla.; Mrs. Ruth Kastrow and Morris Polinsky of Chicago, Ill., and Mrs. Sarah Marmon. Funeral from Berger Memorial.

GROSSMAN, HYMAN, December 27, 1954, husband of Sophie Grossman, father of Isadore, Harry and Min Grossman. Funeral from Berger Memorial.

against, no institutions among them which had out-lived their usefulness, no old ruins to rebuild. They were peculiarly fortunate in having the power of organizing for themselves such form of government as they in their most deliberate judgment, guided by the experiences of all nations, might elect. It may be an accidental coincidence that in the history of these two peoples there should exist so many circumstances that bear a striking similarity to one another, that in respect to government they should have arrived at the same result, the establishment of a federal democratic republic. Yet it is doubtless more in accord with the logic of history, which is "philosophy teaching by examples," to conclude that the former was a material element in the genesis of the latter, and a positive influence in its national formation aside from any direct connection we may succeed in tracing in these pages.

Engagements - Weddings

Nancy Merkadeau And Robert Wolff Wed At Kings-Way

Miss Nancy Joyce Merkadeau was married to Robert Samuel Wolff in the Coronation Room at the Hotel Kings-Way with Rabbi Abraham E. Halpern performing the ceremony.

The bride is the daughter of Mr. and Mrs. Leonard Merkadeau, 7470 Delmar boulevard, University City; the groom's parents are Mr. and Mrs. Jack A. Wolff, 1 Sumac Lane, Ladue.

After a reception the bride and bridegroom departed for a wedding trip to Mexico City and Acapulco. They will live in the Hampton Garden Apartments. He is a senior at Washington University School of Dentistry.

Beverlee German, Melvin Chervitz, Engaged

Mr. and Mrs. I. Robert German, 1157 Moorlands drive, Richmond Heights, have announced the engagement of their daughter Miss Beverlee Ann German, to Melvin Chervitz. The wedding is tentatively planned for fall.

The bride-elect is a former student at Washington University and the University of California at Los Angeles. Melvin Chervitz is the son of Mr. and Mrs. Charles Chervitz, 5754 McPherson. He was graduated from Washington University's School of Business Administration.

Delores Ann Schmidt Engaged To A. E. Sloan

The engagement of Miss Delores Ann Schmidt to Allan E. Sloan was announced by her parents, Mr. and Mrs. Ben M. Schmidt, Dec. 16 at an informal family dinner at their home, 6318 Southwood avenue, Clayton. The bride-to-be attended the University of Illinois. Tentative plans are being made for an early fall wedding.

Allan Sloan is the son of Mr. and Mrs. Max Sloan, 954 Abbeville drive, University City. He received his bachelor of arts degree from Washington University.

Social Notes

Luida Klibansky, president of BEG chapter went to a convention in Kansas City.

Mrs. Esta Ansky and her children Heather and Marlene from Montreal, Canada are visiting their relatives.

Correction: Financial secretary of the Beth Hamedrosh Hagodol is M. J. Ansky.

"Austrian Information" published by the Austrian Information Service mentioned Rabbi Ferdinand Isserman in its last issue, who spoke the opening prayer at a luncheon given in Austrian Chancellor Raab's honor by the Council of World Affairs.

Joyce Levine, Robert Rosenfeld, Wed In Kentucky

The marriage of Miss Joyce Levine to Robert Louis Rosenfeld took place last Sunday afternoon at the Kentucky Hotel in Louisville. The bride is the daughter of Mr. and Mrs. Isadore L. Levine of Louisville. The bridegroom's parents, Mr. and Mrs. Milton G. Rosenfeld, 9 Fordyce Lane, Ladue, attended the wedding. Rabbi J. J. Gittleman performed the ceremony.

The reception was given at the hotel. Mr. Rosenfeld and his bride after a wedding trip to Florida and Nassau, will return to St. Louis awaiting his call to the Air Force.

Phyllis Beilenson Wed To Lt. Jon E. Fuhrer

Miss Phyllis Beilenson, daughter of Mr. and Mrs. Isadore Beilenson, 6201 Wade ave., became the bride of Lt. Jon Elmer Fuhrer, USA, at United Hebrew Temple by Rabbi Samuel Thurman. Afterwards there was a reception.

Lt. Fuhrer is the son of Mr. and Mrs. Emanuel Fuhrer, 7459 Ahern ave. After the honeymoon in New Orleans, the couple will go to Fort Bliss, Tex., where Lt. Fuhrer is stationed.

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JEWISH STAR Page 6
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Austria Favors Ex-Nazis; Refuses Indemnification For Nazi Victims

By KURT R. GROSSMAN

The continued attempts by the Austrian Parliament to pass legislation in favor of war criminals and former Nazis reflect the attitude of the overwhelming majority of the Austrian people, its political parties and its press.

The outbursts of the neo-Nazi League of Independents and its most prominent spokesman, Dr. Herbert A. Kraus, a member of the Austrian Parliament, have become increasingly vicious. When the Allied Control Council unanimously vetoed the latest attempt to pass two laws favoring former Nazis, Die Neue Front, organ of the Independents, carried in its issue of August 21, 1954, a front page article by Dr. Kraus terming the Allied veto a case of "gross interference" with Austria's sovereign rights, advising Austrian authorities "simply" to ignore the veto. Chancellor Julius Raab implicitly followed this advice by announcing a month later that the former Nazis will receive "advance payments" from the Austrian Government against the day when such legislation is ultimately passed.

Dr. Kraus accused the Western High Commissioners of having sided with the Communists because they had voted against these laws in the Austrian Parliament. The Western Allies have thus, according to the neo-Nazi spokesman, "supported the Communist policy of sowing hatred and disunity." The Western Allies are accused of deliberately plotting to keep Austria internally divided by fanning antagonism between former victims of Nazi persecution and former Nazis.

Neither Julius Raab, nor Dr. Kraus take cognizance of the reasons for the veto as stated by the Western High Commissioners. Sir Geoffery, the British High Commissioner, stated that "one of the Allied Council's most urgent tasks was the elimination of Nazi misrule in Austria, and one of its major concerns was the unhappy condition of persons despoiled of property or denied legal rights on grounds of racial or political discrimination." Sir Geoffery stated, "the Austrian Government has introduced various measures to remedy these injustices but there are still persons who have not yet obtained redress. To this extent, therefore, the after effects of Nazi misrule have not been eliminated—and the task of the Allied Council has not yet been fully performed."

Dr. Herbert Kraus rules, however, in his attack "nobody in Austria believes the Allied step was prompted by sincere consideration for the so-called victims of National Socialism." The argument that the Nazi victims should be indemnified "first" is "really stupid," since Austria had "already granted, or promised to meet all claims."

Dr. Herbert A. Kraus was among the representatives of the neo-Nazi Independents who negotiated with Chancellor Raab's People's party after the election of February, 1953. At this time a secret agreement between these two parties was concluded, which resulted in deliberate delay in settling the claims of Jewish victims of Nazism. This agreement, of which Dr. Kraus was co-author, sets forth an extensive program of benefits to former Nazis.

Dr. Kraus describes the Allied



MACCABAEN CLUB TO PRESENT SYMPOSIUM "WHAT IS A ZIONIST?"

A symposium, "What Is a Zionist?" will be presented at the meeting of the Maccabean Club on Tuesday, January 4, at the Park Plaza Hotel, 8:30 p. m.

Herman Shainker will present David Ben Gurion's definition. Morris Jick will speak for Labor Zionism, Abraham Levin will speak for General Zionism.

A social hour and refreshments will follow.

REFORM TEACHERS' INSTITUTE HELD SUNDAY AT U. H.

An institute for all teachers of reform religious school in St. Louis was held on Sunday at the United Hebrew Temple, according to Dr. Sam Rosenkranz, director of education at Temple Israel and general chairman of the institute.

Rabbi Samuel Thurman delivered the main address based on the Tercentenary. Following the talk, teachers divided into workshops based on the various grade levels to discuss model lessons on topics related to the Tercentenary. Selected teachers from the religious schools acted as leaders of these groups.

TEMPLE ISRAEL IN 25th INTERFAITH FELLOWSHIP DINNER

The Twenty-fifth Annual Interfaith Fellowship Dinner between the Men's Clubs of Second Baptist and St. John's Methodist Churches and Temple Israel will be held on Wednesday evening, January 19.

These interfaith dinners were initiated by Bishop Ivan Lee Holt when he was pastor of St. John's Church in 1930, immediately after the Civil Institute of Christians and Jews.

Bishop Holt will be a guest at the dinner. Reverend Robison and Rabbi Isserman will speak on "My Favorite Book in the Bible." Reverend T. M. Jolly of the Gospel Assembly will be a guest.

FATHER FEENEY

(Continued From Page 5)

only place a forsaken mother and father can see, if not meet with, their child.

This has been the fate of one patient family. Their daughter was a brilliant student, a smiling, placid girl, until she succumbed to Feeney's spellbinding. Then her mood changed. She quit Radcliffe for a Catholic college, dropped her Protestant friends, even refused to speak with her grandfather, who is a Protestant, except to admonish him as "an enemy of God."

Abruptly, one day five years ago, she left college and moved into St. Benedict's. She has never been home since. The imploring letters of her parents are returned unopened. She ignores their presence on the Common every Sunday. Once, when her mother attempted to speak with her, she winked—and strong-boy Hugh MacIsaac and others jumped in to push the mother away. Whatever the fanatical dedication of Feeney's disciples to God, they have revolted against His Fifth Commandment.

veto as "political stupidity and indifference of the foreign rulers," and "a deliberate return to the spirit of 1945." The Austrian people, he contends, will adopt a "basically new attitude toward the occupation powers. It will become stubborn and arrived at the conviction that the arrogant victor powers are Austria's enemies."

In rejecting the two laws favoring former Nazis, Sir Geoffery wrote: "As soon as justice has been meted out to the victims of Nazi misrule, I for my part would be perfectly ready to consider approval of any mitigatory legislation in favor of former Nazis."

Legislative measures in favor of former Nazis have repeatedly been re-introduced by the Austrian Government, adopted by the Parliamentary bodies, backed overwhelmingly by Austria's public opinion including the press. Again vetoed by the Allied Council, this is in shocking contrast to Austria's failure to render justice to the victims of Nazi oppression, indemnify individual victims and place heirless Jewish property at the disposal of the Jewish bodies for the relief and rehabilitation of Nazi victims.

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Jewish Community Not As Deeply Divided As Before

Isaiah M. Minkoff, Executive Director of the NCRAC told 500 delegates of the Women's Circle Division of the Jewish Labor Committee at their recent annual conference that "The Jewish community to day is not as deeply divided as before. Eastern European immigrants, and much more markedly the second generation, have in a very short period reached the heights in various walks of life. In many cases they have succeeded to the leadership formerly held by the German Jews. Many have become big contributors. Many of these Eastern Europeans play an important role in Jewish communal life and exercise quite an influence on the policies of the Jewish community."

Stressing the historical rise of Jewish communal life in the United States and abroad, Mr. Minkoff told his audience that "Only in terms of cultural pluralism is it possible to integrate all elements in the Jewish community, the Reform and the Orthodox, the religious and the agnostics, the Yiddish, Hebrew and English languages and cultures, labor and folk elements and all the rest."

"Pluralism is an American concept. Pluralism negates the concept of the one hundred per cent melting pot. Pluralism shows us the way towards the fulfillment of the American way of life. This is a more constructive democracy than the road of just passive toleration. Because pluralism does not mean merely that you are allowed to be different. It means much more than that." He went on to stress the need for integration into American life and he said that the more this integration took place, "the less we see contradictions or have complexes about retaining our Jewishness or our identification with Jewish life and Jewish causes."

Blueprint For Carrying Out Joint Objectives Of Educators Center Workers Published

NEW YORK—A blueprint to guide Jewish educators and Jewish Community Center workers in carrying out their common objectives of Jewish education for all age groups was published this week in the form of a 20-page brochure containing the texts of a series of nine statements outlining recommendations for the establishment of day to day working relationships between the fields of Jewish education and Jewish Community Center work.

The brochure was published by the Joint Committee of the American Association of Jewish Education and the National Jewish Welfare Board. This committee is an outgrowth of a two-day conference convened in November 1945 by JWB and the AAJE, in cooperation with the National Council for Jewish Education and the National Association of Jewish Center Workers. This conference formulated the first of the series of recommendations, dealing with "common objectives and areas of Cooperation in the Fields of Jewish Education and Jewish Community Center Work."

Since the adoption of this statement in 1946 cooperation between the two fields has grown rapidly throughout the country. To encourage this cooperative relationship, the Joint Committee developed a supplementary series of recommendations in seven specific areas: (1) Jewish School and Jewish Community Centers; (2) Day and Country Camps; (3) Jewish Education for Youth; (4) Personnel in the Jewish Community Center and Jewish Education Fields; (5) New Jewish Education and Jewish Community Center Buildings; (6) Program Materials; and (7) Interpretation of Jewish Education and Jewish Community Center Work.

To appraise the results of this joint effort, the Joint Committee of AAJE and JWB is considering another national conference at the end of 1955, which will be a decade since the original meeting was first held.

Vatican Orders Catholic Withdrawal From British Council Of Christians, Jews

LONDON—The Sunday Express reported that the Vatican has ordered all Roman Catholics to withdraw from the British Council of Christians and Jews. Queen Elizabeth II is patron of the non-sectarian council which was organized 12 years ago to fight religious and racial intolerance.

The Express said that the Vatican has ruled the council is teaching a doctrine that all religions are equal and that the Roman Catholic Church cannot accept such a doctrine.

Catholic members of the council include Cardinal Bernard Griffin, archbishop of Westminster, a past president of the group, and Lord Perth, past treasurer.

UIA Spent \$254,563,000 Since 1951; Sonneborn Reports On Four Years



RUDOLPH G. SONNEBORN

NEW YORK—Rudolph G. Sonneborn, who is completing this month four years of chairmanship of the United Israel Appeal, reported today that UIA agencies, during his administration, spent a total of \$254,563,000 for their program of relief, rehabilitation and resettlement since the time he took office in January, 1951. In submitting a report to the Board of Directors, Sonneborn announced that he would not be a candidate for re-election at the annual meeting on January 23 in New York.

Of the total spent in Israel by UIA agencies since 1951, the UIA in this country provided \$145,614,000, not including the sum of \$62,000,000 raised here for a consolidation loan to help pay Israel's pressing short-term debts. The outgoing UIA chairman said that the difference between the money spent and the funds provided from this country was made up by loans, campaigns in other countries, and German reparations payments in the form of goods and equipment.

YOU AND YOUR CHILD

(Continued From Page 5)

be inversely proportional to earliness of the start of the regularity and firmness of the training.

On the average, between 14 and 18 months, they are ready to get the idea, and comply, with varying degrees of regularity. Then suddenly, and many parents can spot the very week, if not the day itself, the child takes hold. He achieves insight and a major exercise of his will in that direction. There may be further incidents for a month or so. But then the "training" is over. The child really has trained himself, but with parental guidance, help, control, and example. The child will prefer to use the bathroom, and will react with distress at wetting and soiling in his pants. At this point scolding, or even milder comment that the child has behaved badly, will upset the child and delay ultimate success. It is preferable to reassure that he is not expected to be so completely grown up so quickly, that he is not to blame, and the parent is not angry or irritated. Confidence should be expressed that as he grows older these accidents will not happen; he will have more experience and achieve greater skill in disposing of his waste products like grown-ups do. The optimism and confidence of the parent in his ultimate success is what the child needs. Insufficient confidence will undermine the most elaborate and painstaking efforts of the parents.

PREDICTS RENAISSANCE

(Continued From Page 4)

stitution, stimulating and ministering to all the spiritual needs of the community in the broadest sense, making provisions for group worship, community organization and education."

Equally characteristic of the American scene is the tremendous proliferation of youth activities, principally social and philanthropic, but also cultural and religious. "One has only to contrast this phase of the American scene," Dr. Gordis comments, "with the feeble efforts in this area being put forth elsewhere in the world to recognize another important American note."

Proceeding to an examination of the future prospects of Judaism, Dr. Gordis assails those observers who predict that the American Jewish community is following the path of other "modern" communities in Western and Central Europe, "in which assimilation led to virtual extinction." What such critics have failed to note, he argues, is the unique character of the American Jewish community. He writes:

"While American Jewry resembles the Western communities in its modernity and in the large measure of its assimilation to the majority culture, it differs by being infinitely larger, both absolutely and relatively. The Jews in Germany, the largest Jewish Community in the West in modern times, totalled only 1 per cent of the population, and never exceeded the figure of some 600,000. In the United States, American Jewry numbering over five million represents four per cent of the general population."

Moreover, Dr. Gordis continues, American Jewry possesses a freedom and "at-home-ness" in this their country which the Jews of Western Europe scarcely felt. Anti-Semitism, he concedes, is by no means absent in America, "but it is a far cry from the organized political Jew hatred the unabashed bigotry and the shameless academic discrimination practiced in Central and Western Europe for a century and a half. In addition, the very diversity of American population ethnically, religiously and culturally makes possible for the Jew a sense of belonging which he was never able to develop in the more homogenous population structure of Germany, France, or Italy."

Finally, Dr. Gordis argues, in America, organized religion "enjoys a position of confidence, respect and influence which it did not command in Western Europe." He writes:

"Precisely because of the separation of Church and State in America, there is no strong anti-clerical movement in this country, as was the case in Europe. The Jewish community may be plagued by religious indifferences and ignorance, but there are few organizations that are dedicated to fighting religion in general or Judaism in particular. Religion is intellectually respectable in America. As older Jewish neighborhoods have dissolved and new residential areas created, it has been a heartening sight to see new Jewish religious and community institutions and organization coming into being headed by men and women who represent the second and third generation of American Jews."

In short, Dr. Gordis asserts, American Jewry is free from the permanent insecurity and sense of terror which plagued the life of European Jews. Consequently, American Jews have a sense of belonging to the Jewish group and take pride in that relationship. "This new situation," he concludes, "creates a challenge and may well prove a spur to creative achievement."

Dr. Robert Gordis, chairman of

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Carolyn Sachs And Ronald Goldenberg Announce Engagement

Mrs. Martin M. Sachs, 921 DeMun, announced the engagement of her daughter, Miss Carolyn Merle Sachs, to Ronald Edwin Goldenberg, son of Mr. and Mrs. James Goldenberg, 7369 Pershing, at a dinner at her home on Christmas Day.

The bride-to-be graduated from Soldan-Blewett High School and is now attending Business School. She is the daughter of the late Marty Sachs. Darlene and Myrna Sachs are her sisters.

Ronald Goldenberg after graduating from Clayton High School, attended Washington University and is in his senior year majoring in physical education. He has a sister, Janet and a brother Larry. Zeta Beta Tau is his social fraternity. He served in the United States Navy for two years.

FILM FOLK

By LEON GUTTERMAN

Groucho Marx consoled a fellow comedian with, "I never miss any of your shows... I never hear 'em so I never miss 'em."

While talking about an actress friend, Judy Holliday confided: "She's so happy her boyfriend likes her husband." And, while discussing a famed novelist now living in Hollywood, she remarked: "He read the Kinsey Report and was amazed to discover he'd wasted his whole life by going to bed and sleeping."

A conceited film star was bragging to Harpo Marx: "I'm giving a dinner tonight for all my friends." Harpo queried, "Dining alone, eh?"

—J. T. A.

the board of editors of Judaism, is Associate Professor of Bible at The Theological Seminary, Adjunct Professor of Religion at Columbia University and served this past year as visiting Professor of Old Testament at the Union Theological Seminary. He is author of *Kohelah: The Man and His World*. He is Rabbi of Temple Beth El, Rockaway Park, N. Y.

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