Six Aid Drive

Six Jewish leaders will serve in the United Service Organization drive opening June 3. They are: J. R. Kaiser, who will be one of the leaders; Mayor Majors; Jacob Weis, Mrs. Susan Cohen, Theodore R. Dunn, Max Kleza and David Pahls. The Jewish Welfare Board is one of the organization representatives in charge of the campaign of the U. S. O., which is raising $1,700,000,000. The aim is to provide a program to meet the religious, welfare and recreational needs of the men in the armed forces.

Rabbi's Services May Be Withheld From Unaffiliated

LOUISVILLE, Ky.—A resolution withholding the services of any Louisville rabbi in weddings, burials or bar mitzvahs, except in religious schools or in the presence of religious education and hazzan at the same time attendance at High Holy Days, was introduced by four rabbis who refused to join one of the city's congregations was read.

Five congregations have already adopted the resolution, and only acceptances by Adath Israel was being awaited before the new regulation will be put into effect.

The rule followed a six-month investigation by an Interunj of the membership list of all six congregations, with the master list of the Jewish Community thatalthough 1,200 Louisville families are on the list, only 30 percent of the people are at present members of one or the other of the city's congregations, almost as many, approximately 900 families, were not members of any congregation.

The committee first determined by a comparison of the member lists of all six congregations with the master list of the Jewish Community that although 1,200 Louisville families are on the list, only 30 percent of the people are at present members of one or the other of the city's congregations, almost as many, approximately 900 families, were not members of any congregation.

A provision of the resolution excludes families unable to afford congregation membership.

If Adath Israel's board accepts the resolution, letters will be sent, canceling the resolution, to all unaffiliated families, it was said.

Synagogue Note

R. L. C.

Confirmation exercises will be held at Shavuot services set for 9:30 a.m. on Sunday. Confirmands and attendants who will deliver addresses at the exercises. A reception in honor of the graduates and the attendants will be held in the vestry room that afternoon between the hours of 4 and 6.

Evening services for Shavuot will be held at 8:30 p.m. Saturday.

BETH EL

Eleven young people will be confirmed at the annual confirmation services set for 10:30 a.m. on Sunday at Beth El Temple. Confirmands and attendants who will deliver addresses at the exercises. A reception in honor of the graduates will be held in the vestry room that afternoon between the hours of 4 and 6.

Synagogue Note

Synagogue Note

Defense of Jewish Professor Caused Leyden U. Closing

Boat Chosen for Summer Conclave

A concil on the famed S.S. Alabama of the Georgian Bay Line was in store for members of the Indiana Union of Jewish Youth as plans were completed for the trip which will take place June 21 and 22. The boat will leave late Saturday night from Michigan City. An attractive program is being completed for the affair.

Transportation from Indianapolis is being made, and early reservations with Miss Sylvia Etkin, at TA, 9671, have been urged.

Dave Sablosky Heads Indianapolis Zionists

Indianapolis was elevated to the presidency of the Indianapolis Zionist District as the closing Sunday night in Kirschbaum Center, succeeding Rabbi Elias Chassy. Other officers elected included Dr. Leon Levi, first vice-president; Leol Seigel, second vice-president; Zelman Cohen, secretary; Leo Talsenick, treasurer, and Abe Borta, financial secretary.

The Blatt Award and the B'rith David prize for standing proficiency was given to Aryan Jewish American students and Anti-Semitism; Bernstein Leo; Saltzman, Israel; Cohen, secretary; Leo Talenti, treasurer, and Abe Borta, financial secretary.

Opposition Charges Referendum Tally Made Inaccurately

NEW YORK—Alfred Abrahamson, opposition charges the democratic results of the referendum process in New York City for national and overseas purposes; also the two Canadian towns of Vancouver B. C., and Hamilton, Ont., which are not concerned with American fund-raising agencies, as well as a number of local agencies, which are not concerned with American fund-raising for national or overseas purposes, but constitute that branch of the local community organization devoted exclusively to local purposes.

(4) The Committee on the Referendum, as the only organized body of those opposing the establishment of the budgeting service, was not consulted with respect to the appointment of the representatives adopted by the Council's Board of Directors at its meeting on May 17 in New York.

As a result of these claims, the Committee on the Referendum for the American fund-raising agencies, in accordance with the announcement of the Council of Jewish Federations and Welfare Funds, has stated that it is open to proper consideration to the major sentiment of the American Jewish communities. The statement concludes with the assertion that "the Council is going forward on the
Shoveus Invitation

BY DAVID MORDECAI

(Copyright, 1941, Jewish Telegra- phic Agency, Inc.)

The "Sbevuos" season always causes me to look back at my undergraduate days at Michigan. Why Shoveus is popular? Well, it's like this: You see, my frater- nity was having a Shoveus, and the invita- tive members of the Esther So- nity (corresponding to our own) were telephoning permissive to invite outside Jewish girls, but the idea was a nupper No one could persuade my mind that I was going to involve.

In those days Miriam was the only Jewish farmer's daughter in the neighborhood. Her father old Man Jake, supplied the col- lege cafeteria with all sorts of dairy products. Every time the meat vendor came into town with him, I was there to greet him. On that particular occasion I was studying for the rabbinate and she enjoyed talking to me in her own way. She said: "If I've read in the Bible. As for

I caught up with my feet press- sure. She'd knocked my feet

The le-letter was an in-invitation.

Anymore, I made up my mind about the annual Shoveus dance: she was coming, if we had to go to the Opera House even if I had to postpone Shoveus for a week. Not that I cared for the Opera House. It was just that I did care much about Miriam.

I hit upon a plan that would ins- ur the safe arrival of the two of us at the holiday celebra- tion. I was going to sit down and write out an invitation — one that was unrefractory. I knew she would want to accept it, but I decided to get the assistance of my English professor. It was going to be an invitation — with a capital "I."

It took me three long nights of wastebasket-filling before I could get the last of the ink on to the farmer's daughter. Here it is:

Dear Miriam,

There is a saying that in a momentary passion you're coming with me; if you do come, I'll love you.

Girl of my heart, the next time you come to town, I'll be waiting for you at your usual,

I'm going to be an Invitation—with two, thence.

With all my heart,

Pretty good for a young fel- low, wasn't it? And pretty silly, too. I'd say, but let's get on with the story.

In a few days we met. I was sitting on the usual bench. I could see her approaching at a slower than usual walk. Was she nervous? She came nearer and nearer and still no vision of the head—and no shivering, either. She was spitting fire, she teased me, that wasn't like her. At last she came over, and with a rather weak smile, sat down next to me. I had blushes

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Kirshbaum Day Camp
Program Announced; To Last Eight Weeks

Many activities, including nature study, are planned for the eight-week period which opens June 23 and extends through Aug. 9.

Pledging of Hank Amster was announced.

Books

MAURICE GOLDBLATT

"Now is the time to act. Speak up for Democracy." With these words Mr. Bernays, widely known public relations counselor and author, announced a pamphlet on one of the most pressing problems of our time: How to make America understand and support its Democracy.

The present situation calls for a definite program of propaganda bringing home to Americans just what their Democracy means in everyday terms.

Mr. Bernays presents dramatic
ly the challenge which faces us, what we ought to know, how we ought to go about letting others know, in a word, he asks us to Speak up for Democracy!

What is Democracy? he asks.

He supplies his own answer by describing a typical day in which we exercise aplenty the rights guaranteed us by our democracy.

We read uncensored news in the daily papers and hear it over the radio. We use the telephone without fear of being spied upon by secret police.

When the doorbell rings, there is the postman with a letter that has not been opened. We have no fear that it is an un-welcome Gentapo to take us to a concentration camp.

Our children go to public schools and have wide associations and freedom of expression and learning. We attend to our businesses unrestricted by law arrived at through democratic processes.

Whatever we do in the course of the day, we are unrestrained in our movements. And at night, we can come home to our castles, to live and think as we please, to be free to believe and to follow the choice of our own heart according to the dictates of our own conscience, to speak for it, live for it and, if necessary, die for it—M. G.

THE JEWISH POST

PAGE THREE

THIRD WEEK

Clerk.
Indianapolis, Ind.
PAOIC THHB
SIGMA DELTA TAU

* * *

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MANTEL & DOLLE, Attorneys
NOTICE OF APPOINTMENT

In the Probate Court of Marion County, June term, 1941.

Notice is hereby given that Sterling Bernays, deceased, of the ages of seventy-five years, of the estate of John Schram, deceased, will be applied for and the court will hold a hearing at noon on the 14th day of June, 1941, at which time

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The State In Review

PORT WASHINGTON
Mrs. Harry E. Landy
Dr. Harry W. Shen, Mr. Nicho-
las Brax, Mayor, Mrs. Sarah 
Harron returned from a 
ishing trip in Canada. . . . 
the four children, who 
their respective classes at 
the closing exercises of the 
igious School. . . . Jane 
, "senior" department; 
Eldon Waldman, "Shema," 
pardee, daughter of the 
ctions, intermediate depart-

This week there was a meeting of Jews about 
igion. (It was the biennial convention of 
ion of American Hebrew Congregations 
the Reform assembly—at Detroit.)

It seems to me that Jews are most realistic 
 when they are seeing functioning in the role of 
a religion group purely. I, myself, never 
held the fantasy in which I am 
amade to appear a member of a Jewish nation. (I 
know that it will come to me 
be communicated from the hearts and minds 
of all who are sure that being a Jew is to be 
a member of a body politic that died two 
thousand years ago.)

I am a simple-hearted, unimaginative fellow 
who in the same identity— and soul na-
tionality—that of an American. I am 
not separate in any respect from the 
community of the American nation. I 
resent the separation that anti-Semites try 
to impose upon me; I re-
resent equally the separation that Jewish national-
alist attempts to hodge around me.

The Jewish nationalists embarrass me. 
The anti-Semites say that I am a man apart, 
an alien growth to be segregated from the common life. 
I reply indignantly that in heart and mind I am 
one of this American nation and know no other 
national identity. I am a member of a religious 
group whose essential ideals are pretty much 
the same as those of other religious groups that 
are attempting to ascend the steep, almost sheer 
tall mountain toward brotherhood.

But then the nationalists intervene with in-
 sistently separate opinions. I con-
tent, that I should feel nationalistic aspirations, 
that my heart should beat high for the 
nation that appears to have gone out of existence 
so long ago.

It's all very embarrassing. I am not different 
from my neighbors, and I am afraid of 
being different; I know that this fine amalgam 
called America is the composite of many 
differences. But I hold on to the 
spiritual virtues that set me apart from my neighbors and none of 
the special vices which, according to anti-Semites, 
differentiate me.

I am a portion of the common life, no better, 
no worse than the run of men. I want my 
children to be young and they used to trouble me when they brought 
home bad reports from school. I take good care of 
my laws, I am worried about the future of the 
world and my security as an American citizen, 
I hope for brotherhood and ultimate 
Justice.

This is the common life separate from this. I 
feel more kin to some of my 
 Gentile neighbors than I could to some alien Jew in Morocco, for example. I am not 
aware of any nationalistic relationship with 
him.

To be sure, I mix much in Jewish affairs and, 
of course, I write about Jewish life. This 
suggests that Jewish life really is something sep-
 arate and special. It is separate only because of 
the problems imposed upo on us by enemies 
who would keep us separate from the rest of human society; because we are, by the 
fundamental edicts, intermediate department;

AL SEGAL
Speaks on Who Are We?

The seven-day week of Rudolf Hess has more or less petered 
out as we write this, but we thought you'd like to know that a 
picture which had just been finished when we went to bed 
had a new scene added to it, with reference to Hess. . . . Erika 
Mann, daughter of Thomas Mann and herself a well-known author, will 
soon be on her way back to England, but she's being held 
by Lord Duff-Coope to make German broadcasts to the Reich 
on the significance of the Hess episode. . . . One Broadway 
reporter brings the news that the wife of a prominent German general is now 
a guest at a New York hotel. . . . A brother of movie producer 
Herbert Klien is anxious to go to Palestine to make a documentary 
film about the defense of the Jewish homeland. But he's having a 
lot of trouble getting the financial backing needed for his project.

YOU SHOULD KNOW

We understand that ex-Judge Louis D. Brandeis is very much 
impressed with the efficacy of the Fins 'Prith's anti-defamation 
work and believes that this wide-scope activity is playing a vital 
role in the curtailing of subversive activities.

HISTORICAL NOTES

An interesting item to remember on this Decoration Day week-
end is that the fact that the Confederacy came within a hair's 
breadth of being formally recognized by France and England was 
due to the astute statesmanship of Judah P. Benjamin, Jefferson 
Davis' Secretary of State. Did you know, by the way, that the long 
friendship between Benjamin and Davis started with a fight on the 
floor of the Senate, where Benjamin challenged Davis to a duel? . . . 
And, as long as we're waxing historical, this is a good time 
to remind you that back on 1793 President Washington lived for 
a time at the home of Colonel Isaac Franka, who had been his 
side-de-camp during the Revolutionary War.

ABOUT PEOPLE

If a certain agent succeeds in his efforts you may soon see hear-
ing Magda Lepous on the networks. She would broadcast from 
the Cuban refuge she shares with ex-King Carol of Romania. . . . B. 
Nehemiah, producer of such famed French films as " Mayerling, " 
is in Hollywood now, neither Paris nor Vichy desiring his services. 
His first assignment is expected to be a picture called "American 
Consul." . . . Violinist Fritz Kreisler is at this writing slightly 
improved, but the virtuoso is still only semi-conscious as a result 
of the skull fracture he suffered when a truck ran him down last 
month. . . . Dancer Dagnor Godowsky, daughter of the famous 
pianist, may soon go back to Hollywood in search of stardom. 
Most recent entrance in Hollywood is the unexpected wed-
ing of Phil Harris, the bandleader, and Alice Faye, the blonde 
20th Century-Fox star. . . . Congratulations to banker Jules Bache 
and his wife on the acquisition of a grand-piano. The new arrival 
has been named after him—Julienne Michel.
Shavuoth is called the Feast of the Harvest because the ancient phase described which an ancient phase described seven weeks, beginning with the harvest of barley, during Passover and ending with the harvest of the wheat around Shavuoth, wheat being the last of the crops to ripen. 

Pentecost, another name for Shavuoth, is known by the Greeks for 50th, which was the name given by Hellenic Jews to the day on which they received their Hebrew education. In every other country but Palestine, where Shavuoth is observed for the first time in this calendar oddity doesn't happen.

Until the destruction of the Temple, when the Jews ceased to be primarily an agricultural people, Shavuoth was known as the Feast of a Harvest. In ancient Palestine the harvest season extended for 50 days, but because they symbolized the joy of the Jewish people in the Torah, which was also described "sweet as milk and honey." In the Middle Ages it was the custom to bring little boys to Hebrew schools for the first time on Shavuoth, when they began their Hebrew education.

It was once customary to have trees and synagogues on Shavuoth.

Because of the tradition that King David danced on Shavuoth, many Jews in Palestine flocked to the tomb of David during the Feast of Weeks.

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FRANCES KAYE
PLEDGES TROTH
TO LEROY SHINE

FORT WAYNE—Mr. and Mrs. Bernard Oppenheiser are the guests of Mr. and Mrs. Milton Maharam of Los Angeles. Mr. and Mrs. Saulsber and Mr. and Mrs. Isaac Hertz of Flint, Mich., are visiting with the Maurice Hertz's. Mrs. Harry Panal is visiting in Caracas, Argentina. Mrs. Marline Salm of Indianapolis, are visiting Mrs. Gardner's parents, Mr. and Mrs. Sam Gold.

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AND HE HAS blessed our country . . . but His benediction imposes upon each and every one of us the sacred duty of defending every priceless heritage that we have been granted. With so great a portion of humanity inured to calamity and injustice, let each American silently consecrate himself and his conscience to the preservation of every American ideal . . . ideals that are more precious today than ever before.

Yes, we still can have faith in man's higher destiny even though nations, once the homes of great cultures, crash back into abject slavery. There can still be hope though elsewhere fearful death-dealing machines are thrust into the hands of children, though churches are barricaded, books destroyed, though millions of families are scattered to the four winds.

These things have not happened here and with His continued aid and guidance, we will see that they shall not happen here. Among His many graces showered on us is the charter of American liberty. We are proud to be part of that first line of defense of American liberties . . . to always stand m mightily at the side of every true American against the inroads of doctrines seeking to destroy freedom of speech, freedom of peaceful assembly, freedom of religious worship and freedom of the press.

The Second of a Series of Patriotic Messages Sponsored by These Firm Believers in True Americanism.

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**Divine Intervention**

In all the speeches and writing on the plight of Palestine today, it seems that at least one person, particularly one of sincere religious beliefs, has not recognized the possibility of the Holy Land being saved from Hitler's voracious grip by a miracle. None of the elements are lacking. The crisis, the immensity of destruction, the courage of the defenders and the dramatic tableau of a ruthless conqueror gobbling up land after land, marching practically to the gates of the Holy Land are all present. Nor can it be said that the spiritual aspect is lacking, for the Jews of Palestine, and for that matter the Jews of the entire world, realize that their very existence is in the hands of God and have long since begun sending up sincere prayers and beseeching entreaties for divine intervention. That it should be the Jews who should stop the march of Hitler's forces is as in keeping with divine justice in itself.

**Move Warranted**

The project moved by Louisville synagogue to deny services to those unaffiliated who can afford membership, although a harsh measure, seems to be well warranted by the situation. Out of about 1,200 Jewish families in Louisville, 1,180 are affiliated with one or another congregation, while 990, only a paltry few of whom can plead the cause of poverty, have continued to refuse to support the institutions and their rabbinic finances. If 990 had disassociated themselves from the Jewish community, which would indeed be unfortunate, then their record would have been clear and their position understandable and quite regrettable. But, no, these 990 continue to call upon the rabbi and the congregations for marriage blessings or other unmixed services, and to attend the religious and social schools and funerals. The only distinction between them and the 1,200 families lies in most cases in the conscientious pay of their share of the upkeep of the rabbis and the buildings, while the congregations are left with the laggage paid nothing.

The Kentucky Jewish Chronicle commenting on the movement, declared: "But this may not do, as it appears to involve, in the absence of force, and although far from the utopian solution for the situation (all Jews should affiliate of their own free will with one or another congregation), is a step which recalcitrant Jews have brought upon themselves."

What the situation is in Indianapolis can only be determined and it may be that it is probably only because there are a sizable number who are not members of one congregation or another, the percentage of non-Jews among the one-attenders is as in any other community. But the Louisville situation points out one thing for our city: Why shouldn't Indianapolis' congregations apply a similar intercongregational committee to study and report on common problems?

**Current Comment**

Jewish institutions must serve a specific Jewish function. Dr. Louis M. Levitsky says in "The Reconstructionist Viewpoint"—"There is no reason why Jews must segregate themselves to study economics. Sometimes, a synagogue or a Y. M. H. A. offers these courses in the hope of attracting non-Jews. Frequently this is successful. But even though success is met in bringing Christians to a Jewish institution to study sociology or economics, in what way does it help spread a better knowledge of Judaism?" The specifically Jewish institutions must serve a specific Jewish function for Jews and some times also for non-Jews. But the criteria we shall set up as a test for any study courses is whether or not it helps to further an intelligent understanding of Judaism.

From this point of view, it is clearly the duty of the Jewish community to do what it can. The problem for the Jewish community the other way round is how to further the Jewish education for adults, not education for Jewish adults. This means that even non-Jews will be able to obtain a knowledge of Judaism. It is the duty of these organizations to present to the community not Jewish lecturers, but lecturers on Jewish subjects. This means that sometimes these guest will be non-Jews. The presence of a Jew on a platform does not add to a knowledge of Judaism, an understanding of Judaism. In saying all this, it is not overlooked that this procedure may not be spectacular and perhaps not even meet with the approval of those who are interested in statistics rather than in fulfillment of proper functions. But then it is important that we recognize the purpose of an organism and aim to develop to the fullest those latent possibilities that give it its uniqueness. The uniqueness of a Synagogue and of a Y. M. H. A. is its Jewiswhness and its purpose is to spread it.

Injection of Jewish issue in Race Track Case Gets Caustic Comment From Nayer Tomid in the B'nai B'rith Messenger of Los Angeles—Southern California newspaper readers are currently being regaled with disclosures resulting from a police investigation of certain mischievous race track practices. On trial are five Hebrew gentlemen, all picked up for various charges in involving gambling, bribery, race fixing, etc. During the court procedure a defense attorney finds it necessary to appeal for a verdict uncolored by racial prejudice. It seems that, according to the Times' quotation of the attorney's remarks, "some of the testimony of certain of the state's wit­nesses is open to the suspicion of having been colored . . . by prejudice."

This is a pretty doubtful sidelight on justice and law in the Los Angeles race tracks. Consider that a Jewish issue has entered the circumstances of race-fixing? If so, how? Did the defendants conspire amongst themselves in Yiddish? Did they split up into Zionists and non-Zionists while discussing the prospects for the sixth race at Tanforan? Was the Conservative wing more strongly represented than the Reform when the question of tampering with races was being discussed as in Hollywood Park was under consideration? Did the Mizrahi element state its position in regard to paying jockeys on Yeom Kippur? Or is it simply that these estimable gentemen, envied of the Jewish international bankers and public-opinion-shapers (as expounded in the Munich Zeitung), de­cided that Jews should be in control of the business of improving the breed, along with every­thing else?"