

The Southern

ISRAELITE

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Know Your Neighbor Club

How Thinks the Negro

Teachers in School

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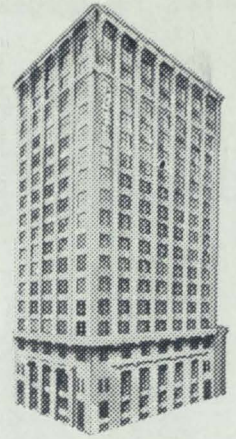
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Atlanta's Experiment in Good Neighborliness

This remarkable experience in group living illustrates what can be achieved by intelligent striving for the cooperation of neighbors

by MARJORIE McLACHLAN

Director, Georgia Region

The National Conference of Christians and Jews



These jolly members of the "Know Your Neighbor" Club gathered at the home of Founder Isadore Jacobs to observe Brotherhood Week. Left to right, seated, are William Miller, Dr. Max Blumberg, Mr. Jacobs, Irving Horowitz; in rear, Dr. Nathan Blass, John Mullin, Jr., Grady Yancey, Morris Mendelsohn.

In Atlanta, Georgia, the 1700 block of Noble Drive, N.E., is a well-to-do neighborhood. It is in an attractive part of town called Morningside. Brick one- and two-story houses stand on properties with 100-foot frontages. At the rear, each of these properties, with its pretty lawns and shrubbery, is separated from the adjoining ones by a low fence. Each of these fences, however, is pierced by a gate, giving easy access to the neighboring back yards. These gates were not always there. They have only been installed since the Know Your Neighbor Club got started.

In the 1700 block of winding Noble Drive, there are twenty-two houses. An examination of Atlanta's fat city directory, which lists a good portion of the 500,000 inhabitants which make up greater Atlanta, shows the householders in this block engaged in a variety of remunerative occupations: Law, medicine, dentistry, college professoring, hardware, newspaper advertising, wholesale and retail jewelry; manufacturing of automotive supplies, furniture, ladies' ready-to-wear and restaurant equipment; distribution of soft drinks and colas, corn products and horseradish, chemicals and oil. Others are engaged in hotel operation, construction, retail clothing and retail grocery businesses.

A religious survey of the block would reveal that approximately one-third of the householders are Christians: Baptists, Catholics, Methodists and Presbyterians; approximately two-thirds are Jews: Reformed and Orthodox.

But what caused the gates to be put into the low fences? How did the Know Your

Neighbor Club get started? In a way, the whole idea had its beginning in war work. The air raid warden for the 1700 block had the job of selling E Bonds in a city-wide drive. One evening he looked in on Mr. Isidore Jacobs who lives at 1715 and said with enthusiasm:

"We've busted the block twice!"

"What do you mean 'busted the block'?"

"These people are wonderful! In this bond drive we are saying any air raid warden who sells a bond to every family in his area has busted the block. Here they've taken *two* bonds apiece!"

Isidore Jacobs was proud of the people in this block. They were all good Americans, it seemed.

A few nights later, Mr. Jacobs turned on the radio. His son, Joe Marvin, had asked him to tune into station WATL at that particular hour. A young Puerto Rican was talking. When he finished, Joe Marvin came on to read his essay—a prize winner it appeared, and a surprise for dad.

To express their good will, members of the "Know Your Neighbor" Club are being marshalled this year into joining the Atlanta Roundtable of the National Conference of Christians and Jews. Club officials hope the record will be one hundred per cent.

The essay was about why we should know our neighbors in South America, and Joe Marvin's voice rang with conviction. Isidore Jacobs thought, how can we build friendship with Latin-Americans when we don't even have a speaking acquaintance with the people in our very own neighborhood? Why not have a good neighbor policy right at home? So that very evening

he commenced telephoning. He called every man on the block, told him his idea and asked if he thought it had any worth. As each said, "Yes, indeed, I do!" Isidore invited him to a barbecue at his home.

The barbecue was held on Armistice Day evening, 1945. All the men in the neighborhood came, twenty-six strong. They came as Mr. Ansley, Mr. Cefalu, Mr. Schwartz, Dr. Morrison, and so on. They left as Grady, Sam, Mel and Thad.

Long before the pleasant social barbecued dinner was finished, "the boys" were talking about how they ought soon to have another get-together. They decided the best way to insure another grand party like this one was to elect a president. Duty of the president was to provide a dinner party. So it evolved that a president was elected for a term of three months. At each quarterly dinner, a different man becomes president, and in the course of three years everyone on the block has his chance. Then they'd need a secretary to make certain everybody knew to be in town for the quarterly neighborhood event.

"Another thing, let's ban all discussion of religion and politics, so that we won't tread on anybody's toes. We could, you know, through sheer lack of understanding."

The boys went even a step further than this.

"Let's never serve anything to drink stronger than coffee or Coca-Cola. Then there's no danger of anyone saying something he doesn't really mean and might regret."

For these men were mature and wise. They knew that even in the one block on

that even in their one block on Noble Drive, there were deep differences in religious and political convictions. They were all Atlantans, all Georgians, all Americans, but they were not all alike.

While no rules were ever made about jokes, and naturally there are amusing stories told in plenty every time the club assembles to have dinner together, good taste rules. If the joke told is about a Scot, a Presbyterian is the one who tells it. If its a funny story about a Jew, the raconteur is always a Jewish member of the club. Irish jokes are left for the Irish-Americans to tell.

Before long, the Know Your Neighbor Club commenced to share in all the joys and woes of the 1700 block. First the children's birthdays were remembered with greeting cards, then wedding anniversaries came in for notice. Flowers were sent to the ill and hospitalized members of 1700 block families. Occasionally, an older child gets married, and the club sends a handsome wedding present of silver — no particular burden on anybody. Just take up a collection on the spot.

When money is needed, it is so easily forthcoming that the club doesn't even bother to have a treasurer. Never any dues, just on the spot collections, so that no one ever notices that the club costs him anything. Well, to be sure, when one is president and puts on the quarterly dinner — but that's only once every three or four years.

Now and then, a family moves out of the block, but the man always keeps his membership in the club. Groups like this "Know Your Neighbor" one are hard to find. So at least once a year at the club anniversary party, always celebrated with at least two big cakes, all members from the block and off it are on hand. A former resident of the block is always there

to welcome the man who has moved into his old home.

Once there was a bit of neighborhood trouble. A little girl on the block brought home a stray dog with a propensity for howling by night. The man next door couldn't sleep. He needed his rest, and told the child's father so. Father felt his little daughter's pleasure in her pet should not be spoiled and refused to get rid of the dog. A high spite fence of rough boards was erected by the man next door who needed his sleep. Happily, it was time a few days later for the quarterly get-together at dinner. Both the dog owner and the spite fencer were at the party. Nothing was said about the matter, but good big-hearted fellowship reigned as always. Next morning, the other members noted with pleasure that the high fence was down. They were quick to discover that the dog, too, was gone.

There are sometimes neighborhood problems which call for action by the club. Not long ago, there was a project in the wind to build a commercial settlement of filling station and stores on some vacant property immediately joining the neighborhood in which the 1700 block is located. The Know Your Neighbor Club hired an attorney to forestall this development and gave his services to the Morningside Civic Association.

At the moment, the problem is to keep the children out of a center-of-the street park where they are in danger from passing busses and cars. Children like plenty of freedom and space for their games. The backyards of their homes are not always enough to suit them. So a vacant piece of reserved property has been offered to the club. The project now is to get this piece of land drained, cleared and made suitable for a playground.

On Washington's birthday, the Know Your Neighbor Club had a



Wives, of course, are members of the "Know Your Neighbor" Club, too, and at the Brotherhood fete held at Mr. Jacobs' home they pitched in and helped feed the members. Here, l. to r., are the hostess, Mrs. Ruby Yancey, Mrs. Sophie Wolson and Mrs. Evalyn Goldberg.



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very special dinner in celebration of Brotherhood Week, which is sponsored by the National Conference of Christians and Jews. Special guest for this occasion was Russell Janney, author of "The Miracle of the Bells" and "The Vision of Red O'Shea," who came down from



MARJORIE McLACHLAN, who authored the accompanying article is virtually responsible for most of the splendid Brotherhood content in this magazine. In fact, the staff knows her as an "unofficial associate editor," though she has never set foot inside the office. Her willing cooperation begins in early fall when the issue is projected, and she always has wonderful ideas for articles, like the Know Your Neighbor Club. This year she chipped in and wrote the article herself.

New York. All the members' wives were invited to this party, and several of them formed themselves into a committee to arrange the beautiful tables with sprightly decorations of red, white and blue flowers, tri-colour candles and diminutive flags. Another group of wives supervised the hired caterers and helped serve the seventy-five neighbors and friends who sat down to dinner together in the Isidore Jacobs' home.

The main purpose of the club, though, is simply good fellowship and the human touch of caring about one's neighbors, values that are too often lost when a city gets big. It's plain old-fashioned Americanism in operation. If you like, it's a training ground for the worldwide good neighbor policy we read and talk about.

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How Thinks the Negro?

Survey Reveals Key Factors In Better Race Relations

SPECIAL TO SOUTHERN ISRAELITE

The right and opportunity to vote and the addition of Negroes to community police forces are key factors in improving conditions of safety and security for Negroes in the South, according to a survey of opinion among Negroes themselves, made public recently.

The survey was conducted by Alexander F. Miller, Southern director of the Anti-Defamation League of B'nai B'rith and Prof. Mozell Hill, head of the department of sociology of Atlanta University. It has been published in pamphlet form by the Southern Regional Council.

In a foreword to the survey, Mr. Miller and Prof. Hill declared that while the South bars the way to the current extension of civil rights laws, it was the cradle of the Bill of Rights which assures safety and security, freedom from fear and equal protection under the law for every citizen of the United States. The survey sought to focus on these aspects of civil rights to which the South agrees and to ascertain the actual status of Negroes in the South with respect to these rights by questioning 1,000 Negro students at the Atlanta University summer school.

The group represented a geographical cross-section of the South. Seventy per cent of those questioned had attained professional status while 30 per cent were students on the college level.

In their survey, Mr. Miller and Prof. Hill found:

1. Negroes rarely expect to get equal treatment from white policemen. Three out of four believe that in Negro-white disputes the police are prejudiced in favor of whites.

The Negro's status is one of the great incongruities in our Democratic society. Persons and groups who clamor for minority rights are oftentimes themselves guilty of perpetuating inequities against the Negro. The matter is indeed a complex one, particularly in the South. This report on a survey should help us understand certain aspects of the problem.
— THE EDITOR

2. Where Negroes have been appointed to the police force, 72 per cent of those questioned reported definite improvement in police standards.

3. The courts were rated higher than the police force. Six per cent felt that there was a better than average chance of being treated justly in Negro-white disputes, but 60 per cent thought their chances of getting equal justice would be poor or very poor.

4. The growing public disrepute in which the Ku Klux Klan is being held has reduced fear of the Klan among Negroes. Sixty-seven per cent declared that Negroes in their area no longer fear the Klan.

5. Four out of five of those questioned declared they are registered voters. The percentage of those registered in rural areas was 63 per cent; in small towns 73 per cent; in cities 84 per cent. Some 28 per cent reported that Negroes were intimidated to keep them from voting in their communities; 20 per cent reported pressures to have Negroes vote for specific candidates; 80 per cent rated registration officials from neutral to friendly.

6. The survey revealed a direct correlation between Negroes voting in appreciable numbers and improved treatment of Negroes by the police and in the court.

7. The most important factor, however, in attaining a feeling of safety and security appears to be the degree of accom-

modation which Negroes make to the segregation pattern. More than one-third testified to personal feelings of insecurity resulting in distrust and fear of most white persons. Over 30 per cent described the situation in their areas as above average; 44 per cent below average; while 15 per

cent declared that race relations in their communities had deteriorated to a dangerous level.

The survey declares in part:

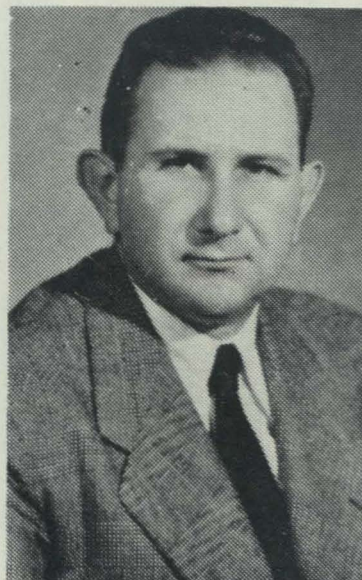
Much has been said in recent years about safety and security of Negroes in the South. These reports have veered from the blanket indictment that Negroes live by sufferance under a reign of terror to warm defense of the status quo in which race relations in this area are described as near Utopian; this latter argument always being buttressed by the never verified statement, "Negroes themselves prefer the Southern way of life."

In an attempt to ascertain with some objectivity the actual status of Negroes in the South with respect to safety and security, a questionnaire was distributed during the first week of July to 1,000 Negro students at Atlanta University summer school. The respondents represent a geographic cross-section of the South. All Southern states are included and there is almost equal division between those participants coming from urban areas and those from small towns and rural places. The age and sex division is also equitable. Most important, the respondents had in the main just arrived from their places of residence. Their knowledge of and feeling for the situation in their home community was therefore fresh and current.

Approximately 70 per cent of the respondents are teachers or otherwise of professional status. The other 30 per cent represents students of college level. The respondents, then, are representative of the most favored and cautious leadership group in their local Negro community.

Enforcing the Law

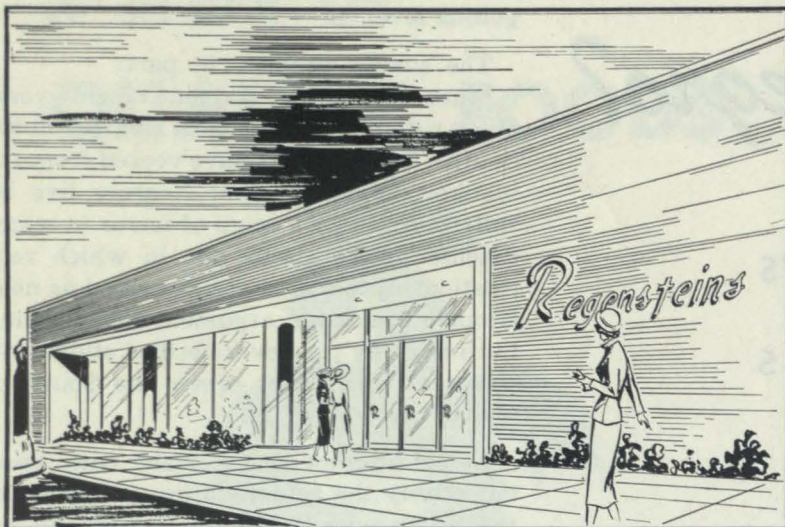
"There's a lot of law at the end of a night stick." This statement by a famous police commissioner epitomizes the important role played by the policeman in the life of the average citizen. Good administration of law by police officers requires intelligence and sound training. But only 18 per cent of the poll rated policemen in their communities above average in intelligence and training while 53



ADL'S ALEX MILLER
... surveyed opinion

per cent rated them below average. More 26 per cent gave a rating of poor or very poor.

A policeman's duty is to enforce the law impartially between all citizens. Yet, only one out of 10 rated police as "better than average" in settling white-Negro disputes



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impartially, while three of every four felt that police were prejudiced in favor of whites. Southern Negroes, on the whole, do not trust white policemen and rarely expect to get equal treatment from them.

On the positive side, where Negro policemen have been appointed, 72 per cent report a definite improvement in police standards. Typical of the comments: "Negro policemen are an asset. I do not hold white policemen in high esteem. They used to bother people in Negro areas but seem to have stopped this, probably because the Negro police are working there." The opposite picture: "We have no Negro police and most of the white policemen are nasty." From a large city in Mississippi came this comment: "The older type of white policeman is somewhat abusive. The younger white policemen are better trained, better educated, and make better approaches to Negroes."

Do police object to Negroes driving around in new cars? No. Here, the police attitude in small towns is better than in cities or rural areas. One small town resident explained: "Many local Negroes drive around in very good cars, but if the police see a Negro come to town in a good car with an out of state license, they will stop him."

Are Negroes forbidden by police to walk the streets at night? Only 4 per cent declared that this ghetto-like system still prevails. This does not mean, however, that Negroes feel secure in certain areas of the community after dark.

Are Negroes forced to work or be arrested for vagrancy? Thirty-four per cent of the respondents declared this relic of peonage still continues. Surprisingly this practice was reported as being most prevalent in the large cities. "In certain work seasons," an interviewee reported, "you are forced to work. They come around to your homes looking for you. If you don't work, they will arrest you on some charge. In October, a Negro school opened up in one section. The children had not gathered a man's peanuts. He closed the school down for a week until they were all gathered."

Are Negroes beaten when arrested? Forty per cent said yes.

Justice in the Courts

Southern Negroes say that the quality of judges and court officials is appreciably better than those of policemen, although still far below the desired level. Approximately 30 per cent believe their local court officials to be above average, a similar percentage takes the opposite view. Most say "average." Only 9 per cent classified their local court officials as poor or very poor.

It is when the issue is between white and Negro that justice appears most frequently to shed her blindfolds and dip the scales heavily in favor of the white man. Only 6 per cent felt that the Negro would have a better than average

(Continued on page 33)

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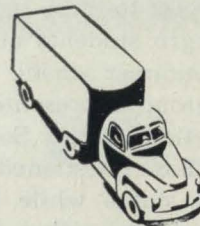
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22 Georgia Ave., S.E.
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by HELAINE BRODIE

Southern Israelite Staff Writer

Hollywood! For most teen-age girls the name symbolizes glamour and adventure. Atlanta's fifteen-year-old Estelle Sinkoe has lived the life about which her young friends dream.

Estelle, the daughter of Mr. and Mrs. A. L. Sinkoe of Atlanta, has a ten-year contract with Pancho Productions Company and 20th Century Fox. The young actress has already appeared in three pictures. In a few weeks she will be facing the huge movie cameras again.

Estelle's flashing brown eyes, long black hair reaching to her waist and dark, olive complexion explain why she is usually cast in Spanish or Oriental parts.

Her Atlanta friends love to hear her talk with the Spanish accent that her director had her cultivate for her Spanish roles. The director of Estelle's last movie, "Land of the Navajos," would tease the young Atlantan about her Southern drawl. She would retort that she was really from South Mexico.

In "Land of the Navajos" she portrayed a mischievous, spoiled brat. She liked this role better than any of her other parts because she felt that it was a challenge. It was a more difficult part than she played in her other two movies, "Our Gang" and "Black Warrior." In the latter picture she was the sister of the Cisco Kid.

"Estelle, what's Hollywood really like?"

"Are the California boys as cute as the Atlanta fellows?"

"Do you know many of the stars?"

"Do you think you could get me into pictures? I've been in several school plays, and I'm a member of the Dramatic Club."

These are just a few of the many questions that students confront Estelle with in the dining hall, between classes and during recess at Bass High where she is enrolled in the tenth grade. Estelle found that many of her school friends were like her in that they found Hollywood much more fascinating and interesting than geometry or Latin.

Estelle is a modest, unaffected teen-ager. She prefers a hot fudge sundae and a party with her crowd to all the attention she has received since her return to Atlanta. However, she dreams of a stage career, and she hopes that some day she will be as great an actress as her favorite movie star, Bette Davis.

The young actress has already been noticed by big Hollywood personalities. Estelle's greatest thrill was when her agent told her that Cecil B. DeMille wants to interview her this year for a part as a Jewish girl in a Biblical script he is now working on.

Rita Hayworth's father, Cacino, is Estelle's dance director in Hollywood. Estelle learned that her dancing teacher is not too proud of his daughter and her sensational marital career.

Estelle is a versatile young lady. She has been singing and dancing before audiences since she was three. When she was a child she was featured on many local radio programs. During the war she worked with the USO, dancing and singing for servicemen.

Since her return to Atlanta, she has performed at many benefit affairs. She is a frequent entertainer at Lawson V. A. Hospital and Ft. Mac. She has also appeared on several television shows in the last few months.

Estelle's break came three years ago when she won a state talent contest. A Hollywood talent scout saw her in Birmingham where the contest finals were held, and he took pictures of Estelle back to Hollywood. A month or so later, Mrs. Sinkoe and Estelle received a letter from Hollywood inviting Estelle to enter a national contest. She was one of the three out of 84 contestants to win the contest and the prize, a contract.

It is no wonder that Estelle finds Atlanta dull after her active life in Hollywood. In California she goes to a special school for young actors and actresses. Her afternoons are usually spent at the studio before the cameras. When she is not making a picture, the ambitious girl practices singing and dancing, studies her school work, and concentrates on dramatics.

Estelle finds the movie studio fascinating. She loves to roam around the studio wardrobe and art departments where she sees costumes and setting of every description.

(Continued on page 36)

A Local Dream

Reaches the Screen

Atlanta starlet on her way up in Hollywood



Hollywood publicity still showing Estelle Sinkoe and the "Cisco Kid"

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A Forthright Congressman

by MILTON FRIEDMAN

— WASHINGTON

There sits in the House of Representatives the son of a kosher butcher who feared no housewife. The son is Arthur G. Klein, who has brought his late father's tenacity to the floor of Congress.

Klein takes time to investigate before committing himself on issues. Once he's convinced, however, his opponents are in for a real fight. Klein secured the Democratic nomination from the Lower East Side nine years ago. It was a special election to fill the seat of M. Michael Edelstein who was fatally stricken in the House after a futile argument against an anti-Semitic tirade by Rep. John Rankin of Mississippi. Klein was elected and has since carried on a determined fight against injustice. "I made up my mind," said Klein, "that if either Rankin or Klein is going to drop dead, it won't be Klein."

Old-timers in the House press gallery recall Klein's action against racial and religious discrimination in a number of cases which other liberal congressmen considered "too hot" to handle. An unreconstructed Roosevelt Democrat, Klein votes with the administration only when he believes the administration to be in the right.

A good-humored, handsome man of 46, Klein is well-liked on Capitol Hill. His office staff is so devoted to him they often work late into the night without extra compensation. They know that Klein has often dug deeply into his own pocket to aid many causes. The support of such causes frequently does Klein no political good. He is idealistic enough to advance into issues from which many men might retreat—particularly men given to expediency and self-interest.

Foreign diplomats in Washington, the hub of world democracy, are puzzled by the segregation of Negroes into ghetto areas and the exclusion policy of hotels, theatres, restaurants, many schools, and seven public swimming pools. As a member of the House Committee on the District of Columbia, Klein has led a campaign against segregation and for an integrated school system and other democratic reforms.

When Gen. U. S. Grant III would have imposed a permanent pattern of segregation on the district, Klein fought Grant until President Truman refused to reappoint the general to the chairmanship of the Capital Planning Commission. When a Jewish defense organization retreated from an explosive situation involving high-level anti-

Semitism and racism at George Washington University, Klein exposed the bigotry to the nation. His exposure of the facts embarrassed a number of important organizations and people high in capital circles.

Despite his individualism, or perhaps because of it, Klein has won many influential friends. His desk drawer is full of letters of thanks and praise. Included are some from Cardinal Spellman, Eliahu Ealth, A. A. Berle, Jr., Mrs. Eleanor Roosevelt, and the late President Roosevelt. On his desk stand the American, Israel, and Irish flags. (He is now aiding the Irish in the unification of their country as he aided Zionism.)

When Puerto Ricans in New York reported mistreatment at the hands of the police, Klein took on the largest municipal police department on earth. When hysteria gripped the House and almost everyone voted for the Hobbs Concentration Camp Bill, Klein arose in opposition. When Washington talked of re-arming Western Germany and liberating all war criminals, Klein argued, almost alone, that the Nazis were returning to power and that Germany could not be trusted.

Klein has worked for the rights of labor by opposition to Taft-Hartley and to indiscriminate firings by government agencies. He demanded equitable tax laws and an excess profits tax. He has urged strengthening of the United Nations and has vigorously opposed Communist and fascist totalitarianism. He introduced many bills to aid veterans. He supported all administration measures for reclamation and conservation of natural resources. He exposed big business coffee profiteers. He backed progressive farm legislation, strong anti-trust laws, and protection of small businesses from monopolies. He even spent time on aid to Indonesians and Indian tribal housing assistance.

Klein has let the capital know that he stands for the people and against special interests. He has let the capital know that there is a tough-minded independence which characterizes not only East Side kosher butchers but also their sons; that such people make their own decisions and will not be swayed by pressures or irate threats. He has let the capital know that he is Klein, the Orthodox Jew, and Klein, the American, who believes in implementing the ideals of democracy.



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Strategy

A SHORT STORY

Why did the Quinns Know More About Purim than the Posners?

by BERTHA ZELDA BECK

We always worry about whom to ask when we have the Quinns visit us. Most of our friends say things in our house they wouldn't say in their own because our children sleep upstairs, out of ear-shot. Which makes it all the more difficult with the Quinns.

Their name complicates matters considerably. Are they really Catholics, from way back? The Wise One, our Husband, says it always makes him feel Quinn might be a touch-up on Cohen. And that if given half the chance they will flatly deny knowing anything about the Jews for fear of being found out. We can firmly say that they have been known as the Quinns for years and that we are not interested in testing them. But the damage is done.

The Quinns, delightful neighbors, take their religion very seriously. When they declare the divinity of things they speak their minds in a chorus that either shuts out discussion, or shoots up the blood pressure of our husband, the Wise One. They would consider it an evening wasted in which they did not speak of religion and life. Their only other interest is the Democratic Party and how it excels all others. It is very frightening to hear them discuss the weaknesses of the Republican Party, especially if you are Republican, like the Posners.

The Posners are delightful neighbors too, strong believers in everything new and different which is not understandable because they vote Republican and suffer no inhibitions. After exhausting all the new ways of living they talk about their remarkable children. The Quinns have no children. They paint, on canvas.

We hadn't planned on having the Posners, but everyone else seemed busy for the evening, and the Wise One, our husband, said that if he had to take the Quinns alone, he would hold us responsible for any crime he might commit. We have been held responsible for the elder of our two children being a girl instead of a boy. And we have been held responsible for June weather

in January. We don't enjoy responsibility. We envy the wisdom of the Wise One, our husband. The Talmud says a man achieves wisdom at fifty. We can hardly wait to be fifty. Although being a woman, we sometimes wonder does the Talmud mean us, too?

We are never quite at ease when the Quinns visit us formally, until they start talking of pigments and fixatives. The Wise One says it might be a good idea to rent an easel for the evening and put them both to work teaching us to paint—not him—but us. We still remember the wild look in Mrs. Posner's eyes when Mr. Quinn remarked, "You should never wear red. It has overtones. Upon my word, it positively shouts."

And Mr. Posner, defending his wife's taste, "That's all right. I'm a little deaf anyhow."

In his first and final secret confession we know now that we should not have invited the Posners.

Before the Quins and the Posners rang the front door bell, the Wise One took us by the hand and made us sit down for a minute.

"Strategy," he said, mysteriously. "Talk to them about Chagal and Bob Hope. Keep off the Democratic Party and stay away from Jewish customs. Talk about the weather, yesterday's weather, tomorrow's weather, the weather in painting, and weather as a career for the Posner children. You might fill in with your latest recipes and the theory that once you burn a pot that pot seems forever after to get burned by itself."

This is our pet theory for our repeatedly burned potatoes. The Wise One is letting us have a taste of our own medicine. How could we dare tell him that everytime we set potatoes up to boil the telephone rings? Not even the Posners would believe that. But it's true. If we cook spaghetti, no one ever calls us.

As soon as the Quinns come we bring out Junior's box of paints and colored chalks that we bought him when he had the measles. We talk about the hidden genius each man has deep inside him, waiting for discovery. Mr. Quinn takes up the

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bait and talks about how he had discovered—of all people—no one but—himself! When he pauses to catch his breath in re-living his own delight, Mrs. Quinn says she prefers water color to chalk and did we have water color?

"Do you think all children ought to study painting?" we rush on, headlong, having no water colors, dragging the Posners in by the heels.

While we are priding ourselves on our strategy, we are suddenly bumped on the head by Mr. Quinn's sudden question, "Do you teach your children anything about religion, Mr. Posner?"

To which Mr. Posner replies by aiming his deadly spear in one word. "No. Definitely, no. We don't believe in it. Religion is obsolete, like the Democratic party."

We are not sure whether to walk or run to the nearest exit. We cast a frantic, silent, plea for more strategy toward the Wise One, our beloved husband. In desperation, we stuff four candies into our mouth at once, to keep from crying out.

An old saying comes to our mind. Today is but yesterday's shadow—or is it—yesterday is today's shadow? We can't remember, exactly, because the Posners have stood up out of their low, easy, chairs, and are walking around like hungry lions; which gives us an idea.

We bring in the coffee and cake and put on all the lights in the dining room, hoping to make things gay. We take them by the arm, in despair, and lead them to their places, opposite us. We pour the coffee and glance toward the Wise One in mute plea to remember the rest of the strategy.

The Posners having probably partaken of only a light supper, anticipating our hospitality, reach for the cream and sugar first. The Quinns reach for the cake.

But it isn't cake at all!—not in the company-tradition!

We feel we owe the Quinns, because they are Catholics and our very good neighbors, a small, humble explanation.

"Tomorrow, being Purim," we begin lamely, "we had made so much Purim cake for the family and it really tasted so good, we thought . . ."

"Homan Tashen!" the Quinns say in one voice. "Purim!"

"What's all the excitement about?" say the Posners. "What's all this talk about this thing Purim? What's it about?" They feel as if they'd missed out on the latest economic crisis.

The Wise One, our beloved husband, opens his eyes wide at us. In complete bewilderment, we are silent.

"Just imagine, real Homan Tashen," Mrs. Quinn says delightfully. "When I was a child I used to have a big noise maker. The people living next door to us were very religious Jews. And we respected them so much for it that

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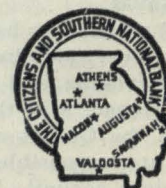
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my mother used to let me go into their house and enjoy all their holidays!"

"What an unexpected pleasure," Mr. Quinn says.

We watch the pile of poppy seed cakes dwindle under the Quinns' hands and excuse ourselves to go back into the kitchen to get the rest of what we had made for the family. While we are gone we can hear the Quinns explain about how Purim came about—to the Posners.

We feel suddenly that it is a privilege to live like Jews—and

we'd never realized what a privilege it was to have a religion and believe in it. Seems to us this is the core of modern life.

We feel grateful to the Quinns, and hope we'll feel that way tomorrow when we have to bake another batch of cake.

We come back into the dining room to find the Wise One, our husband, looking bewildered and yet surprised and happy.

"Strategy," he says to us, softly, and we nod, not wishing to make any explanations about how it didn't work.

Golf and Goodwill

by PIERCE HARRIS
Pastor, First Methodist Church, Atlanta

This whimsically humorous piece first appeared in The Atlanta Journal which has authorized its reproduction in The Southern Israelite in connection with Brotherhood Week. Some people think the gay lighthearted approach to inter-group problems is often more effective than the serious and the solemn. . .

I have always had a sneaking idea that the Jews and Methodists, if they would stick together, could lick the Catholics and the Baptists.

Instead of sabers and swords as in olden times, or with vindictive and vituperative language as is sometimes employed in these times, we chose golf clubs—14 clubs to the bag—and let the best team win.

My comrade-in-arms was Rabbi Julius Leibert of the Temple Bethel, a scholar and a gentleman, a patriot with a record of wide service rendered during the war, and not to be ignored when he takes a putter in his hand. Our opponents were Arnold Mitchell, himself of Atlanta, a Baptist with deacon possibilities, and Father George Royer of the Roman Catholic faith.

I had not met the Rabbi before, but I have known Father Royer for more than 18 years; and our warm friendship has survived Myron Taylor's visits to the Vatican, occasional warnings that the Catholics are going to take us Methodists over, and even the ding-dong matches we have had out under blue skies and along friendly fairways.

It was a fine match. A great way to settle long disputed questions with sweat instead of blood. Of course, the main question was, "Can the Jews and the Methodists take those Catholics and Baptists?" Aside from our own skill, the Rabbi and I counted on the traditional unwillingness of the Baptists and Catholics to pull together. But "Mitch" and the Father (George, we called him) set a new high in brotherly cooperation.

"Mitch," being a Baptist, was naturally in every water hazard on the course, but his Catholic comrade always pulled him out and through with an extra fine shot. In spite of their valiant efforts, the Jews and the Methodists left the course with Baptist and Catholic scalps hanging at their belts.

After the game we had friendly fellowship, with Father Royer taking the prize with his story about the lady who, upon hearing that he and all his brothers were priests in the Catholic church, asked, in all innocence, "Was your father a priest too?"

We Methodists and Jews are pretty good, but don't count those Baptists and Catholics out—especially since they've got together.

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Broadway Tales

by BEN FEINGOLD

Jack Dempsey has long had the reputation of being one of the nicest guys in sports. And rightfully so.

But to really appreciate what a kind-hearted lug the big goof is, lend thine ear to the following story:

About 10 years ago, Jack boarded a New York train bound for Detroit. On the same train were Jennie Cohen, the mother of Jerry Cohen, well-known Broadway habitue, and his brother George. The Cohens were bound for Mt. Clemens, Mich.

George introduced Jack to his mother, giving her the thrill of her life.

Troughout the trip, George and Jack devoured non-kosher sandwiches and coffee. Mrs. Cohen, however, ate but one apple.

Dempsey called Cohen aside and said, "Why doesn't your mother eat some sandwiches? Isn't she hungry?"

"She's hungry, all right," replied George, "in fact, she's famished. But Mom is very religious. She won't touch those sandwiches because they're not kosher."

Jack didn't say another word. When the train reached Detroit for an hour-and-a-half stop, he whisked Mrs. Cohen and her son into a cab and buzzed the driver.

Fifteen minutes later, they arrived at a beautiful restaurant. Jack said, "Go ahead, Mom, eat with a hearty appetite! The food is 100% kosher — and if you don't believe me I'll bring the rabbi sitting over there to convince you!"

The world is a better place because men like Jack Dempsey live in it!

* * *

Saul Grossman, star basketeer of the Oklahoma U. Okies Quintet, is a graduate of Brooklyn Technical High School. . . .

Manuel Soquit, of Buenos Aires, Argentina, a Jewish lad, flew to Gotham to broadcast the Ike Williams-Jose (Argentina) Garcia bout at Madison Square Garden. Rated one of the top-notch sportscasters in Latin Ameica, Soquit fascinated ringside pewholders who understand Spanish and were close enough to hear Manuel. . . .

Moshe Kusivetsky, the noted and celebrated cantor, is billed as "The World's Greatest Cantor." What about Eddie? . . .

A little Joosh friend of ours, namely, DeWitt D'Artagnan Fortescue Skudelowitz, non-plussed a bookie on the East Side a few days ago when he handed that worthy \$2, with the order to bet it on a nag named "Thunderbird."

"On the nose?" was the query.
"No, you schlimeel," came the startling reply, "on the whole body!"

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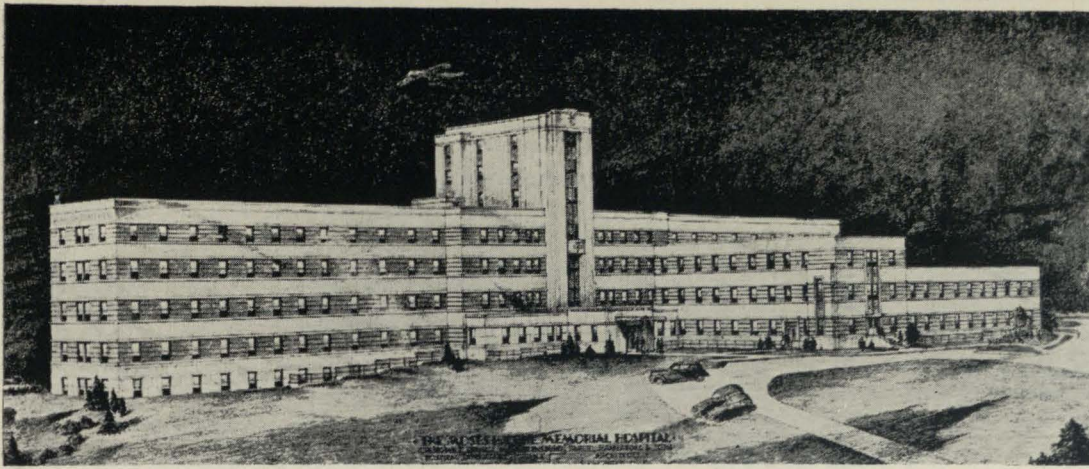
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Drawing, at left, of gigantic 300-bed hospital in Greensboro, N. C., symbolizing a family's faith in worthwhileness.

she had been happily married for twenty years. It was on May 29, 1911, that the Moses H. Cone Memorial Hospital was incorporated. Two days later, on May 31, 1911, The Moses H. Cone Memorial Hospital, Inc., was organized. Mrs. Cone executed deeds and conveyances of gift of a large amount of property, both real and personal, to the corporation, reserving at the same time, the income during her lifetime.

The three deeds that Mrs. Cone conveyed to the hospital were; one that concerned itself with the estate of approximately 3,000 acres at Blowing Rock; one that dealt with the 67 acres of land in Greensboro, the site of the hospital now in the process of being erected, and the third, which had to do with the stocks in the Cone enterprises. In addition, the hospital received generous gifts under the wills of Ceasar, Dr. Claribel, Frederic W., and Miss Etta Cone. These gifts now represent about twenty per cent interest in Cone Mills Corporation.

However, inasmuch as the terms of conveyance to the hospital by Mrs. Cone contained the reservation giving her the income of the deeded assets during her lifetime, nothing could actually be done to make the hospital a reality until her death. This occurred on June 8, 1947, at her home, Flat Top Manor, Blowing Rock. This accounts for the long hiatus between the concept of the idea and its execution. Following Mrs. Cone's death, preliminary steps were taken toward the consummation of the plan and now, with all of the many legal steps necessary taken, it is in the course of construction.

The charter of the hospital became Chapter 400 (Please turn to page 22)

Carolina's Community Hospital

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SPECIAL TO SOUTHERN ISRAELITE

"As a mark of respect to the memory of the lamented Mr. Moses H. Cone, the fire bell and town clock are tolling from 3 to 4 o'clock this afternoon, this being the hour of his funeral at Blowing Rock. In addition to this, several business houses of the city are closed between these hours."

This item, which appeared in the Greensboro (N. C.) Record on December 11, 1908, is indicative of the esteem in which Moses H. Cone was held by his fellow citizens. It is eloquent testimony to the many virtues of a man whose name will be engrossed on the annals of his adopted state for all time.

Moses H. Cone was one of thirteen children who came to bless the lives of Herman Cone and his wife, the former Helen Guggenheimer. There is but one surviving member of this immediate family, Bernard M. Cone, who now lives in Greensboro with his wife.

Moses H. Cone was born in Jonesboro, Washington County, Tennessee, on June 27, 1857. After attending the Washington County schools, he moved in 1870 with his parents to Baltimore, where he completed his education in the city schools. In 1888 he married Bertha M. Lindau of Baltimore. They never had any children.

Mr. Cone had died intestate. In accordance with the law, his widow received 50 per cent of his estate. The remaining per

cent was divided equally among the ten brothers and sisters who survived him. Those brothers and sisters were: the Messrs Ceasar, Sol N., Julius W., Bernard M., Clarence N., Dr. Sydney M., Frederic W. Cone; Mrs. M. D. Long, Dr. Claribel and Miss Etta Cone.

It was in the year 1911, three years after Mr. Cone's death, that his widow had formal approval given to an idea that had been hers ever since her husband passed away. It was her concept of a suitable manner in which to memorialize the man to whom she was so devoted and to whom



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Chaplain in Prison

A hero of the infamous Bataan death march, Chaplain Zimmerman, a non-Jew, recalls here in simple, gripping terms his chaplaincy services to his fellow Jewish prisoners. The SOUTHERN ISRAELITE presents it as in unforgettable footnote to recent history and to potential history now regrettably in the making. — THE EDITOR.

by LT. COLONEL LESLIE F. ZIMMERMAN

Air Chaplain, Tenth Air Force

When the psalmist David wrote, "I had fainted unless I believed to see the goodness of the Lord in land of the living," he truly expressed the opinion of the few thousand men who survived the horrors of the prison camps established by the Japanese after the fall of Corregidor and Bataan. Horrible as were the experiences of the sieges which started early in January, 1942, and lasted until the fall of Bataan on 9 April and the island fortress on the 6th of May of that same year, they were insignificant compared to the terrible experiences of three and a half years as prisoners of the Japanese.

I do not have the actual figures at my disposal but I am sure that I am safe in saying that 35,000 men died as a result of their imprisonment. Of the less than 5,000 men who returned, more than half are still invalids and the balance can normally expect to have their life span shortened by ten to twenty years.

Exposed to all the tropical diseases, available medicines were withheld until provided by the American Red Cross. While food rotted in the fields surrounding the camp, the men were placed on a starvation diet until the average imprisoned man lost 50 to 75 pounds.

Mass punishment was resorted to for violations of regulations or for no reason at all. This usually took the form of withholding drinking water for periods of from one to three days. Men were divided into "Firing Squads" and if one of the group escaped the rest were shot. Torn by hunger, disease, starvation and despair, for a time it seemed that we would all become snarling animals, each one fighting for his survival at the expense of the others.

Out of the chaos of cruel and inhuman treatment and inefficient administration by the Japanese, there emerged the resourceful initiative of the Americans who eventually achieved almost tolerable conditions.

When the Japanese were unable to cope with the sanitary problems, the American engineers built septic tanks with only the scrap materials within the camp and the simplest of tools. When Vitamin B-1 defi-

ciency caused almost universal beri-beri the doctors cultured yeast and added it to the diet. Educational projects were started with classes through college level. Hand-craft projects were promoted. Entertainment programs were regularly scheduled. An elaborate underground system was developed to smuggle in food, medicine and money. The money was used to bribe Japanese guards who brought in food and tobacco from outside the compound for the prisoners.

But perhaps the biggest contribution was made by the religious effort of the chaplains who so girded the men's spiritual lives that faith became triumphant over every hardship.

A sufficient number of Protestant and Catholic chaplains were present adequately to provide for the men of their particular faiths. A generous spirit of helpful cooperation existed and denominational differences were forgotten as they all worked together for the good of the camp.

The Jewish men were not so fortunate and found themselves without a religious representative. But they were not neglected. Chaplain Alfred C. Oliver, the senior chaplain, assisted the Jewish men in the early days to get together for worship. As the camp organization progressed it was possible to assign a chaplain to this work and I volunteered to do it in addition to my duties as hospital chaplain. I had the able assistance of two outstanding Jewish laymen, Major Max Clark, U. S. Marine Corps, who acted as leader in the main camp, and Major Louis Schneider, Medical Corps, who worked with the Jewish personnel in the hospital.

The Jewish population at the peak of the camp strength totalled nearly 200, but deaths and shipments to Japan reduced this number to about 75. We were fortunate indeed to have a former cantor in our midst. Aaron Kliatchow was a Russian-born retired sergeant who was a civilian Army employee at the time of the fall of Bataan. As a boy he had memorized nearly 70 complete services in Hebrew. Even though he was past 60 years of age he still had a marvelous voice and many non-Jewish per-

sonnel gathered each Friday evening as he sang the service for the blessing of the Sabbath.

It was our custom to meet in the open at dusk. I would read passages from the 95th to the 100th Psalm followed by the service conducted by Mr. Kliatchow. Following this I would read prayers from the Jewish liturgy book and speak to the men briefly on character studies of great personalities in Jewish history. Following a benediction the men quietly made their way back to their barracks.

Christmas of '43 was brightened, interestingly enough, by the arrival of Jewish scriptural material, prayer books, and mezuzahs — enough for all our Jewish personnel. The International YMCA had packaged the material, the Red Cross had shipped it, and it all bore the imprint of the National Jewish Welfare Board! This interfaith cooperation had a marked effect upon the men, who had already learned to minimize their prejudices.

We held special services at Rosh Hashanah, Yom Kippur, and Passover. We had available a copy of the book "Jewish Thoughts," published and distributed by the National Jewish Welfare Board, and from it we selected passages appropriate to the occasion. The Jewish men seemed most appreciative of my efforts but I believe I was more benefited than they, for in spite of the handicaps they never gave up and always were able to "sing the songs of Zion in a strange land."

Most of all, Mr. Kliatchow was an inspiration to the whole camp. In spite of his age he always remained in fair health. He let his

beard grow until its snowy white tips reached his breast. Stripped to his waist, he could be seen daily herding the water buffalo which were used to pull the carts that brought in our rice. With a staff in his hand he was a perfect picture of Amos, the herdsman of old. Always cheerful, he strengthened those around him and inspired all to endure their sufferings with the same fortitude as did his forefathers of old.

The prisoners as a whole responded readily to the religious message. They were not panic-stricken, frightened or driven to religion by their hopeless condition. They simply responded to the in-born urges to worship and follow in the teaching they had received from childhood.

From prison camps in the Philippines the majority of us were shipped to Formosa, Japan, or Manchuria. Between 1 September, 1944, and 15 January, 1945, nearly 4,000 men died on the unmarked prison ships, either from suffocation, dysentery or as a result of American attacks on convoys. After 42 months the few who remained were liberated to return to the United States.

Almost without exception these men, the majority of whom will never be well again, hold no malice in their hearts toward the Japanese, but pray with sincerity that America will never allow such a thing to happen again. In spite of their disease-ridden bodies they are cheerful and many thank God for the preservation that brought them home to their loved ones and for the circumstances that broke down the barriers between creeds and races, and gave them sympathy and understanding for others.

TRIPLE PLAY TO THE CHUPPAH

How GI Stephan Kept His Wedding Date

The phone rang in the Midwest office of the National Jewish Welfare Board. It was a call from Rabbi Ralph Simon, Cong. Rodfi Zedek, Chicago, to Dave Bonder, JWB field secretary. The Rabbi was excited and perturbed. One of his young congregants, Philip Stephan — now Recruit Philip Stephan — at Ft. Leonard Wood, had an upcoming wedding on Wednesday, December 27. Word from Philip had arrived to the effect that he did not think he could make it. Army red tape. Training cycle. And what have you.

Rabbi Simon had made the rounds of Wood via long distance phone. Philip's company commander referred Rabbi Simon to Lt. Col. Jenkins, the Post Chaplain, but he could not be reached.

It was a week off, to the wedding. Folks were about to board trains and planes from all parts of the country. Phil's folks were old, and this was to be their crowning glory. What could Bonder do? Please!

Bonder made a beeline for JWB's Armed Services Division office and Ed Rosenberg, its director. Rosenberg referred it to Sternberg, JWB area supervisor. Sternberg had visited Wood but recently and knew the Post Chaplain personally. Sternberg was out, but was brought in by a hurried phone call.

Another call to Wood by Sternberg, cutting through a six-hour delay, and a talk with Chaplain Jenkins. The latter would see what he could do.

Next morning the phone rang in Rabbi Simon's office. It was Chaplain Jenkins — and Philip Stephan would meet his bride-to-be at the altar, on schedule.

The phone rang in the Midwest JWB office. It was Rabbi Simon. Thrilled! No description for the joy of the boy's folks!

Simon's last words, "I can now really appreciate the efficiency and co-operation of an organization such as JWB."

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Intergroup Workshops

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ADL Director of Education

Workshops in Intergroup Education . . . Teacher workshops in human relations . . . Summer workshops in intercultural education . . .

It is difficult to see in these words the important bearing they have on the democratic future of our children. The words sound like typical "pedigues," the academic small talk that school teachers use when they get together. And yet they are not academic at all, if "academic" is taken to mean impractical and ivory-towered. For this is the story of what teachers all over the country were doing last summer so that they might help the children they teach arrive at a genuine understanding about democracy as a living, day-to-day, round-the-clock reality.

The Anti-Defamation League, during the past vacation period, participated in no less than 60 workshops, institutes and conferences for teachers in every major area of the country. This has been the first summer that ADL has formally co-sponsored workshops with more than a dozen educational institutions like San Francisco State College, University of Denver, University of Tampa, Wayne University, Oregon College of Education, Rhode Island College. This has been the first summer that ADL has co-sponsored conferences for teachers, principals, superintendents of schools and members of the Board of Education with one of the leading educational agencies, the Association for Supervision and Curriculum Development. This summer, the ADL made contact with some 5,000 teachers and school administrators.

Summer workshops are of varied length, running a day or two, more often a week to six weeks. In most cases, teachers receive in-service or graduate credit. The teachers come with



Shown viewing the display exhibit of Anti-Defamation League educational materials at the Teachers Workshop in Human Relations, held at the University of Tampa, June 22-23, 1950, are (left to right) Professor J. W. Dees, Head, Department of Sociology, University of Tampa; Gilbert J. Balkin, Director, Florida Regional Office, Anti-Defamation League of B'nai B'rith; Mrs. William B. Wolfson, President, Tampa Chapter, B'nai B'rith Women; and Professor Charles B. Bushong, Audio-Visual Specialist, General Extension Division, University of Florida.

general, often vague, notions of what they are going to get from this kind of educational experience. Some want to find out more about inter-group education and what they can do to implement it in their classrooms, school and community. Some have had a good grounding in sociology, psychology or anthropology, and want to learn more about their field of interest. There are some who come because they have guilt feelings about their "prejudices" and want to straighten themselves out on the ABC's of racial and religious understanding.

You also get the gadget-seekers and the workshop-shoppers who go from workshop to workshop each year because they're looking for something "practical," something they can "do" — a new gimmick, a useful trick which they can cart around from classroom to classroom.

And, there are the brave-new-world-by-tomorrow activists who don't know where they're going but want to be sure they are on their way . . . and on the other side of the street, there are the soft spoken exponents of "sweetness and light," the slow-motion evolutionists who talk about change in terms of nothing less than generations and centuries, and for whom any talk of action brings about an allergic rash. A workshop gets them all, the good and the bad and the great many who are no worse, and perhaps a little better, than any other people.

Picture these teachers, if you can, being worked over by the anthropologists, sociologists, psychologists, educationists, by the rabbis and ministers, and priests, by the consultants of human relations agencies, by PTA leaders. Everybody and anybody who has anything worthwhile to say about intergroup education, has a go at it.

It would be naive and inaccurate to say that every teacher arrives black as coal and departs pure as snow. Many have deep underlying problems that resist the most sensitive handling. But the main characteristic of a workshop is its freedom — a freedom to express however one feels, a freedom to say even the most darn-fool thing, a freedom to talk and talk until one has talked through some way of approaching his particular situation.

A teacher from a suburban school with a large proportion of Jewish youngsters discusses the problem the school had when, after a Christmas-Hanukkah festival one year, the school then went back to its "traditional" Christmas observance and there were immediate repercussions from the Jewish children and their parents. What to do about it? Or in another workshop, a film dealing with Mexican-Americans gets a highly enthusiastic response — until a Mexican-American teacher, who had been sitting quietly by, suggests bitterly that the film is an Anglo's idea of what Mexican-Americans are like and that the very pretty heroine is just a "white man's Mexican."

Then there is the very charming white teacher from the South who has come to the workshop full of misgivings about her attitude towards the Negro, and who continues to have her misgivings despite the fact that she has formed a warm friendship with a teacher from upstate New York with whom she plays ping-pong every day after lunch, whom she esteems very highly, and whom she knows she couldn't talk to very freely back home because he happens to be — a Negro.

A workshop resembles a psychiatric situation to a remarkable degree — in the way it encourages people to talk out their problems so that they may be seen more objectively and in proper perspective, and in the way it searches and probes among the sensitivities of people uncovering blocks and resistance of all sorts in the process. It is often full of dynamite, but the dynamite seems to work in such a way as to break up a jam rather than to do any harm to people and the values which they may cherish. Feelings and emotions of necessity have a large play here, and all the time learning is going on, not only book learning and the facts and figures of human relations, but even more, learning which has a role in the formation and reformation of attitudes.

Yet we must not make the mistake of teachers who come full of enthusiasm and leave disappointed, (Please turn to page 21)

Kentucky

What did NCCJ do in Kentucky during 1950?

This question is answered by the Kentucky Regional Office in the annual report published recently, as follows:

PROGRAM

1. 542 Programs for schools, colleges, churches, civic groups and other community agencies.

2. Over 26,000 people were in personal attendance at these programs.

3. Of the 542 programs, 115 were showings of NCCJ films, which were distributed by the Louisville Free Public Library.

4. The other 427 meetings consisted of speakers—single or trio, roundtable discussions and other program aids.

5. 43 Board and committee meetings were held with 451 leaders present.

6. 30 radio, 5 television programs and 356 spot announcements.

LITERATURE

NCCJ's Kentucky Office distributed last year to individuals and schools, churches, libraries, and other centers of community activity:

- 1) 20,000 Pamphlets, Leaflets, Plays, Pageants and other materials of this type.
- 2) 6,000 Posters on the Brotherhood theme.
- 3) 8,500 Blotters on the Brotherhood theme.
- 4) 150 Books on Intercultural Education.
- 5) 20 sets of Phonograph Records (Little Songs on Big Subjects).
- 6) 30,000 Reports, Invitations, Brotherhood Week letters and other mailing pertaining to local and state NCCJ affairs.

HIGHLIGHTS

The NCCJ Kentucky Region:

Sponsored 5 Kentucky leaders as graduate students at the Summer Workshop in Human Relations at the University of North Carolina.

Sponsored two students in local institutions of higher learning at the Lake Forrest College Seminar for Student Leadership in Human Relations.

Publicly honored by presentation of regional plaque or citation: Dr. Alonzo W. Fortune of Lexington, Major General Roderick Allen of Fort Knox, and Mrs. Barry Bingham of Louisville for their outstanding work in this region on behalf of Brotherhood.

Presented in its local program work such well-known national figures as Henry Wilcoxon, Paramount Pictures star; Dr. Edgar DeWitt Jones, former President of the Federal Council of Churches; Hon. John L. Sullivan, former Secretary of the Navy and 1950 National Brotherhood Week Chairman; Hon. John Sherman Cooper, special adviser to the U. S. Department of State and U. N.; and Dr. L. M. Birkhead, National President of Friends of Democracy.

Sent its Director to Atlanta, Ga., in April to read a paper on discrimination against religious minorities at the First Southwide Conference on Discrimination in Higher Education.

Revitalized its Lexington office under the leadership of Dr. John Sprague, Herschel Weil and Thomas Riley.

Filled over 300 unsolicited requests for professional guidance on personal and community projects in the field of Human Relations outside of its regular program work.

JOHN T. KENNA
Director Ky. NCCJ Region

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Example of the reviving JWB-activities in behalf of servicemen was this Purim party given at Keesler Field, Miss. Chaplain Kalman Levitan, center, is shown distributing gifts furnished by women in New York

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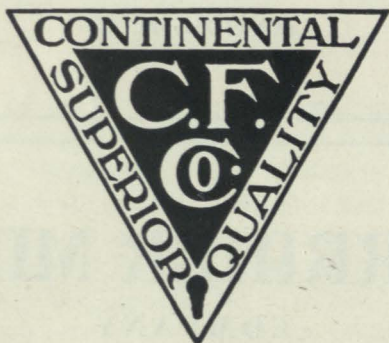
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BROTHERHOOD REPORT

Old Dominion

In the Old Dominion the year 1950 brought increased enthusiasm and wide-spread interest in the year-round program of the National Conference of Christians and Jews. This year of war and political unrest has brought to even the smallest communities a realization of the importance of unity and brotherhood as a solution for the ills of the world.

Throughout Virginia the N.C.C.J. has seven permanent Chapters, in Richmond, Norfolk, Suffolk, Roanoke, Lynchburg, Peninsula Area, and Petersburg. This year for the first time women were added to the Board of Directors in each Chapter. Their enthusiasm has resulted in many innovations in program and has helped to enlarge the scope of activities.

One project which has aroused much interest has been started by the Norfolk group. It is the organizing of a Junior Chapter of N.C.C.J. The idea developed at a week-end inter-faith camp meeting of sixty boys and girls of high school age.

The meeting was held at the Y.M.C.A. Camp at Lynnhaven in the fall. It was an ideal spot for our teen-agers with its many recreational facilities, both in-door and out-door. Since this was the first time that such a project had been attempted in this area, we realized the importance of establishing an atmosphere of informality and friendliness. Mixing the groups at dinner helped in the "getting acquainted" process. After dinner a panel discussion by lay leaders of the different faiths helped to orient the group. They discussed the aims and purposes of the National Conference, with particular emphasis

on the part that the young people should take in promoting better understanding. The youngsters took a very active part in the question and answer period.

Of course, no orientation was needed for the square dance which followed. They all entered into the spirit of the party with the greatest enthusiasm. The energy expended was replenished by a wiener and marshmallow roast which was held in another cabin.

On Sunday, following church services, there was a panel by the youngsters themselves on the contribution that they might make to the program of N.C.C.J. The discussion was frank and open and resulted in a decision to form a permanent organization. The meeting closed with the signing of a petition by all present requesting the Norfolk Chapter to approve of a junior organization. Since that time several meetings have been held, co-chairmen have been elected and committees formed. Several projects have been outlined for the coming year. The first one will be Brotherhood Week. We expect to organize similar Youth Groups in our other Chapters in Virginia. It is not a new idea as the National Conference has always encouraged Youth participation in its programs.

The National Conference further contributed to the needs of Youth in Virginia by its participation on the Governor's Executive Committee of the Mid-Century White House Conference on Children and Youth. As a member of the Committee on Religion, the Conference helped to draft recommendations for the improvement of religious



Part of the sixty boys and girls of high school age who attended an Interfaith Week-end Camp Meeting sponsored by the Norfolk Chapter of the National Conference of Christians and Jews. A dinner, square dance and a wiener roast were a part of the lighter side of the program which included serious discussions on promotion of goodwill. The group want to form a permanent youth committee of the N.C.C.J.

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education for the Youth. This committee made spot surveys throughout the state to determine the number of children receiving religious education. It also evaluated the effect of religious education in relationship to juvenile delinquency in these same areas. These findings and recommendations were presented to the White House Conference in Washington last December.

During the past year we were particularly pleased with the number of requests from different organizations for speakers and for help in organizing panel discussions on subjects dealing with Human Relations.

Our weekly radio programs in cooperation with the local Chapters of national organizations have been well received. During these fifteen minute broadcasts the organizations tell what they are doing locally as well as nationally in building Better Human Relations. These programs have served to acquaint the local people with the work of these organizations and have built up a more cooperative relationship between these organizations and N.C.C.J.

Our 1951 Brotherhood Week Observance should be the most comprehensive we have ever had. In addition to our seven permanent Chapters, a large number of smaller cities and towns have indicated their desire to have a program and, under the capable leadership of our State Chairman—Dr. J. Earl Moreland, President of Randolph-Macon College, I am sure that we will have an outstanding observance in Virginia.

JOSEPH P. MURPHY
*Regional Director
Virginia Area, N.C.C.J.
Richmond 19, Virginia*



Teachers Study

(Continued from page 18)

the mistake of setting their expectations too high and expecting "everything" to happen in one week, or two weeks, or even six weeks. "Everything" can't happen in a six-week workshop—except enough to start a chain reaction towards the reformation of how a teacher feels about his pupils, his school, his neighbors and himself.

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Carolina's Community Hospital

(Continued from page 15)

of the Private Laws of North Carolina, session of 1913, ratified on March 8 of that year. In it the name drops the designation Incorporated and becomes simply the Moses H. Cone Memorial Hospital. It calls for the issuing of no capital stock, and one of the more significant and characteristic stipulations was the one having to do with the admissions to the hospital. It reads: ". . . the . . . board of trustees shall have full power to prescribe the classes of patients, as regards diseases, who shall be admitted or refused or dismissed, provided, however, that no patient shall be refused admission nor be discharged because of inability to pay."

Represented on the 1913 Board of Trustees of the hospital were eight designees of Mrs. Cone and seven others, including representation of the State government of North Carolina, the City of Greensboro, the County of Watauga (site of the Blowing Rock estate), the County of Guilford and the Guilford County Medical Society. That general basis persists in the present Board, with the Board taking over the designations previously made by Mrs. Cone. All trustees serve without compensation.

Contracts have been let for the construction of the hospital and it is figured that 600 calendar days will be required for its completion. It will occupy the 67 acres running on North Elm Street from Northwood Street to the Buffalo Creek and extending over to Church Street. The buildings will be of brick, and will be air-conditioned. Just how much of the \$15,000,000 available funds will be required for construction is difficult to determine because of fluctuating economic conditions. These conditions may also affect the time required for completion. The present plan is to build in sections, so that the completion of the entire project will not be necessary to allow for a beginning of operations. Slated for later erection are a nurses' home, a wing on the left front of the building for an assembly room and internes' quarters, and an L housing 23 beds for residents and internes. The plan calls for approximately 300 beds, 13% of which will be private, 52% semi-private, and 35% ward beds. 76 beds will be used for medical patients, 132 for surgical, 57 for obstetrical and the remainder for pediatrics.

The basement will take care of receiving, storage and supply facilities. It will also have the kitchen, and two cafeterias. Also in the basement will be lockers and rest rooms for the personnel, and the laundry. The main floor will house ambulance admissions, out patient

department, emergency room, X-ray section, and the hydrotherapy and electrotherapy sections. Also on the main floor will be the admission section, laboratories, administration and service quarters.

On the second floor will be the operating rooms, including one for fractures and bone surgery, and accommodations for 100 patients, principally surgical. The third floor will be divided between obstetrical and pediatric patients, and the fourth floor will be for medical patients.

Arrangements have been made so that three additional stories may be added, each accommodating 100 more patients. Personnel to the number of about 400 will staff the hospital.

Dr. Joseph S. Lichty, a former executive of Massachusetts General Hospital of Boston, is director of the hospital. The present Board of Trustees includes Herman Cone, Bernard M. Cone, Mrs. Laura W. Cone, Benjamin Cone, Ceasar Cone, N. S. Calhoun, Dr. Samuel Ravenel, Dr. Fred Patterson, Dr. J. B. Stevens, Dr. E. D. Apple, Charles A. Hines, Howard Holderness, C. M. Vanstory, Jr., L. P. McLendon, and J. E. Holshouser. The officers are: Herman Cone, president; Ceasar Cone, vice-president; N. S. Calhoun, treasurer; Dr. Joseph S. Lichty, secretary and director; and Howard Holderness, assistant treasurer.

The Moses H. Cone Memorial Hospital is not only a fitting memorial to a splendid American citizen, but is in keeping with the many fine things that have made the Cone business enterprises a synonym for all that is praiseworthy in the conduct of a large commercial enterprise. Every new employee in the Cone Mills organization receives a pamphlet upon starting work, which has this foreword: "These are the things that count — fair treatment, security, opportunity, pay, and working conditions." This is in character with the Cone business — the foundation on which it has built a mercantile empire the fame of which is worldwide.

Herman Cone, founder of the family, having come to the United States in 1845, first settled in Jonesboro, Tennessee, where his oldest son, Moses H., was born. He settled in Baltimore in 1870 and became a member of the firm of Cone and Adler, which a year later became H. Cone & Sons. Five of Herman Cone's sons were in the business, which was that of a wholesale grocery. In those years the wholesale grocery business was vastly different from what it is today. Evidences of this abound. One, for example, is the clock which now rests in the reception room of the Cone Mills in Greensboro. The

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dial bears the inscription, "H. Cone & Sons — Cigars — Baltimore." It was one that the concern gave away with the sale of 100 cigars. But the most significant difference, and the one that has the most bearing on the Cone story, is that the operation included the jobbing of the then-popular cotton plaids. These goods were sold to every crossroads store, and the Cone representatives, travelling from Maryland to Alabama, thus became textile salesmen, among other things. In this manner, they came into contact with textile mill men and acquired a familiarity with the textile business.

Before long, competitors, enjoying better freight rates further South, led to the liquidation of H. Cone & Sons in 1888. Meanwhile, two of the sons, Moses and Ceasar, formed an alliance that was destined to make textile history in this country. The two older brothers had a natural affinity for each other as more or less guardians of the remaining members of the family, after the father had retired. Their dispositions and natural qualifications complemented each other. Moses, the more aggressive, needed the balance which he received from his more conservative brother, Ceasar. In 1887, they became interested in a mill at Asheville, N. C., which in 1892, as the Asheville Cotton Mills, became the first mill in the Cone textile empire.

Against the advice of those who predicted doom, the two brothers began pioneering in textile innovations that rocked the mercantile

world of the time because of their unorthodoxy. With the production of the 50 mills in the South limited almost entirely to cotton plaids, no thought was given to any other kinds of textiles. Distribution was in a state of chaos; the North had a monopoly of the finishing business.

In 1890, the Cone Export and Commission Company was organized. A year later offices opened in New York City. The business acted as selling agents for approximately 90 per cent of all Southern mills, but the relation was deeper than that of sales agent. They became the merchandisers of the mills as well, and before long had gotten their accounts away from the orthodoxy of cotton plaids and into the production of chambrays, chevots, suitings, outing flannels, Canton flannels, gingham, ticking, etc. Subsequently, these appeared in the market under brand names such as Southern Silks, Golden Chain, Cotton Club, King Cotton, and others.

From this point it was not such a long step to mill operation on the part of the two inspired, intrepid, far-sighted brothers. Balked by the panic of 1893 but temporarily, they built a small plant, the Southern Finishing and Warehouse Company, in Greensboro, that was to become the nucleus of their gigantic achievements in that community. In 1895, ground was broken on the original unit of the Proximity Manufacturing Company—so named because of its proximity to the cotton fields. This

(Please turn to page 26)



Dr. Everett R. Clinchy (left), president of the National Conference of Christians and Jews, presenting a scroll to Rabbi Israel Goldstein in tribute to the Congregation B'nai Jeshurun of New York City for "its conspicuous service rendered to the promotion of good human relations during the 125 years of its history." In the center is Oscar Ewing, Federal Security Administrator, who participated in the ceremonies marking the 125th Annual Thanksgiving service of the Congregation.

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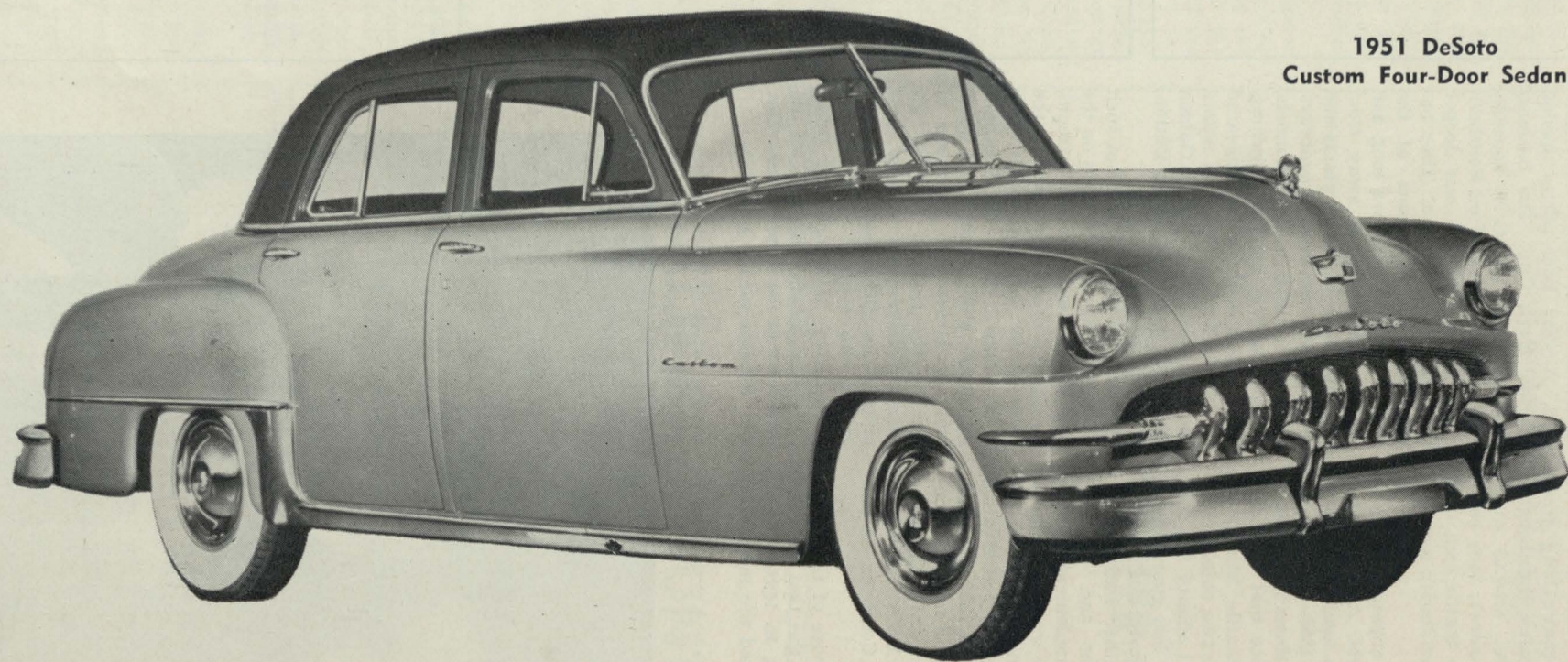
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(Continued from page 23)

mill began to turn out denims, a product for which the Cone name has since become a household word. It soon became America's great work clothing fabric. The next product for which the Cone name has become world famous was the result of the plan to make flannels. This was the output of the Revolution Cotton Mills, so named because its processes of manufacture were so revolutionary. Subsequently, bleaching and dyeing equipment were added, but Moses H. Cone did not live to see this, as his death in 1908 came a year before the introduction of these important accessories.

From that point the Cone story is that of the acquisition of one mill after another. In 1905, the White Oak Mill in Greensboro, now the largest denim mill in the world, was opened. It began with 270 looms and now has 3,000. With diversification the all important policy, the Cone textile empire started on its way toward becoming one of the world's most complete textile operations. With the opening of new properties, and the consequent growth in the number of employees, came the founding of homes and schools for their workers and their families, Y.M.-C.A. units, the creation of technical and merchandising staffs, and the establishment of working codes and conditions that have for years been models for the industry. An important step forward in 1912 was the setting up in Greensboro of the first textile printing machine. During the years of World War I, the business was sufficiently well founded to be the bulwark of the industry. This period saw the death, in 1917, of Ceasar Cone, the second of the two brothers whose magic wands had so completely changed the textile world.

Following the Armistice, the boom period saw the acquisition of additional mills and the strengthening of the business's executive personnel to the end that it could withstand the shock of loss of such leaders as Moses H. and Ceasar Cone. The ability to adjust to changing textile modes was largely the result of the policy of diversification to which the business had been committed. If gingham lost popularity, little time was lost in bemoaning the fact, but new products were introduced. Towels, corduroys, plisse crepes, drills, jeans, flannelette, and then velvete. Today it is rayons and the high styling of denims and corduroys.

A cardinal principle of organization which has stamped this enterprise with the seal of successful achievement is the fact that it is "home-made." Promotions are made from within the ranks. Very few key positions are filled from the outside, and so there is additional incentive to the individual to work hard and faithfully. There are so many examples for those starting at the bottom, of those who, having started in the same

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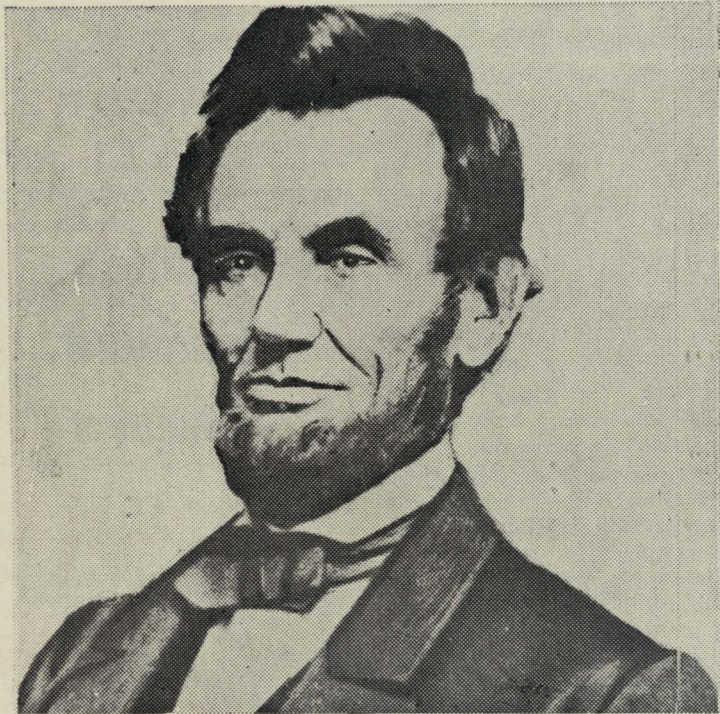
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way, have achieved top positions. Perhaps the chief exception to this policy was the appearance in 1899 of Emanuel and Herman Sternberger in the organization set-up. These two men, friends of Moses and Ceasar Cone, had planned to build a sheeting mill in Clio, S. C. Ceasar Cone suggested the idea of a flannel mill in Greensboro. The Sternbergers took this advice, and that was the beginning of the Revolution Cotton Mills.

Today the Cone enterprises are a vital part of the living of Greensboro. The city has benefited mightily from the presence of the business within its boundaries. Its

principals are active in most of the civic and communal and philanthropic phases. Herman Cone, oldest son of Ceasar and namesake of his grandfather, has been president of the mills since 1938. He is the motivating force of the present, following well in the footsteps of those who came before him. The Moses H. Cone Memorial Hospital will soon become another example of Cone beneficence. Filling as it will a definite need for hospital facilities in the community, it will stand as another instance of how devotion to the principles of man's regard for fellow man can be expressed in deeds as well as words.



Lincoln and B'nai B'rith

In the voluminous mass of Americana which came to light when the Abraham Lincoln papers were made public, were a number of items depicting the relationship between the Great Emancipator and the Jewish people of his time. Edward E. Grusd, Editor of the National Jewish Monthly, describes one incident in which Lincoln revoked an anti-Semitic order at the behest of B'nai B'rith.

by EDWARD E. GRUSD
Editor, National Jewish Monthly

The opening of the Abraham Lincoln papers to the public brought to light some interesting documents which reveal B'nai B'rith participation in one of the issues of the Civil War period. These papers demonstrate that B'nai B'rith was fighting against anti-Semitism in America exactly a half century before its Anti-Defamation League was founded in 1913.

The material refers to Gen. Grant's infamous Order No. 11, which was issued on Dec. 17, 1862. At that time the federal Navy was blockading the South to prevent cotton exports from bolstering the rebel economy. A number of cot-

ton traders managed to evade this blockade, and among them were several Jews. Exploding with anger upon receiving this news, Gen. Grant allowed anti-Semitic emotion to overcome his better judgment, and instead of taking action against all the guilty, as such, he singled out the Jews for special punishment.

His Order No. 11 stated that "the Jews, as a class, violating every regulation of trade established by the Treasury Department and also department orders, are hereby expelled from the department within 24 hours from receipt of this order."

This note referred to Gen. Grant's Department of the Missouri, which included military and

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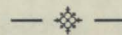
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civilian personnel in several mid-west and southern states, Ohio, Kentucky, Missouri, etc. It seems that in addition to violating the southern blockade, certain traders were also engaging in "black market" dealings with the Union troops themselves, many of whom were almost starving and dressed in threadbare uniforms. The injustice of Gen. Grant's order is sharpened by the fact that some 10,000 Jews were themselves in the Northern armies, plus the fact that most of the guilty traders were not Jews at all!

Great hardship to many innocent people was the immediate result of Gen. Grant's order, for hundreds were actually sent into exile from their homes and businesses, on a day's notice. Many prominent Jews like Rabbis Isaac M. Wise and Max Lienthal, as well as other outstanding Jewish personalities, protested vigorously, and some of them even came to Washington to see President Lincoln personally about the issue.

The Jewish community of Paducah, Ky., sent Cesar Kaskel, who had an interview with Lincoln on Jan. 3, 1863. Lincoln was immediately sympathetic, and in his jocular way remarked to Kaskel: "And so the children of Israel were driven from the happy land of Canaan?" Quick as a flash, Kaskel answered in the same vein: "Yes, and that is why they have come unto Father Abraham's bosom, seeking protection." Lincoln said, more seriously: "And this protection they shall have," and immediately seated himself at his desk and wrote to Gen. Halleck, general-in-chief of the Northern armies, revoking Order No. 11.

This was on Jan. 3, but for some reason the order itself was not revoked until four days later. In the meantime, B'nai B'rith's Missouri Lodge, in St. Louis, had taken action on the matter. It drew up a letter to President Lincoln signed by Henry Kuttner, president, and Morris Hoffman, secretary. The letter follows:

"An Order, expelling and ostracizing all Jews as a class has been issued by Maj. Gen. U. S. Grant and has been enforced at Holly Springs, Trenton, Corinth, Paducah, Jackson and other places.

"In the name of that class of loyal citizens of these U. S. which we in part represent.

"In the name of hundreds, who have been driven from their homes, deprived of their liberty, and injured in their property *without* having violated any law or regulation.

"In the name of the thousands of our Brethren and our children who have died and are now willingly sacrificing their lives and fortunes for the Union and the suppression of this rebellion.

"In the name of religious liberty, of justice and humanity — we enter our Solemn Protest against this Order, and ask you — the Defender and Protector of the Constitution —

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to annul that Order and to protect the liberties even of your humblest constituents."

This letter was dated at St. Louis, Jan. 5, 1863. Apparently the news of Lincoln's revocation of the order reached St. Louis immediately thereafter, because the letter was sent to Edward Bates, the Attorney General, with the following covering letter dated Jan. 6, by Isidor Bush, of St. Louis, whose name is almost legendary as one of the giants in B'nai B'rith of those days:

"I beg leave to hand you the enclosed letter unanimously adopted in open Lodge of the 'Sons of the Covenant, an ancient and respectable Order for benevolent purposes, with the request to submit it to our President.

"In his kindness he has granted our prayer before our voice could reach him. But I have no right to withhold the document; may He accept it as a proof that all Jews felt deeply concerned and will feel the more thankful and attached to His administration.

"Permit me to add, that unless the perpetrators are punished—a similar outrage may be committed again—at the risk of having it soon revoked—as a few days operation will pay very well to officers interested in cotton speculation."

Mr. Bates, the Attorney General,

complied with Isidor Bush's request, and brought both the letters to the attention of President Lincoln. But in doing so, he revealed a not very admirable stripe within himself. He sent the letters to Lincoln with the following notation: "The writer of the within letter, tho' a Jew, is a man of personal respectability in St. Louis, and a member of the State Convention. I do but comply with his expressed wish, in handing you the papers, myself feeling no particular interest in the subject."

On the envelope in which the Missouri Lodge letter was found there was written, in Lincoln's hand, the following notation: "Major Rollins, these cases of exile, I have, today, Jan. 5, 1863, written Gen. Curtis about this.—A. L."

Gen Grant later had the grace to admit that he had been too "hasty" in issuing Order No. 11. All the new material unearthed only confirms the nobility of Lincoln's character. Incidentally, after he had revoked Grant's order, Rabbis Wise and Lienthal, themselves B'nai B'rith members, visited him at the White House to express the gratitude of the Jewish community. Lincoln appeared surprised, and said: "I don't like to see a class or nationality condemned on account of a few sinners."

Hebrew in Public Schools

by JUDAH LAPSON

With New York City now marking the completion of twenty years since the opening of Hebrew classes in the public schools, it may be fitting to assay the progress made not only in New York, but nationally, for this period has witnessed similar attempts in many of our leading cities.

The opening of the public schools to Hebrew instruction brought glowing hopes, boded the promise of a pioneer educational development, whose intrinsic values to the Jewish community could scarcely be overrated.

What have been the actual achievements and how does the future look?

In the past twenty years, more than 50,000 students have studied Hebrew in the New York City public schools. This fall finds more than 7,000 students enrolled in the public high schools and municipal colleges in New York City. These are distributed among thirty-six high schools and junior high schools and four city colleges. In addition, there are about 300 students taking modern Hebrew in the non-municipal colleges and universities of the metropolis.

Outside of New York, six other cities, including Boston, Newark, Pittsburgh, Rochester, St. Louis

and Long Beach (N. Y.) offer courses in modern Hebrew in their public schools to a combined register of about 250. About 700 colleges, universities and professional schools throughout the country have recognized modern Hebrew for admission purposes.

But outside of the New York scene, the picture is more that of an abstract victory than a concrete gain. As against the 7,000 students availing themselves of the Hebrew courses in the public school system of New York City, the register of 250 students in the six cities mentioned pales into insignificance.

Chicago Experiment Failed

Highlighting other attempts which have proved abortive is the city of Chicago, only second in size to New York. Here the experiment in Hebrew in public high schools broke down completely in the early forties after a trial of about twenty years. Despite the existence of central Jewish educational agencies in that city since 1923 and with a register of forty students in the Hebrew classes of the John Marshall High School as recently as 1941, this project has never been revived.

In Chelsea and Fall River, Mass., the former with a predominantly Jewish population, the teaching of Hebrew completely disintegrated

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during World War II. St. Louis has a Jewish population of 50,000 and a coordinating Jewish educational agency, yet the teaching of Hebrew has led a precarious existence and at present its fate is uncertain.

At best, the efforts in the six cities mentioned can be taken only as a token of interest and will require alert nurturing, guidance and vision to succeed. While New York City may not serve as a model for smaller cities, our many-faceted experience may prove very helpful. Psychological barriers which had grown up in the city schools against immigrants and their cultures had to be broken down. Often there were psychological barriers on the part of many parents, still retaining old-world fears of official authority and hesitant to present their desires lest they imperil their children's future. There were psychological blocks on the part of the student himself which had to be overcome.

*Experience Shows Problems
Can Be Solved*

But experience has shown that all of these problems, not to mention the administrative, technical and educational difficulties, could be coped with. In New York, with the aid of leading educators, central Jewish educational agencies, and a movement of students and parents, significant strides were made toward these ends. To help sustain the appeal of modern Hebrew, the Hebrew Culture Council of the Jewish Education Committee of New York provides schools and teachers with a variety of teaching aids including educational materials, maps, charts, posters, copies of Israeli publications, films, song sheets and recordings. Hebrew Culture Clubs and assemblies have been organized as extra-curricular functions in various schools.

The effect of these media was illustrated by Maximilian Moss, president of the New York City Board of Education, who recently recounted the story of a parent who was heart-broken by her child's negation of his Jewish background. One day the boy came home with the tidings that he had attended a performance put on by the Hebrew Culture Club, where leaflets were distributed announcing that Hebrew could be studied as a modern language at the high school. Many of his friends joined and he decided to try it. Weeks later, the boy brought home his Hebrew textbooks and sought his father's assistance in his homework. Imagine the joy of the parents who thus regained the confidence of their son.

*Girls Constitute 50%
of Total Enrollment*

The fact that girls constitute at least 50% of the total enrollment is an indication of the universal receptivity which this subject has attained. This development is all the more remarkable when we note that Jewish schools have

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never been able to point to any considerable enrollment of girls in their Hebrew classes.

The Hebrew classes in the public schools have produced gains that go beyond the subject per se. These gains brought about rapport between parents and children, and yielded other psychologically wholesome benefits. A Jewish student of Hebrew in high school or college emerges as a more integrated, more wholesome personality. His discovery of and his identification with Hebrew culture under favorable conditions result in a feeling of self-respect and a heightened sense of security. For the American Jewish community it has created a great cultural potential which we can ill afford to ignore.

The number of non-Jewish students attending the Hebrew classes, though small in proportion, represent a step toward easing of group tensions. These non-Jews gain a genuine insight into the culture and life of their Jewish neighbors, and thus help foster the healthy cultural processes of American democracy.

*Points Way to Education
of Adolescents*

Experience has shown that no cultural movement can grow unless diffused and stimulated by responses from other regions; a process of diminishing returns and stagnation may ensue, unless emulated in other parts of the country. There is danger that Hebrew in the public school system may be reduced to just a special New York practice.

The Jewish education of our adolescents has long baffled the educators no less than the community as a whole. Despite the inadequate financial support made available for this project by the Jewish community, the experience in New York should, nevertheless, lead to great hopefulness. The immense public educational system has been opened to us to serve as a channel for disseminating modern Hebrew culture through the teaching of the Hebrew language, thus reaching multitudes of our adolescents. These new educational means, if utilized with the utmost discretion and care, will evoke a warm response in the Jewish boy and girl — the surest promise of success.

But for the harvest, we shall have to plough the fields. It devolves upon the nationwide Jewish leadership to assume for the whole of the country the sponsorship of Hebrew in the schools. In each community, the tasks will have to be shouldered by responsible local groups under the guidance of a central agency. Each interested community will have to assume a financial as well as moral responsibility to assure the long-range success of such an undertaking. I believe that in no other field can American Jewry receive more value for the investment.

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Dual Career

A young orthodox rabbi who works until all hours of the morning to write his stories, studies art books to improve his editorial cartoons and carries his files around in a jacket pocket, is fighting to expand and strengthen the first English-Jewish newspaper this country's 6,000 Jews have ever had delivered to their doorsteps.

The rabbi, 33-year-old M. H. Tittlebaum, started his Jewish Times with a pre-Rosh Hashanah edition last September. Since then his monthly tabloid—he hopes to expand it into a weekly some day—has caught on in these parts. But it is still a hard fight for a one-man organization who, with his wife Esther, keeps Ocean County's Jews informed of life and doings in the communities around Belmar.

Rabbi Tittlebaum hit on the idea of an English-Jewish paper some months before the first issue went to press. "Back in my hometown of Baltimore I always read the Jewish Times. It was a good newspaper serving a good Jewish community. I decided that Ocean County could use an English-Jewish weekly to knit together the various activities in this area. The Baltimore Jewish Times was a good paper—so I called mine the "Jewish Times."

From a little desk in his home, Rabbi Tittlebaum carries on the business of being editor, publisher, business manager, copy reader, proof reader—and a thousand more odds and ends. The John Hopkins University graduate likes spare time undertaking.

"It was blood and sweat getting out the first issue," he recalled, but the men in the printing shop helped out and five weeks after

we started working on the issue it was in the mails."

Rabbi Tittlebaum's first concern in Belmar is his Sons of Israel Congregation. A native of Baltimore and a graduate of the Ner Israel Rabinical seminary, the rabbi came here after heading congregations in Canada.

He wasn't in Belmar long before he realized that "a newspaper was what we needed." His 4,000 readers like the "Jewish Times."

Editorial cartoons along with advertising presented problems in starting the "Times." The rabbi found a simple solution for both. He began drawing his cartoons and soliciting ads. "Someone had to do it if the paper was to come out," he said.

It was his first try at both. At this writing the ads are holding their own and the rabbi has a metropolitan New York English-Jewish paper anxious to carry his editorial cartoons as reprints from the "Times."

"If the editorial drawings catch on," he commented, "I'd even go to art school in my spare time." That's if he has any left when his day is done as rabbi and he takes over "the desk" as "night editor."

It is from this desk that the "Times" is made-up, letters sent and ads prepared.

Rabbi Tittlebaum believes his little sheet is helping to unite Belmar's Jews and the thousands in little towns throughout this country. And judging from the response of his readers, the rabbi who draws his own cartoons, solicits his own ads and makes-up his own paper is as right as the words he preaches from the pulpit.

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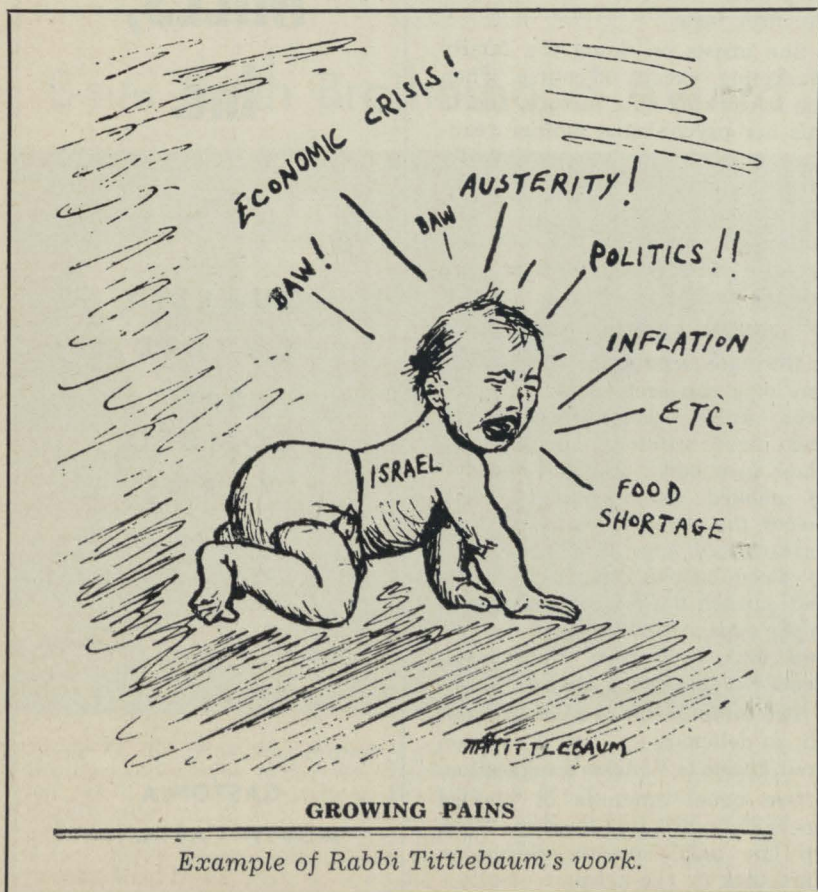
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WHAT'S
COOKING

A Salad That Literally Waltzes

by TERRY ELMAN

Vanessa Brown, whose real name is Smylla Brind, is a person who enters wholeheartedly in whatever she undertakes. Lovely, intelligent and ambitious, her talents seem endless. Born in Vienna, the daughter of Dr. Nah Brind, a language professor, and Dr. Anna Brind, a psychologist, Vanessa was an outstanding student, has written and produced plays for amateur theatricals, sold three fiction stories, fluently speaks several languages, and is an actress of great depth who is steadily climbing to the top of the movie ladder. Her latest picture is I. G. Goldsmith's "Three Husbands" which will be released this summer. She portrays one of the wives.

Her creative talents even follow her into the kitchen where she is truly a pioneer. She loves to concoct new dishes, but when her friends ask for the recipe she is at a loss to explain how much of this or that ingredient she used. The moment she reads or hears of a new recipe, she cannot wait to try it out. Her parents are her willing — and sometimes unwilling — victims, but they do admit that their skepticism usually vanishes with the first taste.

She insists on doing the family marketing, except of course, when she is working on a picture, and to this her psychologist mother readily accedes, as her continually growing practice takes up more and more of her time.

Vanessa gave me two of her favorite Hors D'oeuvres and here are the recipes:

VIENNESE FISH SALAD

Marinate separately three-quarters of a cup each of cold, cooked peas, string beans, dried carrots, and diced potatoes. Drain well, place in a bowl, and add one cup of smoked salmon cut in small pieces, the chopped whites of three hard-cooked eggs, and two stalks of diced celery. Mix thoroughly, and garnish the top with the yolks of the eggs pressed through a sieve, and with cucumbers and cooked beets cut into fancy shapes.

The other recipe is so simple but oh, so delicious . . . try it soon on your guests is Vanessa's suggestion.

Use equal amounts of pickled beets and marinated herring. Mash up fine until smooth. Serve on hard-tack or rye-krisp.

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How Thinks the Negro?

(Continued from page 8)

chance of being treated justly in this type of case. Six out of ten believed the Negro's chance of getting equal justice would be poor or very poor.

There are, of course, exceptions to this pattern. From a large coastal city in Georgia comes this report: "There is equal application of the law in cases involving Negroes. We have a very liberal judge and we have been getting some very sound decisions from the court. In case a dispute arises between whites and Negroes, if you are right, you are right."

A significant note is sounded by a respondent from a South Carolina community where the Negro vote is of some importance: "They are very careful in the courts about fairness in cases involving Negroes and whites and of equal treatment when arrests are made. There is a 'city boss' who personally believes in fairness and he sees to it."

The Right to Vote

Though basic to a democracy, only within the last few years, due in large measure to a series of decisions by the federal courts, have most of the obstacles been removed preventing Negroes from voting in Democratic primaries — the meaningful elections in the South. Even considering the select nature of the survey group, the returns present a remarkably favorable picture. About four out of five declared that they are registered voters. The percentage of those registered in rural areas was 63 per cent, as contrasted to 73 per cent in small towns and 84 per cent in cities.

Approximately 28 per cent re-

ported that there were intimidations or pressures on Negroes to keep them from voting, and 20 per cent reported that there were pressures exerted to have Negroes vote for a specific candidate. Eighty per cent graded registration officials from neutral to friendly — 13 per cent said registrars were unfriendly.

There is a direct correlation between Negroes voting in appreciable numbers and improved treatment by police and in the courts. Since 1942, Negroes have voted in increasing numbers in that Georgia coastal city and their votes have helped keep a liberal judge on the bench, thus assuring continued just treatment in the courts. While the "city boss" in the South Carolina community may be well-motivated, his sense of fair play is probably strongly reinforced by the important number of Negroes who vote.

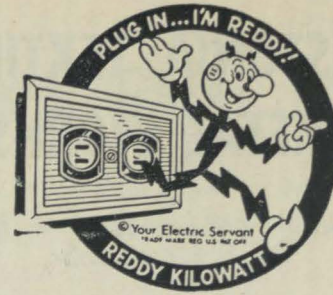
Ku Klux Klan

As public opinion brings the Klan into increasing disrepute and legislation brings its activities into the open, the hooded Klansmen no longer strike terror into the Negro group. Although 48 per cent reported an active chapter of the Klan in their district, more than 67 per cent declared that Negroes in their area no longer fear the Klan. There is quite a variance between rural areas, small towns and cities which shows that where the Klan is most active it is feared the least. Only 28 per cent of those living in rural areas reported the presence of an active Klan chapter in contrast to 36 per cent in small towns and 62 per cent in large cities. On the other hand, half of the respondents from rural areas

B'nai B'rith Brotherhood Award



Judge Q. K. Nimocks, second from left, hands the B'nai B'rith Brotherhood plaque to former Congressman J. B. Clark, third from left, as a climax of a recent Brotherhood Week presentation in Fayetteville, N. C. Judge Nimocks himself was a previous plaque winner. At the extreme left is Harold Linder, president of the Albert Stein Dembo Lodge, who served as M.C. Mrs. Linder, the former Miss Irene Shavitz, is at the extreme right.



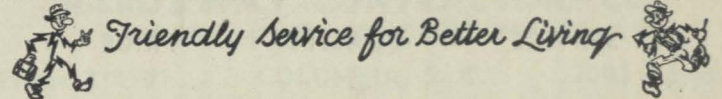
Looking Ahead to the Mid-Century Years

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reported fear of the Klan in contrast to only 26 per cent in small towns and 30 per cent in cities.

Do Negroes Feel Safe?

The most important factor in attaining a feeling of safety and security appears to be the degree of accommodation which Negroes make to the segregation pattern and their willingness to accept a subservient role. "I feel safe throughout my city. You know the limitations and what your community will accept," explains a school teacher from a small town in Georgia. While from a Florida city comes the observation, "I feel safe everywhere. The trend is to stay in your own area, following your own patterns and activities. This tends to minimize frictions. I have no desire for white contacts. Many of them are not to be trusted. And from Alabama: "We have never had any trouble. We have to follow the pattern and we get along as far as business relations are concerned."

But more than one-third testified to personal feelings of insecurity resulting in distrust and fear of most white persons. In some instances these emotions are so intense as to reveal deep insecurity. For example, "There is a tendency for whites to observe Negroes who have been away and have come back," a Georgia Negro declared. "They try to find out about you, where you've been, etc." From Mississippi: "Always when we hold an

all-Negro meeting, some white person wants to know the object. A month ago we held an NAACP meeting and such meetings we always hold secretly." From Texas: "At all Negro meetings, there are invariably a few whites. I think they come to find out what is going on."

Several of the interviewees pointed to a subsidiary problem: the difficulties besetting an educated Negro upon his return to his local community where, mainly because of his schooling, he is regarded with suspicion as not fitting into the accepted pattern. A student who lives in a small town in Alabama said, "If Negroes go away to school, I don't think they can come back to this city and stay. They are only used to working Negroes. Unless you teach in the public schools you cannot stay." Said a North Carolinian: "I don't think there is a place in my town for a college-trained Negro, unless you teach. They don't know how to react to you."

The final question in the survey asked for a subjective evaluation of the status of race relations in local communities. Over 30 per cent described the situation in their areas as above average, while more than 44 per cent stated that relations between races were below the median point on the rating scale. And 15 per cent admitted that race relations in their communities had deteriorated to the dangerous poor or very poor category.

Israel's Plans for Its Arabs

by JON KIMCHE

Arabs provide today 15 per cent of the population of Israel. They own 25 per cent of its cultivated area—a half million dunams, excluding the Negev. In the Negev another 250,000 dunams are cultivated by 17,000 Bedouins. Statistically, therefore, Arab landholdings, even after the 1948 exodus, compare well with those of the Jewish majority.

In practice the picture is less rosy. Three quarters of the land in Arab hands is used for the primitive growing of cereals and the income derived from this is miserably low. A hundred thousand dunams of the best land belonging to the Arabs in Israel is at present cultivated by Jews. It has been taken more or less temporarily from the Arabs on the ground that it constitutes a "military security line" for the establishment of a safety ring of Jewish settlements throughout the Arab area.

The Arabs, however, refer to it bitterly as the "Keren Kayemeth

Line"; a convenient subterfuge for the Jewish National Fund to acquire this rich Arab land in the Plain of Zebulun around Acre, and in the Plain of Esdraelon around Affuleh, without paying compensation. The Arabs know nothing of the Jewish security plan; all they see are Jewish farmers tilling and reaping their land. Israeli justice, even if done in this case (which appears dubious), is certainly not apparent to the Arabs. It was hardly a good beginning for Israel's new economic wooing of the Arabs.

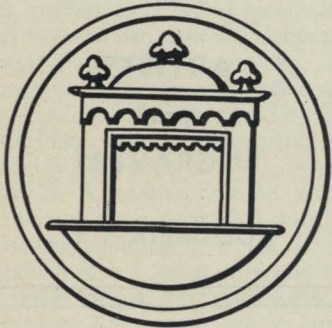
A proposal is now before the Israel Government to correct these unfortunate effects and that the property be returned to its Arab owners who are, after all, supposed to be full fledged Israel citizens, or where this is not practicable for genuine reasons, that full compensation shall be made. But no decision has been reached.

For the time being, a considerable number of Israeli Arabs are not permitted to plow, plant, har-

vest or derive any gain from their lands in Israel. The Arabs concerned are comprehendingly and apprehensively sarcastic about their equal rights. They incline to forget how recently they have been Israel's avowed enemy. The Israel Government delays action and gives the impression that it is unable to make up its mind on what to do next.

The effect of this is to confirm suspicions fostered by a whole range of previous occurrences that the Israel authorities are neither open nor sincere in their public pronouncements and secret intentions; that they are being "clever" most of the time. There is no trust by the Israel Arab that the Israel Government's word is its bond; in the same way as previously he distrusts every Arab or even the mandatory government's word.

It is an understandable mistrust, for the impression created by Israeli policy towards its Arab minority is that it consists of "double talk," of saying one thing and meaning something else. Yet, in many ways it is unfair and un-



fortunate that this impression should exist. After all, the Arabs did conduct a bloody war against the Jews. They lost, and they cannot well complain if they are now called upon to pay some of the exactions of failure. Furthermore, the majority of both the Israel Military Government and police officials in the Arab areas are as devotedly, if not more so, concerned for the Arab well-being, as were their British predecessors.

There are occasional exceptions. But they are fortunately rare — if perhaps not rare enough. The Israeli Military Governor and the police chiefs in a place like Nazareth are respected and liked by both Christian and Moslem Arabs who know them. The policy makers in Tel Aviv or Jerusalem, it is true, are understandably more remote and appear to the Arab as a kind of absentee fate that rules over him. This impression is reinforced by the multiplicity of government departments who impinge on the Arab's daily life as they do on the Jews.

While the Prime Minister's advisor on Arab affairs is responsible for the sketching out of the master plan for Israel's Arab policy, 17 other government departments or sections handle in practice matters affecting the Arab population, generally with little reference to, and frequently without knowledge of, the overall plan that is to be applied.

Their excuse, and it is a valid one, is that so far the government has not set its seal on any plan or policy; that the master plan is no more than a departmental proposal, partially and tentatively applied here and there, but that the government has not committed itself to any policy. Therefore, each of the 17 departments continues to act according to its own lights. And these do not always shine too brightly.

The master plan on which the government's advisors have been working is primarily economic. While giving priority to the security of the state, it seeks to improve the material condition of the Arab laborers and peasants in Israel. In this connection the authorities consider that the Arab population is composed of three main categories. Thus, it is estimated that among the 165,000 Arabs in Israel, there are 36,000 breadwinners who live in 96 Arab villages, in Nazareth, Acre, Haifa, Jaffa and Majdal. They are divided as follows:

1. About 24,000 Arabs are either fellahin or laborers whose standard of life will be substantially improved by the measures taken by the Israel Government. They are already considered to be economically better off than the Arabs in the same station of life in neighboring countries. They and their families, numbering altogether about 110,000, have therefore everything to gain from remaining at peace and in Israel.

2. About 7,000 Arabs are small farmers and artisans who will be enabled to retain approximately their previous standard of life. The majority, though not all, may be inclined to stay in Israel. Others may leave if they could profitably realize their property in Israel.

3. About 5,000 Arabs are landlords, ex-officials of the Mandatory Government in the higher grades, and merchants. These cannot regain either their previous standard or station in life. They are therefore the Arab intelligentsia least inclined to accommodate themselves to the new situation. It is the view of the government's experts that this group which, with its families numbers about 22,000 Arabs, will have to emigrate for its own and Israel's sake. The main economic problem is therefore seen in improving the living standard of the 130,000 - 140,000 Arabs who would remain in Israel.

Two major measures have been introduced so far to bring this about. The daily minimum wage for Arab laborers has been increased and more than double the previous ruling rate but it is still less than the equivalent rate for a Jewish laborer. Nor can Arabs become full members of the Histadrut. The new wage rates have brought increased purchasing power into towns like Nazareth and Acre, which have an air of bustle and activity if not precisely of prosperity.

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ures taken or proposed to improve the lot of the fellahin. Broadly the idea is to serve both the state and the fellahin. Cultivation is to be switched from cereals and other crops that bring poor returns to more profitable crops. At the same time, the total area of land required would be substantially reduced while the income which the Arabs would derive from the smaller area cultivated would be many times larger than their present income from their half-million dunams.

Thus the income of an Arab farmer cropping 100 dunams of wheat is around 300 pounds. The income of the same farmer planting only 20 dunams of tobacco would be slightly over 600 pounds. Already, the area of Arab land devoted to tobacco growing has been increased from 6,000 dunams in 1949 to 25,000 dunams in 1950.

Israel's Arab experts hope that through these economic measures — and given time — the standard of Arab life will be raised materially, while at the same time the area at present occupied by the Arabs will be reduced to perhaps one-fifth or even less of the present figure of 500,000 dunams. This would considerably reduce the security risk in the border zones. It would provide Israel with a prosperous Arab peasantry who would be an example to the Arab world, and with another 400,000 dunams valuable agricultural land which could be intensively cultivated and secured with new, strategically-sited settlements.

Hollywood

(Continued from page 9)

Estelle thinks of Hollywood as fairyland where she is a part of the make-believe life.

When Estelle isn't singing, dancing, or acting she can usually be found on a tennis court with a racket in her hand. She enjoys doing just about anything except going to school. Her favorite period in school is recess. Nevertheless, she hopes to go to college and major in dramatics.

Estelle's two brothers, Aaron, 22, and Eldred, 19, tease their baby sister about her Hollywood career. They would be the last to tell Estelle, but they are really very proud of her and are the first to see her movies when they come to Atlanta.

The Sinkoes' Atlanta neighbors are also pleased with Estelle's career. When this writer interviewed the Sinkoes, their home was humming with activity. Neighbors and friends came in and out to talk with the young actress and her mother.

Suddenly the telephone rang, Hollywood calling! Estelle's agent wanted her back in California for another picture. In a week or so she will be back in her enchanting movieland. In California she will probably be the object of questions again — but about Atlanta and the deep South.

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Our Role in a Democracy

Avoid Ghettos — Imposed
From Without or Within

by MAX LERNER

Emerson once said, "any institution, in its beginnings, is the shadow of one man, one personality." In its beginnings the Congress represented in its impetus and scope the energy, the personality and leadership of the beloved late Stephen Wise. But while an institution in its beginnings is the shadow of a personality, once that personality is gone, the future and strength of this institution is tested by the idea that it embodies and the leadership which that idea can invoke. Am I very proud to be associated with an idea as is embodied by the American Jewish Congress and with its leadership.

There is another reason why I am proud to be associated with the Congress, because it is, of all the organizations I know, the one that is most deeply organic both to American life and to Jewish life.

Recently some voices have been raised in America to suggest that these two are somehow contradictory, that we have got to make a choice, that we have got to choose between being Americans and being Jews, that we cannot be both; that somehow that involves a double loyalty, a double allegiance.

I reject these voices. I reject this as a falsehood from whomever it may come, whether Jews or Christians, and the proudest refutation of that falsehood is the record of the Congress.

One of the things I like about it is that it represents Judaism without tears and without fears. A great deal of our older Judaism has been a Judaism with tears, with laments for the tragic past of our people. And such of it has been a Judaism with fears — fears of vested interests, fears of vested ideas, fears even of some of the ideas which some people think that lib-

erals are afraid to face and to challenge.

The Jewish spirit is part of the liberal and democratic spirit in history. Indeed, the liberalism and the democracy of the Jewish spirit actually has preceded modern democracy. It is earlier even than the French Revolution and the Magna Carta.

But you have to pay a price for this kind of organic contribution to democracy, and the price is courage, the courage to face challenges of every kind, the courage to make what I call the double rejection — the rejection of Toryism and the rejection of Totalitarianism of any kind. But in addition to the double rejection, we must make a single affirmation — the affirmation of the oneness of the Jewish spirit with the spirit of liberalism and the militancy of democracy and the cause not only of minorities, but of majorities everywhere, and the cause of a world peace and decency.

In thinking about their position in the world, in assessing the balance sheet of where they stand now, the Jews have to examine their relation to various systems of ideas.

Jews have already been the victims of one kind of totalitarianism. They have not fared so badly under the second kind of totalitarianism. They have not been exterminated, they have not been burned, they have not been persecuted in the same way. Nevertheless, I think they are beginning to understand, with ever greater clarity, that if the totalitarianism of the left is to win the world or to win America, it would mean that the basic spirit that we have stood for in our history would have to be extinguished. For the Jewish cultural spirit at its best, whether it has manifested itself in business or in science or in education or in philosophy or in the professions or in the arts, has depended on creative freedom and on skepticism. It has depended on the right to be a Jeremiah, the right to be a prophet, lamenting the inequities of a society. It has depended on the right to be nobody's rubber stamp, nobody's puppet, to rotate on nobody's axis, and to swing around with nobody's party line. There is something about a Jew that hates a storm trooper of any kind; and there is

This material, originally appearing in CONGRESS WEEKLY and distributed by the Office of Jewish Information, is a thoughtful and penetrating survey of contemporary Jewish life by a commentator well known in the South. A noted educator, publicist and lecturer, Mr. Lerner is now on the faculty of Brandeis U. He is scheduled to appear in Atlanta on the Cultural Series this spring.

South Carolina's Largest

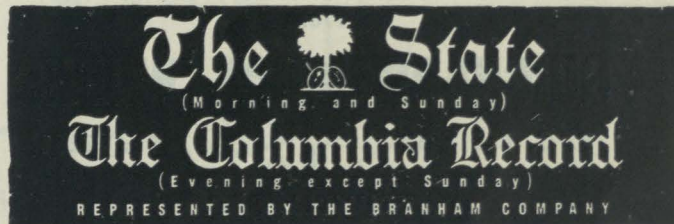
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something about a storm trooper that hates a Jew.

I am deeply proud that there is this inner organic connection with everything that we have stood for and the vital forces of world democracy.

One of the dangers of living so long in the shadow, as we have lived, is that some of us come to behave as if we belong in the shadow and could not move out of it. One of our imperatives is that we must refuse to create ghettos in our own mind.

There are two kinds of ghettos that we must fight against: One is the danger of having ghettos imposed upon us from without, and here the AJCongress is fighting discrimination, segregation, inequities in economics and education, the denial of civil rights, and the denial of equality. And that is a good fight. But there is another kind of danger, and that is the ghetto from within, the elements within ourselves which overreact to hostility, which grow accustomed to life in the shadows. The best way that I can think of to get away from that kind of ghetto is to take part in the actual work which organizations like the Congress are doing, the actual work of allying ourselves with all the operative forces in American life that are fighting for our common goals and with our common methods.

This is democracy in action. Or, if I may go back to a sentence from one of my favorite Americans, Justice Holmes, "it is required of a man that he should share the passion and action of his time, at peril of being judged not to have lived." I am proud that we are, in this organization, taking part in the actions and passions of our time. It is the only way to fulfill this organic sense of being at once American and Jew.

This past Summer I spent four months on a swing from England to Israel and back, going through a good part of Europe. While I was in Germany, I had occasion to think a little bit about our yesterdays. I had occasion to stand at one of the withering symbols of our yesterdays, at Dachau. I stood at a place which has been converted into a sort of memorial park, with a very neat placard saying how many hundreds of thousands have died there.

Your eye catches a tall chimney, a beautiful architectural construction, and then your eye travels down that chimney until it comes to the building that it is attached to. You go into that building, into the shower room where they were stripped, into the gas chambers where they were gassed, into the furnace room. You look around at the walls, and there are still thousands of inscriptions in every language — in Russian and in Polish and in German and in French and in Yiddish — the names of the victims written by their friends as they came there.

And you say to yourself, "Some-

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how, as I stand here, there are indefinable ties that bind me to my brothers and sisters in the world of the dead." The most intense feeling I had as I stood in that furnace room at Dachau was that I was standing in a comradeship and that there were these thin threads, but still firm threads, reaching out from me to all the nameless dead whom I had never known, but who, nevertheless, were part of a very real world for me.

As I stood at Dachau, I felt these intangible threads that tied me to the dead. And as I stood in Jerusalem, I felt intangible threads that bound me to the living.

I came to Jerusalem on the day when they paraded with Herzl's body, taking him to his final resting place. There were hundreds of thousands lining the streets for miles and miles. And as we rode down, I looked at the faces of Ben Gurion and Sharett, and the others. Rarely have I seen so much pride in the faces of any men in a governing group as on their faces as they looked at their people. I looked at the people on both sides as they looked at their cabinet ministers, and again I have rarely seen so much pride.

But the important thing is the faces themselves. It would have broken Hitler's heart and Goebbel's heart and Streicher's heart, if they had been there. Not only because this was a Jewish state. Not only that. It would have broken their hearts, because the Jews that you saw there were of such varying descriptions.

There were Jews from Central Europe, from Austria and Hungary and Bulgaria, from Russia and Poland. There were the Jews from France and Italy; there were the Jews from Spain; there were the Jews from Morocco and North Africa, from Yemen and from China and India and Afghanistan. There were white Jews and black Jews and yellow Jews and brown Jews. There were light Jews and dark Jews. There were Jews with every kind of nose and every kind of feature and every kind of face. This was the microcosm of the whole world.

I say this would have broken the heart of every Nazi, because they were trying to sell the lie to the world that somehow you could tell the Jew by his lineaments, that somehow we are clannish, by biology and mentality.

As I looked at these people, my mind went back to Walt Whitman who had once seen another group and nation growing like this, and who said, "This is not a nation, it is a nation of nations."

And as I looked at the Jews, I said again, "This is not a nation, it is a nation of nations."

There are groups there who live in the mid-20th century, and there are others who live in the 18th, 17th and 16th, because they come from cultures that are so far removed. I thought to myself, "Here is a sea into which are flowing streams of

human vitality from all over the world. This is a nation like my American nation. It has the same kind of richness of human material." And I felt a sense of pride there, as I feel a sense of pride when I sit in a New York subway with that same sense of myriad of peoples.

As they lowered Herzl's body in a very impressive ceremony, there suddenly detached themselves from the big crowd around the mountain, groups of people, eight, nine or ten at a time, sturdy men and women, with the look of toil and soil about them, and they moved toward the coffin. Each of them carried a little bag, and as they came to the coffin, I saw each of them break the little



MAX LERNER
... the author

bag and empty it into the grave. And from each little bag there poured the soil from the community which each of these groups came from, soil from the *kibbutzim* and *moshavim*, soil from the little town and from wherever each group came.

I thought to myself, "How beautiful, this mingling of the soils of Israel in the grave of the man whose vision and will had helped to create this State." And then I thought "It is more than that because these people have not simply taken the soil as they found it and poured it in. They had to create that soil first, because when they came to it, it was sand, it was eroded by centuries of neglect, and they quite literally had to create it first."

There have been many instances in history when a people have come back to its land, but so far as I know this is the first instance in history when a people, coming back to its land, had to create it first in order to regain possession of it.

From that standpoint again I thought to myself, "A people that has been able to do this, and is now by this symbolism offering the soil to its leader, is offering more than the soil. It is offering itself and its sweat and courage and blood and will and hope."

We make a great mistake, we in America, to take a humanitarian attitude toward Israel, to think of it

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as a kind of dumping ground for homeless Jews who have no home anywhere else, a dumping ground for the Jewish refuse of North Africa or Eastern Europe or Central Europe or anywhere else, because if Israel were only that, Israel would not begin to have the meaning that it has.

Israel is more than a dumping ground. Israel represents a new conception of society. It represents a new way of life that has meaning for more than Jews. In Israel you have economic democracy which is neither capitalism nor socialism, because industry and land there is not privately owned nor is it State owned — neither capitalism nor socialism. A large part of the industry and most of the land belong to the people who work and who toil, who have formed cooperative communities. This is, in the deepest sense, economic democracy far more than any communist system was.

And then you move on to the political aspect, and you study the way these people govern themselves. In America we go around exhorting people to show some interest in local politics. As you study local politics in Israel, you find the people who run their own economic affairs also run their own political affairs. The same people who decide what is to be bought and sold, each of them holds also a political function in that community. Here is grass roots democracy, if there ever was.

In addition to that, you get a sense of moral democracy, a sense of brotherhood.

It is that combination of economic and political democracy and the passion of moral brotherhood that make me say that in this moral darkness that surrounds the world everywhere, in this moral night in which we are plunged, in the age of atomic armament race and atomic struggle, there is in Israel — this little people caught on a strip of sand between the mountains and the sea — a kind of vanguard hope for all peoples and not only for Jews.

Several weeks ago at a meeting in Boston, a young man said to me, "Mr. Lerner, I used to be a student at Harvard fifteen years ago when you taught there. I am terribly surprised to find you at this kind of meeting and saying what you do, because as I remember you fifteen years ago you were not interested in this sort of thing."

I said to him, "You are right. You know, I have had a very expensive education. Before I could get educated as to the relation between myself and Jews elsewhere in the world, six million of my brothers and sisters had to die." And I added, "I do not intend that anyone else will have that expensive an education again."

Anti-Semitism is a very real problem in our country and in our world. It is still part of our society. But I say to some of my friends who are so worried about my in-

terest in Jewish problems, "Have we lost or gained even on this score from the way in which the Jews have in the past decade really stood up and fought?"

I remember some of my friends used to say, "Just look at what is happening. We are so obsessed with Israel. Think of what this will do to us."

And I say to them, "Now, even in terms of your own precious skins, what has it done?"

I have traveled around the country a bit and I say there has not been any increase in anti-Semitism because of Israel. Oh, they are still hostile to us, they still hate Jews, but their hostility is no longer mingled with contempt for our weakness. It is mixed with admiration for our strength. And what a difference that makes!

Today, Jewish life is polarized in two communities in the world, one in America and one is Israel. There is no longer a Diaspora, in any real sense. I refuse to think of Jewish life in America as part of Galuth. I feel normal here in America. As a matter of fact, I feel more normal because of what has happened in Israel, because that has helped to normalize my life.

There are two centers in Jewish life now, one in the world's greatest democracy and one in the world's newest democracy; one in the world's most powerful democracy, and one in one of the world's most vital and creative experiment. There is no contradiction between these two.

When anybody talks to me about dual allegiance, I say, "There used to be a time when an anti-Semite saw a Jew on the street, he would point to him and say, 'There goes a man without a country,' because they used to accuse us then of being clannish, of not having a country, of being uprooted, of being a wandering Jew. Today, when that same anti-Semite sees the same Jew walking on the street, what does he say? He says, 'There goes a man with two countries.'"

If I had to make a choice between being a man without a country and being a man with two countries, I know what choice I would make. But that is not the choice. It is a lie. When it comes to allegiance, there is only one allegiance that we have, and that is to America and its democracy. Anybody who says differently is a liar, whether he be a Jew or a Christian.

But I am not only an American. I am a human being and I have ties to other human beings who have suffered some of these things that I now understand to have been part of me. I am part of a moral community of Jews all over the world. I have now understood, with my expensive education, that wherever Jews are tortured something in me is tortured, wherever Jewish children are torn away from their families my children are torn away from me, wherever Jews are discriminated against I am discriminated against.

(Please turn to page 41)

South Carolina Sisterhoods Convene in Charleston

Mrs. Julian Hennig of Columbia has been elected president of the South Carolina Federation of Temple Sisterhoods.

Her election featured the twenty-seventh annual state convention held in Charleston early in January. She succeeds Mrs. Melvin S. Harris, also of Columbia.

Other officers elected to serve with her include Mrs. Cecil Schneider of Georgetown, first vice-president; Mrs. Manning Bernstein of Charleston, second vice-president; Mrs. Milton Goodstein of Charleston, treasurer; Mrs. Herbert Spiers of Columbia, corresponding secretary; Mrs. J. Aaron Levy of Sumter, recording secretary.

Mrs. Louis A. Rosett of New Rochelle, N. Y., national Sisterhood president, installed the new officers.

Mrs. Jacob S. Raisin of Charleston welcomed the delegates, who assembled from Sumter, Florence, Camden, Georgetown, Lake City, Darlington, Columbia and Charleston. She related the historical background of Charleston which is observing the "200 Years of Charleston Jewry."

It was announced that Mrs. Harris has been appointed to the national board and that the Columbia unit has been cited for making the second best record sale of uniongrams in the entire nation.

Mrs. Milton A. Pearlstine, president of the KKBE Sisterhood, was toastmistress at the banquet addressed by Mrs. Rosett, who was introduced by Mrs. Leon Schlosburg of Camden, a past state president.

Mrs. Rosett, discussing "Are Sisterhoods Necessary?" told of the religious work fostered by the Reform congregation ladies, especially the educational work at Hebrew Union College. She said:

"The Sisterhoods represent the genius of Jewish women in philanthropy and education, her interest,

devotion and affiliation with Judaism. As the women-power of the Reformed congregations and the essential part of the growing liberal Jewish life, she makes of Judaism more than a pious prayer and a fervent wish."

"Though the road ahead seems dark because the world does not know how to use its gains, our plight will resolve itself as it did for the Children of Israel crying in the wilderness—we will learn to live and cope with the dangers of freedom by a new formula, based on love of God and respect to man."

Mrs. Thomas J. Tobias, president of KKBE Congregation, and Mrs. Milton A. Pearlstine, chairman of the Bicentennial Committee, also brought greetings to the group.

Miss Ann Brown of Charleston, vice-president of the South Carolina Temple Youth, discussed what is being done by and for her group of young people.

A decision to set up a speaker's bureau to hold one-day training courses was decided upon. Mrs. Hennig discussed the Edyth Loryea fund bequeathed to the State Federation for use in promoting projects of Jewish inspiration. Mrs. Sol Kohn of Columbia was elected to serve as trustee, with Mrs. Hennig as the administrator of the fund.

Mrs. Hennig said that if any of the communities wished a visit from one of the state's three Reform rabbis, expenses would be assumed by the fund.

Workshops were held as follows: Uniongrams, led by Mrs. Leonard Grossman of Greeleyville and Mrs. Spiers; Youth activities led by Mrs. Martin K. Rosefield of Sumter and Mrs. Jules Lindau of Columbus; President's council led by Mrs. Harris and Mrs. Blumberg.

Mrs. D. A. Cohen of Darlington,
(Please turn to page 44)

Our Role in a Democracy

(Continued from page 40)

inated against, wherever Jews wander about homeless I wander about homeless, wherever Jews die I die, and wherever Jews triumph something in me triumphs.

And when they tell me that I ought to be a split personality because of dual allegiance I answer them, "For the first time in my life I feel fulfilled, as a personality, because for the first time in my life I feel that I can be fully an American and fully a Jew."

The new pride that I have in being a complete personality makes me, I think, a better fighter in

America for democratic causes, because I have come to understand the true inwardness of what anti-democratic movements mean. I now understand that they are not just jokes. They are a grim thing that ends in the furnaces of Auschwitz and Dachau. We have come to understand what the meaning of racism is. We know that racism ends in death. We know that racism ends in charred bodies. We know the history in Germany of the alliance between big monopoly cartels.

Because we know these things, we are better fighters for democ-

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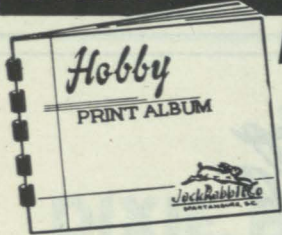
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racy. And we who have allied ourselves morally with the vanguard that fought the battles in Israel, we know also what the quality of courage is that is required to win the democratic fight. We now understand that that fight can be won even if you are few in numbers, provided you have the moral conviction that causes the weapons you wield to be wielded by a passion of heart and brain.

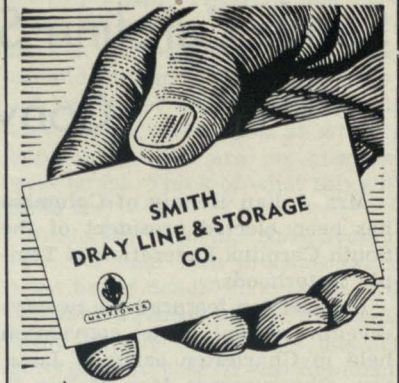
A hundred years ago in America, there was a Know-Nothing Party, out to destroy aliens and Catholics. There is still a movement of that kind, only it has extended its scope. There are primitives in America, basically illiterate in the language of the human heart, who have refused so far to put through a Civil Rights Bill, who light joyous fires in their hearts when misguided veteran groups in a town like Peekskill go around beating and clubbing people, who are today inciting riots against Negroes in Chicago, who know that the way in which to destroy democracy is to turn Negro against White and White against Negro and religion against religion. They understand that democracy can be destroyed if the moral fabric of brotherhood in democracy can be destroyed.

Lillian Smith, in a recent book of hers, calls these people "Killers of the Dream." And it is true, because the thing that all of us are concerned with here, is a dream.

It is the dream of a decent society in which men are not exploited by other men, a society in which there is equity and equality, a society in which young people do not have their hearts broken because they are kept out of colleges and medical and engineering and law schools. It is the dream of a society in which all men can be brothers, and the "Killers of the Dream" are the enemies of all of us. And I ask you in the American Jewish Congress, as you have already done, to continue to dedicate yourself to an unceasing struggle against the "Killers of the Dream," to dedicate yourself to the efforts to make the dream real, to make it come true by legislative action such as we are taking, by legal processes such as this organization is so brilliantly studying, by political action, if necessary.

One of the great insights that Rabbi Wise had was the understanding that protection of the Jews in America was less dependent on so-called public relations devices than it was upon the great coalition between the Jews and not only minority groups but majority groups.

In the Americanism of those who know that there is an unbroken web of freedom that ties us all together, we in this organization have dedicated ourselves to one of the greatest tasks that any group can attempt. For we understand that only a morally clear and firm people can be free, and only a free people can be great.



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Truth as Cure

How best to reduce prejudice?

Not factual information but open group discussion is the latest approach to reducing prejudice.

That is the conclusion reached by Dr. Henry E. Kagan, rabbi of Sinai Temple in Mt. Vernon, N. Y., and a graduate of the Hebrew Union College of Cincinnati, after an experiment in social attitudes involving 477 Episcopalian and Methodist college students in Connecticut and West Virginia.

His findings appear in a brochure, "Changing the Attitude of Christian Toward Jew," which has just been published by the Joshua Loth Liebman Department of Human Relations of the Hebrew Union College — Jewish Institute of Religion and the Central Conference of American Rabbis. The brochure is a summary, and the complete study will appear in book form in the near future.

Rabbi Kagan concludes that information does not reduce prejudice; that silence in the face of prejudice only diminishes the effectiveness of the effort to reduce hostilities; that a repetition of the rights and virtues of minority groups accomplishes little in changing people's attitudes.

Rabbi Kagan holds that a new attitude cannot be accepted until the old one is dislodged, and provision must be made during discussion for a free expression of hostility. He says, "This catharsis must be guided or it may merely reinforce self-justifications. But the cathartic discussion technique used in groups has served as a talking cure by shocking listeners out of complacency or by exhausting pent up hostility until they are receptive to new facts. Only then does the reconstruction of attitudes begin. The individual must himself become actively involved in the inter-

group problem and he will accept new values if he considers them to be accepted by the group."

Rabbi Kagan exposed one group of Christian college students to the conventional informational inter-faith approach, stressing the common religious ideals of Jew and Christian and the Jewish foundations of Christianity. A second group was given the same information, but this group was led into direct discussion of contemporary anti-Jewish attitudes, including their own. Rabbi Kagan then reports:

"When the second group evaluated its own expressed hostility, achieved insight into its stereotype thinking and made its own decisions about the validity of its prejudgments, then the prejudice of the individual members of the group was significantly reduced.

"Statistical analysis conclusively substantiates the superiority of the direct guided cathartic method over the indirect informational method. The reduction in prejudice, in fact, was maintained eight months later. Furthermore, those individuals whose attitudes had been changed by the better method carried over their new values into actual behavior as they reported anonymously eight months later on their independent discussions about Jews in their own groups and their defense of Jews in the face of anti-Jewish remarks.

"Because the new attitude of these persons was 'anchored in something as large, substantial and supra-individual' as the individual's own peers in the discussion group which approved the new attitude, they were able to stabilize their new beliefs sufficiently to keep them immune from day to day fluctuations of mood and social influence."

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Middle East Ties

— WASHINGTON

An indication that Israel and the entire Middle East may be abandoned in the event of Communist aggression has appeared in a report on "Middle East Oil in U. S. Foreign Policy," sent to members of Congress by the Legislative Reference Service of the Library of Congress. The report is one in which a damning indictment of

State Department appeasement of Arab League intransigence may be found — if you look for it.

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economic and political boycott of Israel.

While the Congressional report was in the mails, the State Department decided to brief diplomatic representatives of the Middle Eastern states on present American policy concerning Korea and the Far East. Representatives of eight Arab states were called one day but an invitation was not extended to Israel until the next. Whenever diplomats of the Middle East are asked to visit the Department, Israel never seems to be invited to come in jointly and meet with the Arab and the American officials. The Arabs are usually invited in a bloc while Israel is invited to come in alone at some other time to discuss topics which should be mutual problems of all the residents of the Middle East.

Does this promote unity and understanding, stability and peace?

Congressmen were told that "in an overall strategic sense the Middle East at this juncture must be regarded as insecure." It was also reported that the value or utility of Middle East oil in the event of a world war would be "problematical." There is a hint that the area may already be written off as militarily indefensible and the vulnerability of the pipe lines and refineries to air bombing is stressed.

"Most of the Middle Eastern states," the report says, "the Arab states in particular, are not so well disposed toward Britain or France or the United States as to warrant any feeling of assurance that they

would resist Soviet advances at all times and at all hazards. The equivocal conduct of Britain in the administration of the Palestine Mandate and memories of imperialistic policies (the Anglo-Egyptian contest over bases in the Suez Canal zone and the future of the Sudan being current irritants), the ineptitude of France in dealing with the Syrians and Lebanese, and the American support given the Zionists during the struggle from which the state of Israel has emerged, all have greatly dampened any enthusiasm which might otherwise be felt for the West."

"As long as various of the Arab states are willing to deny themselves considerable sums in royalties for the sake of denying oil to Israel, the political situation in much of the Middle East from the Allied point of view is not healthy."

Certainly the problem won't be solved by the cooperation of the U. S. Department of Commerce with the Arab blockaders. Despite the protests of Zionists and domestic oil men, the Commerce Department is permitting the export of pipe line steel to Iraq for the completion of a pipe line designed to by-pass Israel territory. It is difficult to understand American policy in view of the steel shortage suffered by the oil industry in our own country. It is even more difficult to understand why we are shipping this strategic pipeline to an area which may be abandoned to the Communists.

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South Carolina Sisterhood

(Continued from page 41)

past state president, introduced Mrs. Hennig as principal speaker at the luncheon held in the Bicentennial Tabernacle.

She discussed "Jews of Charleston" and reviewed their contribution to the life of that community and the state.

"The great movement of reformed Judaism was born here," she pointed out and spread from here all over the United States. She spoke of the lawyers, doctors, planters, merchants, writers, artists who have been part and parcel of the Charleston community from its beginnings to the present day.

Mrs. Levy reported for the youth activities workshop that Mrs. Ben Ness and Mrs. Isadore Stein of Florence have offered their Myrtle Beach home for the use of the Temple youth group.

Mrs. Hennig appointed the following state chairmen:

The new state president has appointed the following committee chairmen: Mrs. Al Solomon of Conway, peace and world relations; Mrs. Goodstein, Mrs. Marion Hornik and Mrs. Raisin of Charleston, finance; Mrs. Schlosburg of Camden, speaker's bureau; Mrs. Rosefield, Sumter, youth activities; Mrs. David Weintraub, Darlington, American activities; Mrs. S. C.

Brown, Charleston, Jewish ceremonies and art; Miss Kate Moses, Sumter, memorial resolutions; Mrs. Grossman, Greeleyville, scholarship and education; Mrs. Bernard Fleischman, Columbia, program; Mrs. Edgar Cohen, Charleston, religious school; Mrs. M. S. Lumiansky, Darlington, interfaith; Mrs. B. S. Housen, Sumter, Uniongrams; Mrs. Jos. D. Read, Charleston, publicity, and Mrs. Irvin Traub, Bishopville, work for blind.

Mrs. J. J. Haiden of Lake City read resolutions of courtesy at the convention and Mrs. Schlosburg extended an invitation to the first speaker's Institute in Camden on January 23.

Rabbi Allan Tarshish of Temple Beth Elohim, Charleston, Rabbi David S. Gruber of the Tree of Life Congregation in Columbia and Rabbi J. Aaron Levy of Sumter participated on the program.

Charleston chairmen for the convention included: Mrs. Philip Weinberger, general chairman; Mrs. Edgar A. Cohen, program; Mrs. Monroe Spanier, hotel reservations; Mrs. Jack Patla and Mrs. John K. Hornik, hospitality; Mrs. Leo Wetherhorn, registration; Mrs. Edwin C. Pearlstein, banquet; Miss Pauline Fatman, decorations; Mrs. Read, publicity and Mrs. Brown, luncheon.

Tennessee

Progress is indicated in the effort to increase awareness of the need for more careful study in the field of human relations in reports of the Fourth Annual Series of Annual Institutes on Human Relations in the Tennessee Region.

Beginning with the year 1947, the Institutes on Human Relations have been held in Chattanooga, Knoxville and Memphis in the early Fall. Each year the programs have been developed with the idea of building on the foundation and structure of the preceding year's effort.

Larger community cooperation through participation of civic, social welfare and educational organizations marked the 1950 series of Institutes.

Both Knoxville and Memphis groups chose the theme "Building Positive Democracy." Chattanooga leaders selected the theme "Community Cooperation for Finer Living." Departure from the all-day



sessions was made this year and a "stream-lined" program was substituted, the idea being to reach the same groups through a series of programs beginning with a luncheon, or as in the Chattanooga area, with an early afternoon session, and concluding with a night program.

The Knoxville Program more nearly approached the ideal of the Workshop Plan. Both the noon luncheon and dinner meeting were held at the Young Women's Christian Association where all groups were welcomed and provided with foods for bodily sustenance as well as for mental deliberation. Speakers were Dr. Gordon Lovejoy, Consultant for Intergroup Relations Centers for North Carolina and Staff of the National Conference of Christians and Jews, who spoke at the noon session, and Dr. Sterling W. Brown, General Director of The National Conference of Christians and Jews, who delivered the dinner address. The afternoon session was particularly impressive with four simultaneous group sessions followed by a general session when a summary of each group discussion was given. Group meetings were designed for discussion of the general program theme as related to Home, School, Church and Business, respectively, with leaders in each field presiding.

Such sub-topics discussed were: "In the Home: —" "Importance of Home Training," "Basis of Positive Democracy," "Freedom from Prejudice," "Experience and Observations." "In the School: —" "Importance of School in Building Positive Democracy," "What Instructors Can Do," "Good Sportsmanship (In Class and Sports)," "Right Attitudes Toward All Peoples, Nations, Creeds." "In the Church: —" "Functions of the Church in Building a Positive Democracy," "Religious Tolerance," "Religion Basic to Positive Democracy," "Practical Ways for Church to Serve." "In Business: —" "Importance of Positive Democracy in Business," "Ethics in Business and Workmanship," "Management-Labor Relations," "What Business Can Do to Build Positive Democracy." The importance of work and play was considered in all group sessions.

The Memphis' Program began with lunch at which Dr. Lovejoy was speaker. Afternoon sessions were devoted to the "Responsibility of Home and Community Agencies," with homemakers and social workers participating and Dr. Lovejoy delivering the address. Educators met for the late afternoon session with Dr. Lovejoy and the four teachers who attended the 1950 Summer Workshop at University of North Carolina on scholarships provided by the Tennessee Region of the National Conference of Christians and Jews participating in a forum discussion.

United Nations Day was observed at the concluding session when 60 of the leading community and religious-educational organizations cooperated. Flags of the United Nations provided the decorative background for the Speaker's Table and the Honorable Clifford Davis, Representative from Tennessee, came from Washington to deliver the address.

Chattanooga Co-Sponsors for the Institute constituted 33 of the civic, educational, social and religious organizations. Sessions were held in the Public Library at University of Chattanooga. With the exception of the guest speaker at the night session, Dr. Ruth Stephens of University of Tennessee faculty, all participants on the program were connected with some phase of the community life in Chattanooga. Included were Lawrence G. Derthick, Superintendent of City Schools; the Rev. Thomas Chilcote, President of the Chattanooga Pastors Association; Miss Leah James, representing the Social Workers; Mrs. Sherrill Milliken, P.T.A. and



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church worker, representing the mothers; Miss Natalie O'Brien, child guidance in city schools; Miss Helen Jordan, home-visitation program for city teachers; Miss Frances Tiernan of the Hamilton County Schools, one of the Tennessee teachers attending the 1950 Summer Workshop at the University of North Carolina; Mrs. Edward E. Reisman, Jr., community inter-relations; and G. A. Key, principal of a Negro school.

The Tennessee Region is preparing for the 1951 Brotherhood Week observance, building on experiences of past years and preparing for greater cooperation from other areas of community life.

MATTYE B. WILROY
State NCCJ Director

Brotherhood Report

Florida

An increasing concern by the School Board and the school officials of Miami and Dade County in the field of Human Relations was evidenced this past year when a delegate from each of the eighty schools, Negro and white, was appointed to the Inter-Group Education Committee, sponsored by the School Board and the National Conference of Christians and Jews.

The Inter-Group Education Committee meets inter-racially each month to discuss human relations problems in their respective schools and to hear speakers and consultants analyze their classroom problems. The latest materials in this field are given each delegate and each school library is endeavoring to improve its section on Human Relations.

The staff of the Human Relations Department of the University of Miami act as advisors and as research analysts for projects of this Education Committee.

JAMES W. WHITEHEAD
State NCCJ Director

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