

# THE JEWISH NEWS

Incorporating The Detroit Jewish Chronicle commencing with issue of July 20, 1951

Member American Association of English-Jewish Newspapers, Michigan Press Association, National Editorial Association.  
Published every Friday by The Jewish News Publishing Co., 17100 West Seven Mile Road, Detroit, Mich. 48235  
VE 8-9364. Subscription \$6 a year. Foreign \$7.  
Second Class Postage Paid at Detroit, Michigan

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## Sabbath Scriptural Selections

This Sabbath, the 21st day of Tamuz, 5727, the following scriptural selections will be read in our synagogues:

Pentateuchal portion, Num. 30:2-32:42. Prophetic portion, Jeremiah 1:1-2:3.

Candle lighting, Friday, July 28, 8:37 p.m.

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## Our City's Calamitous Humiliation

*How doth the city sit solitary,  
That was full of people!  
How is she become as a widow!  
She that was great among the nations,  
And princess among the provinces,  
How is she becoming tributary!*  
— Lamentations, 1:1.

A curfew for our beautiful and great city!

Who would have believed that such a calamity would be possible before the tragic hours of last Sunday evening?

It happened contrary to all hopes, to all beliefs, to all serious aims to avoid strife among peoples, to prevent race hatred in our midst!

Indeed, the opening words of the Book of Lamentations come to mind about our great city: "How is she become tributary!"

As we view the ruins and examine the results of days and nights and hours of horror, we have compassion for the hundreds of thousands of Negroes in our community who are much more disgraced than we are, who have been shamed by their children, whose hopes for a good life in good neighborliness with the white community have been besmirched by vandals who have not yet learned the lessons of common decency.

Who would ever have believed that the occurrences of Newark and Rochester and Watts and Harlem and Minneapolis would be repeated here?

Corroborated figures show that more than 40 per cent of the Negroes in our city are home owners. Many of them hold responsible positions in city, state and government offices. They are among our teachers. They are high up in the ranks of the labor unions.

Surely, these are people who abhor violence, who would not countenance crime, who would themselves punish looters.

Yet it happened here, and it took the form of violence far more reckless, brutal and frightful than that of any other community where hatred had already erupted into a mass criminal act.

We are told what had happened in our city was not organized. Our Mayor said it, our Governor repeated it. This is unbelievable. How could an unorganized crime possibly occur almost simultaneously on 12th Street, Grand River, Dexter, the fashionable Livernois Avenue, Six Mile Road, Seven Mile Road? How could so many fires have been kindled to mount the tragedy and to increase the losses?

How could so many outrages occur simultaneously in so many communities?

Somewhere, somehow, things went wrong.

Leadership has failed! Some of the spokesmen for those who called themselves aggrieved have justified violence as a way of getting the Negroes' rights. They have sinned! They must atone!

Why do we say this?

Because during the curfew, between 9 p.m. last Sunday and much after the early hours of Sunday morning, youngsters still were roaming the streets of Detroit, defying law and order. Therefore we pose the question: where were the parents, why did they permit their teen-agers to resort to violence, to turn into gangsters? Why did they permit children 5 and 6 to become accessories to crime? Has parenthood failed? Is there no authority left?

We had hoped that legislation would not be necessary to curb crimes involving racial conflicts, that social engineering on a high scale would be sufficient to bring order out of chaos. Now we wonder whether so much griping, so many complaints were justified without willingness to cooperate in assuring amity in American life.

The entire nation is affected by what had happened in Detroit and in the score of other communities where looting and pillage and hoodlumism have run rampant. The crimes that were committed can no longer be excused. They must be dealt with firmly. And the people who must take the lead in assuring a return to sanity are the Negroes themselves. Negro leadership must assert itself. It must do its utmost to wipe out crime in its midst. And the white community must stand ready to help in every form.

This is a joint responsibility. Laboring together, we can hope that the crimes of the past few days, in Detroit and elsewhere, will never recur again.



## 'Jewish Wedding Book' — Great Guide for Betrothed and Parents

Mothers — and fathers, too — of betrothed may be so busy making wedding plans that they probably wouldn't take too much time to study rules and regulations. Brides and bridegrooms and parents would do well to get hold of a new book and become acquainted with laws, with traditions, with precedents, with benedictions and the historic references to marriage.

Lilly S. Routtenberg and Ruth R. Seldin have prepared a magnificent work dealing with the subject, and their "The Jewish Wedding Book," published by Harper & Row, serves a wonderful purpose.

This "practical guide to the traditions and social proprieties of the Jewish wedding" belongs in all libraries, on all private Jewish bookshelves, as an informative work worth reading. Even after the wedding the newlyweds and their parents will learn from it and will delight in the knowledge attained. But if it is secured before the wedding it will guide all concerned regarding engagement etiquette, planning the wedding, issuing announcements and invitations, being guided as to acceptances, arranging the wedding party, organizing the bridal professional and many related formalities.

The basic value of the book, of course, is in the explanations it provides for the Ketuba — the marriage contract — text with translation being incorporated here; the Huppa, the required Minyan, the witnesses and many more related traditional requirements.

There is an explanation for the breaking of the glass, the reminder of the destruction of the Jerusalem Temple and other calamities that befell Jewry "to temper the joy of the occasion." The authors add to this explanation:

"This custom dates back at least to talmudic times. The Talmud relates a story of one of the sages who arranged to a marriage feast for his son. He observed that the rabbis present were very gay. So he seized a costly goblet worth 400 zuzim and broke it before them. Thus he made them somber."

"At Sephardic Jewish weddings, the following verses from Psalm 137 are recited when the glass is broken: 'If I forget thee, O Jerusalem, let my right hand forget her cunning . . .'"

There is a section in the Routtenberg-Seldin book devoted to menus and to a listing of traditional foods. Another section advises on choice of music, the floral arrangements and the photographs.

Primarily, the value of the book is in its evaluation of the customs and rituals, the *Aufputz* at synagogue services, the Kiddush, the prayers. The rules on honoring the memory of deceased parents are outlined, the ritual immersion is defined, there is advice on the veiling of the bride, and an old custom of a seven-day celebration, now observed by Hasidim, is referred to.

As an additional service, this book deals with special situations, such as a second marriage and how to play the wedding and whether children should be invited.

Then there are the regulations regarding intermarriage, the conversion if that occurs and the special prayers and the names to be used at the wedding in such an instance.

The authors deal also with marriage regulations involving a convert. In relation to a civil marriage, they state: In the eyes of the religious community, the civil marriage is considered a repudiation both of Jewish law and Jewish sentiment." But they concur that legally such a marriage is recognized and "the children of a civil marriage are regarded as legitimate, and are entitled to participate in the various rites and rituals of the Jewish religion."

They even devote space to discussing the marriage of a rabbi or a member of a rabbi's family. Regulations involving elopements, the requirements of witnesses for technical reasons, are alluded to. The authors even discuss situations involving changes in wedding plans due to deaths or other causes.

Then there is a concluding chapter devoted to guests for whom they provide a guide regarding presents, what to wear, synagogue manners, etc.

What makes a home Jewish when the wedded become Mr. and Mrs., adherence to kashruth, attachment of a mezuzah and other obligations are outlined.

A long glossary is of added assistance to the wedded and to those interested in the marriage ceremonies and customs.

Indeed, "The Jewish Wedding Book" is a very valuable book for the betrothed, parents and students of Jewish customs and ceremonies.