

JULY 1952 • 20c

Jewish Life

A PROGRESSIVE MONTHLY

JEW IN A MILL TOWN ➤ *by Abraham and Rebecca Perel*

LETTER TO ROY M. COHN ➤ *by Arthur D. Kahn*

THE NEW YORK JEWISH CONFERENCE ➤ *by N. Milman*

“THE TAR BUT” IN ISRAEL ➤ *by J. M. Budish*

ANTI-SEMITISM IN BASEBALL ➤ *by Joe Gerstein*

YIDDISH BOOK PROGRAM IN POLAND ➤ *by I. Egit*

Review of Jerome's “A Lantern for Jeremy” ➤ *by Louis Harap*

From the Four Corners

Edited by Louis Harap

AT HOME

Strong condemnation of the threat to civil liberties at home and the revival of Hitlerism in Germany characterized resolutions passed at the annual convention of the Jewish War Veterans of New York State early in June attended by 1500 delegates representing 285 posts. The convention condemned McCarthyism and called on the national office of JWV to speak out against it. Other resolutions demanded investigation by the Board of Higher Education of the removal of Harold Lenz from his post as dean of men at Queens College because of his liberal views; establishment of a national JWV commission to combat abuse of civil liberties. Although the convention supported incorporation of German forces into NATO, it reiterated its condemnation of German rearmament and urged elimination of all nazi influence in Germany, which makes it a nation that "cannot possibly be a defender of freedom and democracy."

More Jewish resistance . . . Rep. Arthur G. Klein (D-NY) early in June pledged his support to the Sabbath bill to repeal the Smith thought control act. His letter was addressed to John Masso, secretary of the trade union committee to repeal the Smith act. . . . Rabbi Philip S. Bernstein, president of the Central Conference of American Rabbis (Reform), in his presidential address to the CCAR on June 10, warned that thought control was an increasing menace to democracy and called upon liberals to "resist this repression with clear mind and with undaunted heart." Rabbi Joseph L. Fink, CCAR vice president, declared that "successive waves of suspicion and intolerance are destroying many landmarks of our liberal civilization." . . . In a sermon delivered in May, Rabbi Louis I. Newman of New York asserted that "the time has come when the liberals of this country have decided to resist the oppression by those who are using what they call patriotism to hound and harass estimable persons who hold progressive attitudes."

Holding of a hearing on the dismissal of three outstanding physicians from Cedars of Lebanon Hospital last December for political reasons, was recommended with one dissenting vote by the Los Angeles Jewish Community Council at the end of May. A tremendous local campaign has been developing to resist the arbitrary firings.

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VOL. VI, No. 9 (69)

JULY, 1952

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Anti-Semitic front . . . Windows of a new temple in North Hollywood were broken by bottle-throwing vandals in mid-June and the damage was estimated at \$300. Vandalism had also been practiced in the past 18 months against a Catholic church and a Protestant church and acts of rowdiness were perpetrated in the new synagogue in recent weeks. . . . Dorchester (Mass.) Judge William Lynch late in May found six youths guilty of having severely beaten a 16-year-old Jewish boy near Hecht House. . . . Milwaukee Anti-Defamation League Director Sidney Sables recommended "soft treatment" of 18 boys of the "American Action Army," an anti-Semitic group which had disseminated anti-Semitic literature and whose leader said he was anti-Semitic because "Most atom bomb spies have been Jews."

Dr. Harry Grundfest, chairman of the American Advisory Board of the Hebrew University in Jerusalem, was denied a passport in May to leave for Israel.

Joseph E. Mander, Negro worker of Philadelphia and father of three children, was drowned in mid-May when he tried to rescue a seven-year-old Jewish boy from drowning. The incident has stimulated a wide movement of Negro-white unity especially in the Jewish community.

The National Negro Labor Council held a mobilization in Washington, D. C., on May 26, attended by 258 delegates from a dozen states, to urge congressmen and senators that they should spur bringing the FEPC bill of Senator Hubert Humph-

(Continued on page 32)

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Jewish Life

A Progressive Monthly

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Dear Reader:

We hate to do it, but we must tell you about the desperate situation that Jewish Life faces. We haven't the money to meet our June printing bill. We actually face the question of discontinuing publication unless our readers and friends come to the rescue.

Everyone says that Jewish Life is the best magazine of its kind.

Everyone says that the information and articles in Jewish Life are invaluable.

Everyone says that the magazine has high standards of reporting and writing.

You will agree with us that the magazine must continue to be printed. In these days, when the war danger grows and anti-Semitism is on the increase, the consistent crusading of Jewish Life is a shining star on the horizon.

YOU CAN HELP US BY ENCLOSING A \$5.00 CONTRIBUTION AS FAST AS POSSIBLE. MORE IS BETTER, LESS IF NECESSARY.

We repeat, we hate to ask our loyal readers to make another sacrifice, BUT WE MUST.

P L E A S E R E S P O N D !

Sincerely yours,

Alice Citron
Hershl Hartman
Sam Pevzner
Morris U. Schappes
Louis Harap

FROM MONTH TO MONTH

THE "PEACE" PACT WITH BONN

WHEN Israel learned on May 26 that the "contractual agreement" between the United States, Britain and France and the Bonn regime had been signed as a semi-final step in integrating a revived West German nazi army into the NATO anti-Soviet force, the Knesset expressed its protest by declaring a recess of five minutes. A tremor of apprehension ran through Israel. The evening papers appeared with black borders in reporting the signing. For this was indeed a dark day for the Jewish people, as for all democratic people. Under high-powered pressure from Washington and against the will of their peoples, the government "leaders" who signed have brought the world closer to the edge of World War III. Instead of a united, neutral Germany, we are in danger of seeing a split Germany, which is a potentially new Korea and may lead ultimately to world war.

But the last word on the "contractual agreement" has not yet been said. For the peoples all over the world are shaken by the agreement and will resist. The "contractual agreement" does not come into force until the parliaments ratify it. And the closer the decision comes to the people, the less chance there is of ratification. Accordingly, developments have broken fast. In Germany itself, Chancellor Konrad Adenauer has a hard row ahead in his efforts to get the Bonn parliament to ratify. The head of the major opposition Social Democratic Party, Dr. Kurt Schumacher, in response to immense popular pressure, asserted that "He who agrees to this contractual agreement cannot call himself a German anymore." And Bishop Dibelius, head of the Protestant Church in Germany, condemned the contractual agreement. And on June 11, when Adenauer tried to get the ratification steamroller going in the two Bonn houses of parliament, he met with resistance to quick debate not only from the Social Democrats, but even from his own party. A Herr Bodensteiner, Bavarian member of his party, for instance, asserted that there was "absolutely no basis" for Adenauer's position that the contract held no dangers for Germany. While the opposition from East Germany has been unmistakable, popular opposition in West Germany is itself overwhelming.

The great fear of war in this contractual agreement was expressed among the French people, not only by the militant Communist Party, but in a less direct manner by the reactionary Pinay government, whose head had signed the agreement. On June 11, the French cabinet took a step whose only import would be to nullify the agreement: it urged that an early four-power conference on all-German elections be held shortly. Even though Acheson appears a few days later to have scotched this proposal, it

is significant of the pressure from the French people that the Pinay cabinet had to make this gesture.

And in Britain, too, popular resistance was reflected in the tentative proposals for four-power talks on all-German elections. The signing also moved the British Labour Party to issue a policy statement which reaffirms the opposition to slavish devotion to Washington's policies and also weakens the adherence of Britain to the agreement.

What emerges so sharply from these reactions to the signing of the contractual agreement, is that the people as a whole, and not only left wingers and communists, are seized with apprehension for the future of the world at the prospect of impending war brought on by the threatened consummation of Washington's plans. The opposition is in the full sense one of the peoples of West Europe against the Washington program. The suffering of the last war has instilled in Europe's masses a determination that there shall be no repetition. This opposition crosses political lines and is even manifested among some leaders of the reactionary parties who are executing Washington's bidding in foreign and domestic policy. In the weeks ahead, when the contractual agreement is being considered by the respective parliaments, the people must in the interests of self-preservation compel their parliaments to reject ratification.

Let there be no mistake about the dangers that the actual integration into NATO of the revived nazi West German army, led by Hitler's generals, holds for the Jewish people. The shudder that passed through Israel at the news is a litmus papers reaction to the signing of the agreement. The danger does not come alone from the fact that the German-NATO army would be a revived nazi army, serious as this is. It comes also from the fact that the variegated fascists from all over the world would be allied in these aggressive anti-Soviet war preparations and in the war that such preparations threaten to bring on. And finally, the danger to the Jews lies in the fact that such a war would be fought under the aegis of a reactionary policy whose inhumanity is being every day manifested in Korea. In such an atmosphere, the force of anti-Semitism is necessarily brought to bear to the full and the prospects of new Maidaneks opens. The interests of the Jewish people on this supreme issue, as on all issues, is inextricably joined with those of democracy itself. Jews therefore, like all democrats, have only one road to self-defense—the fight for peace. The path to peace lies in negotiations, not in the brutal shutting of the door to negotiations of which Washington is guilty. There is still time to save the peace, by resisting the attempt to ratify the contractual agreement. All people's energies must be devoted to such a goal.

"THE JEWISH VOTE"

ONCE again, with presidential elections in the offing, the perennial question of "the Jewish vote" arises. The English-Jewish press is once more preoccupied with this question. There is general agreement on the common sense view that there is no such phenomenon as "the Jewish vote" because the Jews as a group are divided on issues just like any other group in the nation. Yet the press does not grasp that basic class divisions prevail among the Jewish as among any other group and that this is the fundamental reason for the absence of a solid bloc of "Jewish votes."

The press also points out that the Jews as a whole are sensitive to certain issues. Yet there appears to be not the slightest realization in the press that the prime issue on which Jews have special reason to be sensitive, as Jews and democrats, is the issue of peace. No comments read by this writer have even mentioned this central issue in connection with the voting of Jews. Yet, as we showed in the first editorial, this is a primary question for the Jewish people, since it holds the most serious dangers of all for the Jewish people, both as Jews and lovers of democracy. This applies even to Jews of big business, even though they may not be swayed to effective action by the dangers of fascism and war any more than middle class Jews of pre-war Germany were moved to effective and decisive anti-fascist struggle. But the real hope of the Jewish people lies in alliance with the progressive camp of peace in the world, just as the hope for survival of the working people of the world as a whole rests in peace.

If one surveys the field of presidential candidates, it is clear that no prospective candidate of the Republican or Democratic parties has taken a position that promises anything but a continuation of the disastrous policy of preparing for war. General Eisenhower, like the Truman administration, has asserted demagogically that he would go anywhere in the interests of peace, but in the next breath he closed the door to negotiations with the Soviet Union and the socialist sector of the world, the procedure which holds the only possibility of peace.

So far as peace is concerned, there is only one party that offers a decisive peace program and that is the Progressive Party, led by Vincent Hallinan and Mrs. Charlotta Bass, candidates for president and vice president, respectively. Jewish people, like all Americans who desire peace, should support the Progressive Party candidates.

It is no accident, furthermore, that the Progressive Party is also the only one that has taken an unequivocal and principled position on the question of civil rights and civil liberties. The Progressive Party supports strict FEPC legislation and would act decisively against deprivation of rights of the Negro people and against the mounting anti-Semitism and McCarthyism. The Republican contenders for the nomination have made clear their opposition to federal FEPC and their assiduous wooing of the Dixiecrats. There is every sign that the Democrats will do the same, while

they may sweeten the pill with some well-chosen weasel words on the issues.

While there may not actually be any "Jewish vote," it is clear where the interests of the majority of Jews lie in this election. It is with the party that will strengthen democracy, that will reverse the process of degeneration of civil liberties and will make civil rights a reality and—above all, will promote peace—the Progressive Party.

THE McCARRAN-WALTER BILL

AS WE went to press, President Truman had not yet acted on the McCarran-Walter omnibus racist immigration code, called "America's Nuremberg Law," which has been passed by the House and Senate. There is no doubt that this is one of the most vicious pieces of legislation ever to sully the books of Congress. The outcry against its passage has been about as broad as on any piece of legislation in the recent period. Practically every Jewish organization of every coloration has expressed opposition, and the broadest and widest circles of non-Jewish organizations have also expressed their sense of shock and rejection of the bill. Senator Herbert H. Lehman characterized the bill as "in fact strikingly similar to the basic racial philosophy officially espoused so unfortunately and with such tragic consequences in nazi Germany a few short years ago." And Senator Brien McMahon succinctly stated that the bill is "the embodiment of the doctrine of racism which, if embraced by this country will and can do nothing else but destroy it."

Beside its rampant racist provisions, the bill gives the widest latitude to the attorney general and immigration officials to exclude immigrants or even to deport or denaturalize citizens. The discretion given to individual officials is so wide that, in the end, no alien or naturalized citizen or even a native or naturalized citizen abroad is safe from arbitrary action. In other words, a deep wedge is driven by this bill into the elementary civil liberties of aliens and naturalized citizens alike, and from thence to those of all Americans.

Despite the direct fascist character of the bill, it is appalling to report that it has received support from officials in the Immigration and Naturalization Services of the Justice Department and by the Visa and Passport sections of the State Department. These officials are putting pressure on the president to sign the bill. The American Legion is also putting on the heat for the signing of the bill. At this writing, it is anybody's guess what the president will do—unless the people act.

What is urgently needed is the most widespread campaign of meetings, letter-writing and every form of mass pressure on the president to veto the bill. For the dangers of this fascist legislation are many and great. If allowed to become law, this bill would take our country another long step toward full-blown fascism. Jewish organizations, as well as all organizations of the people, should organize emergency mass campaigns to bury this racist monstrosity.

JEWS IN A MILL TOWN

Two New York Jews go to work in a New England factory and learn how anti-Semitism is a divisive force and how to overcome it

By Abraham and Rebecca Perel

WHAT is a good Jew? In a nicely decorated auditorium in a New England mill town, a number of leading Jewish citizens were discussing the question. A well-dressed young woman answered that it meant creating a Jewish atmosphere in the home. Another said that Jews should share their learning with others in the community. A little squabble arose over whether Reform or Orthodox Judaism was the best vehicle. We must confess that we sat there dumbfounded, wondering if this was U.S.A., 1952. With the terrible catastrophe in Europe still fresh in our minds and the threat of war and fascism hanging over us, the fact that this kind of discussion could take place seemed to us tragic. We thought of the path we had chosen a few years ago and the impact that our government's drive to war and fascism had made on our lives.

In 1950, at the outbreak of the Korean war, both of us were engaged in professional careers. Both of us came from Jewish working class families. Our parents had struggled hard all their lives in the hope that we could get something better out of life than they had. The outbreak of the Korean war and the passage of the McCarran act made us realize that our country and especially the Jewish people were in an hour of extreme crisis. We tried to maintain a "respectable" status in order to further our careers and at the same time participate in political activities.

We considered our situation very carefully. After much thought and discussion we finally decided that for us it would be better to take factory jobs. We decided to settle in a New England mill town of 110,000 people. In a few weeks we had moved, found a place to live in the working class section of town and found jobs. Rebecca got a job in a large plant. I started to work in a textile mill. After our relatively easy life we found that work here was tough. Rebecca had to get up at 4:45 A.M. to get to work. When she got home, dead tired after working eight hours under terrific speed-up conditions, I was away working on the 2:00 P.M. shift. When I got home after doing what used to be the job of two weavers, I was fit for bed and nothing else. Our estimation of the guts and strength of working people shot up 500 per cent. The kind of hardships our parents had lived through we were now experiencing ourselves. Consequently a much closer bond was established between them and us. We saw how women rushed home from eight hours of nerve-wracking work to another five or six hours work around the house. We saw and felt the effects of mass lay-offs and unemployment. But the human

being is a tough bird, so in time we got toughened up to some extent. We began to see a little daylight after a while and so we started investigating the town, especially the Jewish community.

Anti-Semitism in a Factory Town

There are about 3,200 Jewish people in town. With a few exceptions they are small shopkeepers, doctors, dentists, salesmen, and owners of sizable garment shops. One of the biggest textile mills is owned by Jews. In a town like this, the middle class is small. The vast majority of the people work for low wages in the mills and factories and the middle class elements stand out.

One of the first things that struck us was the widespread anti-Semitism among the workers. We have had personal experiences with anti-Semitism and we have also seen how it is used by the mill owners and bosses to keep the workers confused and divided. Jews are pictured as money-grubbers who own all American industries, all the banks and all the stores. Among the many slanderous epithets used against our people, there is one expression which to my mind epitomizes this anti-Semitic poison, the expression "the Jew." An example comes to my mind. At a meeting of a Textile Workers Union local (CIO) the business agent, in speaking about bosses, said that he went into a certain shop and spoke to "the Jew"—meaning, of course, the owner of the shop, who was Jewish. But also implicit in the word is that "the Jew" is what you will always find as the boss of any shop.

Very frequently workers in the shop will make some anti-Semitic remark to us because they are not aware that we are Jewish. A few months ago in the course of a day's work a fellow worker and I were talking about the terrible speed-up in the mills. She said that the Jews were the worst because they speeded up the workers more than anyone else. When I told her I was Jewish, she wouldn't believe me. After she was finally convinced, she went around telling everyone the "amazing" news. I told her how it was not the Jews who were responsible for the speed-up. Most mill owners are not Jewish. More important, I told her something that she, as a mill worker for 25 years, knew far better than I—that the speed-up was a result of the greed of the mill owner whether he was Jewish, English, French or any other nationality. I also told her about the Jewish working people in our country and throughout the

world and how they are among the most outstanding fighters for the rights of the working people. She and I became better friends as a result of this incident.

We Explain Anti-Semitism as Divisive

My wife and I resolved never to let any anti-Semitic remarks go by unchallenged. Our experience with anti-Semitism also brought us closer to the Negro people. Our resolve taught us that we must answer any slanders made against Negro people because basically anti-Semitism and white chauvinism spring from the same roots. In the great majority of cases the workers showed a good understanding after some discussion and a willingness to listen to our explanations. After an anti-Semitic incident in my shop one of my fellow workers took it upon himself to issue a warning to all new workers coming into the mill that they should never make any wrong remarks about the Jewish people.

At one time the shop Rebecca worked in was in the midst of a union drive. At one of the meetings of the organizing committee a worker got up and made an angry remark about one of the petty slave-driving supervisors and referred to him as that "dirty little Jew." Rebecca immediately got up and indentified herself as Jewish. She explained that in a union all workers must stick together regardless of what they are in order to strengthen the union, that making prejudiced remarks about different nationalities resulted in playing one worker against the other. This explanation was well received by all the workers, including the woman who had made the remark.

We discovered that life in a large Jewish community affords a certain insulation against anti-Semitism. Our life in this mill city situation exposed us more to anti-Semitism. If, for instance, I were in a group of workers waiting around before work started, I was always on edge waiting for that inevitable remark about "the Jew." Then there were those frequent occasions when great surprise and incredulity were expressed upon learning that we are Jewish. "But where's all your money?" "Why are you working?" At first we felt oppressed by this constant pressure to be on guard. Through experience we gained skill and confidence in dealing with these situations and we have overcome our initial feelings.

Another thing we learned was that pursuit of the dollar looms very large among middle class Jews, as among the middle class generally. Therefore, all activity that might disturb the vested interests and jeopardize financial status is strictly out of bounds. Middle class Jews make no attempt to make common cause on any issue with the working people in town.

Under present conditions of mass lay-offs and skyrocketing textile mill unemployment, this has important consequences. There are 5,700 unemployed textile workers. To some workers the Jews mistakenly stand out as the chief cause of their misery. The owner of a garment shop who is always present in the plant can be hated more than the absentee owner of a large mill. The storekeeper who

charges high prices can be hated more than the milk and meat trusts who cause the high prices. As unemployment becomes worse, the widespread anti-Semitic attitudes of many workers could be turned to destructive purposes. Yet, one young Jewish woman of the cushioned middle class was actually astounded at the mere suggestion that there is any anti-Semitism in the town.

The Workers Can Lick Anti-Semitism

In April we had a very gratifying experience. One of the workmen's clubs agreed, at our suggestion, to invite Morris U. Schappes to speak to them. They chose the topic, "Anti-Semitism in the United States." What happened was that a group of non-Jewish mill workers, all of whom had been subjected to the anti-Semitic barrage throughout the years, paid to hear a talk on anti-Semitism. Morris Schappes gave a wonderful explanation of how the mill owners had used anti-Semitism as a lightning rod to divert the anger and militancy of the working people away from themselves and on to the Jews. He showed how hatred against Jews as well as Negroes, Catholics and other minorities has always been used by the exploiting class to divide and confuse the exploited class.

All of us who heard Mr. Schappes that day came away with a better understanding to help us in our fight for unity of working people and for peace. As for the two of us, we came away with a stronger conviction that the working class is going to help finish the job and lick anti-Semitism once and for all. We will always remember that no matter what confused and wrong ideas persist among the working people, when the truth comes out there is nothing that can stop the workers from directing their lightning straight at the heart of the fascist beast.

During all our struggles and difficulties we have always felt that our decision to come out here was wise. The moment I walked into the weave room of a textile mill, I fully understood what exploitation meant. I couldn't believe that human beings could live under such heat, humidity and deafening noise. By our personal experience of these actual conditions of life, we have come to understand more fully the struggles of the working class and we are better able to take part in those struggles.

Anti-Semitism in Costa Rica

A MENACING wave of anti-Semitism has erupted in Costa Rica, Latin American country in which about 1,250 Jews live, mostly in San Jose. The Jews, most of whom came from Poland, have built a thriving garment industry and retail textile business. Behind the anti-Semitic campaign is the Junta Patriotica, a small group whose origin is obscure. Anti-Semitic manifestations include bombs near Jewish homes, anti-Jewish slogans and a hate barrage in the press. The government has taken a hands-off attitude, except to cancel an outdoor anti-Semitic demonstration.

LETTER TO ROY M. COHN

By Arthur D. Kahn

May 20, 1952

Mr. Roy M. Cohn
Assistant to the United States Attorney
Federal Court Building
Foley Square
New York, New York.

I am writing to you as one young Jewish American to another to present to you my evaluation of your role in the present trial of the 16 Communist leaders.

A survey of Jewish history demonstrates that the Jewish people have always suffered when governments have sought to stifle opposition and repress demands for social change. The Nazi extermination of the Jews was only one of many instances of this aspect of our history. At the beginning of the Christian era the Roman patricians, fearing their slaves and the hungry commoners, instituted pogroms; the feudal lords sought to divert the anger of their serfs and to undermine the growing merchant class by attacks on the Jews and brought their repression to a climax with the institution of the Inquisition; more recently the tsar made scapegoats of the Jews to delay the inevitable revolutionary upheaval brewing in his empire.

As Chief Editor of Intelligence of the Information Control Division of Military Government in Germany after World War II, I followed with dismay the rehabilitation of the Nazis under the rationale of the "communist menace." Thus Nazis were reinstated in positions of power and influence on the very basis they had used to obtain control of Germany in the early 'thirties. This aspect of American foreign policy is complemented at home by what Henry Steele Commager of Columbia University has described as a growing "atmosphere of fear and conformity" and an intensification of racial bigotry of alarming proportions.

The greatest heroes of the Jewish people fought valiantly for the preservation of our people and for revolutionary changes to expand and strengthen the scope of freedom. Like Isaiah, Spinoza, Heine and the fighters of the Warsaw Ghetto, they were subjected to calumny and attacks similar to those directed against the Communist leaders today in this country.

I am not so naive as to hope to dissuade you from continued pursuit of the ephemeral and dubious "success" of being involved as a prosecutor at the age of 25 in this historic trial. But as a Jew, I feel impelled at least to define your position in the light of the history of the Jewish people. You are a representative of the American *Judenrat*, which like the German *Judenrat* and the Warsaw Ghetto *Judenrat*, hopes to buy security for itself. "The *Judenrat*," writes J. L. Fishbein, editor of *The Sentinel*, the Anglo-Jewish publication of Chicago, in the April 17,

1952, issue, "will be found around the food-filled tables at the innumerable meaningless testimonials which have become the only outlet for the corruption and degradation now infesting American Jewish life. They will be found wherever and whenever Jews gather, to grovel and beg before the McCarrans and McCarthys, in hopes of escaping the concentration camps already sprouting up throughout the land."

You will be remembered like the German and Warsaw Ghetto *Judenrat* members, if at all, along with the traitors, renegades, opportunists, sycophants and abettors of the "moserim," who are a disgrace in the history of every people.

In the attached extract from *The Jewish Encyclopædia*, you will read what our people have thought of the Budenzes and Lautners whom you with narrow and culpable ambition render assistance in subverting the traditional democratic freedoms of our land and the security of the Jewish people and of all Americans.

Sincerely yours,
ARTHUR D. KAHN

Extract from The Jewish Encyclopædia, 1907 edition:

"*Moser*: An informer, denunciator. . . . Nothing was more severely punished by the Jews than tale-bearing; and no one was held in greater contempt than the informer. On account of the fact that his deeds frequently caused mischief and even entailed death and destruction, the sages of the Talmud compared the '*moser*' to a serpent. . . .

"According to the Talmudic law, the delator [informer] was punished with death; and although in general the jurisdiction of the Jewish courts in criminal cases ceased with the destruction of the Jewish commonwealth, in the case of informers the penalty remained in force, those convicted being punished the more severely because they deliberately increased the danger which constantly threatened the people. . . .

"In the statutes signed by the communities of Catalonia and Valencia, September 25, 1354, the extermination of informers was made a public duty, in the accomplishment of which everyone was required to render his utmost assistance.

"Jews of Castile.—When one was convicted of informing, he was branded on the forehead with a red-hot iron; if he were convicted of treason three times on the testimony of two trustworthy witnesses, the court rabbi was required to bring about his execution. . . . Did the informer escape, so that he could be neither killed nor branded, he was proclaimed in all places as a traitor, completely excommunicated from the community of Israel, and stigmatized as 'blood-shedder' or 'villain.' . . ."

JOHN GARFIELD—AND OTHERS

The noted actor died of heartbreak and fear; other artists have turned informer; and still others retain integrity and dignity

By Nathaniel Buchwald

I KNEW Julie Garfield before he became John Garfield, the famous film star. Julie was a fine young man. His professional colleagues admired him. He sometimes gave up Hollywood's fabulous salaries and threw himself into a play that he considered "different." He loved his profession and he loved life.

As an actor, Julie was vigorous, dynamic, galvanic. He brought energy and a genuine dramatic quality to the variations of the "type" which Hollywood chose for him, the role of embittered youth struggling with an unfriendly, heartless environment. But Julie played his role in personal life very badly. So badly, in fact, that the failure was an actual cause of his death. When he confronted the great dramatic crisis of his life, he failed.

John Garfield was not the only target of reaction. Scores of anti-fascists of various professions preceded him before the inquisition of the Un-American Committee. When the inquisitors began their political pogrom in Hollywood, they met resistance from some. The "Hollywood Nine" told them to go to the devil, refusing to answer questions about their political beliefs. They steadfastly refused to accept the contemptible role of informers against their anti-fascist colleagues.

John Garfield was not among the brave. He was frightened. He was prepared to denounce his past, the shining moments of his social action as an anti-fascist. With obedience born of fear he repeated the formula prescribed by the political pogromists and warmongers: "I hate communism. . . . It is a threat to culture. . . . It is oppression . . . a danger to peace on earth. . . ."

How it hurt the sensitive, decent Julie to say that! The unhappy Julie had tried to cling to the illusion that he could be both a coward and a decent person, could both betray his past and secure his future, both keep the friendship of his associates and please the inquisitors. In a desperate attempt to rescue his decency, he refused to turn informer and claimed ignorance of his connections with known anti-fascists. The inquisitors were not satisfied and Julie did not succeed in saving his career. They demanded more from him than the mere repetition of phrases about "hating communism." They wanted him to turn informer, to become an agent of the political pogromists. Either this, or his career. He had succeeded only in winning the contempt of his best friends and the inquisitors' threat of a perjury charge.

For a year and a half, John Garfield wrestled with himself. Hollywood was barred to him. His career was ended unless he agreed to take the last step toward moral dissolution, to become a despicable informer by betraying his friends and the best part of his life.

The press has reported a horrible fact in connection with Julie's death. Just a day before the young, vibrant Julie died of a heart attack, he had conferred with the officials of a "respectable" Jewish organization—the Anti-Defamation League of B'nai B'rith—about "rehabilitating" himself by proving that he was not a "communist." They helped him to prepare a "personal manifesto" in which he agreed to become an informer. Everything was ready to roll. But Julie was unable to carry out the last step of his moral bankruptcy. He died before the statement could be released.

Julie wasn't the only one. A similar path of anguish had led to the death at 45 of the great Negro actor Canada Lee, at the height of his powerful dramatic talent.

Poor Canada Lee! How he hated the enemies and oppressors of his people. He seethed with anger and pain at every lynching, at every act of terror against the Negro people. And they loved him and were proud of his artistic triumphs. But Canada Lee did not have the courage to stand proud and strong against the inquisitors. He denied being a member of the Communist Party and thereby recognized the right of his torturers to ask such questions. He, too, repeated the anti-communist formulas. But that was not enough for the lynch-minded Un-Americans. They prevailed upon him to befool and betray a man whom he himself had worshipped, the finest artist of our time, the stalwart fighter for freedom and noble son of the Negro people, Paul Robeson.

This act of degradation brought Canada Lee a parole: he was again permitted to appear in films. He was sent to South Africa to make an "exotic" film of life there. He came back broken and heartsick over the bestial white supremacy in South Africa. He had tried to retain his honor as a human being and as a loyal son of the Negro people while at the same time kissing the whiphand of its oppressors. It was too much for him. Canada Lee, like John Garfield, died of a heart attack.

The intellectual lynchers can boast of other victims. Five months ago there died in London a brave and wonderful person, J. Edward Bromberg, an outstanding character actor. He was only 48 years old. But in contrast to the

THE NEW YORK JEWISH CONFERENCE

This new organization is trying to involve the people themselves in the communities in the fight for Jewish and democratic rights

By N. Millman

THE dual tendencies at work in Rabbi Stephen S. Wise, great middle class liberal leader, were pointed out in a review of his autobiography by Joseph Starobin in *JEWISH LIFE*, March 1950. On the one hand, Rabbi Wise waged an unforgettable battle to help save his people from the holocaust of Hitlerism; on the other hand, he influenced the new Jewish immigration early in the century so as to weaken the powerful socialist currents among them and to deflect Jewish life towards Zionism.

This review came to mind as this correspondent listened to the closing convention session on May 18 at the Hotel Statler in New York of the newly established New York Jewish Conference. For here was an organization composed in the main of those to whom the philosophy of Stephen Wise represented the answer for the Jewish people. Already in the one year of existence as the Manhattan Jewish Conference, predecessor of the New York Jewish Conference, and in the deliberations and resolutions of the convention, evidence of the strength and weakness of the Wise position on Jewish life began to appear. The strength was evident in the way the Conference handled the fight against the McCarran-Walter immigration bill—"America's Nuremberg Law." While other organizations were content with issuing statements, the Conference had acted and was planning new actions. Always the thought was to involve people on the issue—people crowding meetings, people giving out leaflets, people signing cards to the president, people in action. This was one part of the Wise tradition.

But the weaknesses in that tradition were also present.

Certain Jewish nationalistic tendencies, as we shall see, appeared as a force in the organization. And this, too, was a part of the Wise tradition.

An Active Program

Leon Quat, president of the Manhattan Jewish Conference, explained why the organization was expanding into the New York Jewish Conference. "Our growth," he said, "has been striking evidence of the need for a liberal, democratic Jewish organization, carrying on its work through *the members themselves*, and in the *communities*." Mr. Quat added that "urgent requests for affiliation" from groups in the Bronx, Brooklyn and Long Island had resulted in the unanimous decision to enlarge the Manhattan Conference into a citywide group that would "work, not from the top, through highly paid professionals, but among the people in the neighborhoods; an organization with a militant program in life, not only on paper."

The convention journal showed that the Conference had six active chapters throughout the borough and even prior to the convention, a Bronx affiliate and a Young Men's and Young Women's Division. Delegates from these existing groups and others in formation framed a constitution, elected officers and adopted a program of action in the form of resolutions on a series of important issues facing the American Jewish community. Among the items on the program were:

1. A call for mass opposition to the McCarran-Walters

others, his death, like his life, was noble. He had defied the inquisitors, refusing to betray his past or inform on his friends. He paid with his career and with his life, but his memory remains a shining inspiration to all free and courageous artists.

There are others who crawl on their bellies and lick the boots of the inquisitors, considering their human honor and artistic integrity a small enough price to pay for financial security. These are despicable creatures like Elia Kazan, who ostentatiously befouled himself, his own best years and finest aspirations. He became a common informer and joined the lynch-pack at the heels of his closest friends. And Clifford Odets too, is among the lickspittles who grovel before the very inquisitors whom he himself recently condemned so sharply. He, too, has become an informer, a *fingerman*, a traitor.

The Kazans and Odets have bought themselves back into the good graces of the movie magnates and political pogromists. They have "secured" their careers. But what value can those careers have now, when everything decent in American cultural life recoils from them and their deeds?

There are others whose valor redeems the honor of their profession. There are the liberals like Lillian Hellman and Elmer Rice who have the courage to speak out in angry protest against the pogromists of free thought. There are the steadfast anti-fascists like John Howard Lawson, Morris Carnovsky, Howard da Silva, Samuel Ornitz, Albert Maltz and many, many others who not only refused to bend the knee. They continue their creative work by bringing their art directly to the people as Paul Robeson has done, as courageous Howard Fast is doing, as the victims of the Smith act and ideological lynch terror have done.

omnibus immigration bill, then pending in the Senate and since passed. The resolution hailed the leadership of Senator Herbert H. Lehman in the fight against the bill and pledged to him the fullest support. Plans were announced to oppose the bill, including meetings throughout the city.

2. A resolution on Germany, emphasizing the threat of war inherent in renazification and urging a meeting of the United States, Great Britain, France and the Soviet Union, "regardless of all differences that may exist on a world scale," to "work out a united stand dedicated to one proposition: a new nazi Germany must not rise again." The resolution also criticized negotiations of Jewish leaders with the Adenauer government and the pressure on Israel to enter, and now to resume, talks with the Bonn regime.

3. A program to combat anti-Semitism, which, the resolution stated, was *not* on the wane, contrary to the statements of some Jewish leaders. It emphasized that the growth of anti-Semitism was inseparably linked with acts of violence against the Negro people and called for FEPC and similar laws.

4. A resolution on Israel called for greater financial contributions to aid Israel. It urged support for the democratic achievements of Israel and for the struggle of its people to maintain "their jealously guarded independence." The resolution pledged the organization to join with the Israelis in working for peace "as the only possible safeguard for Israel's continued existence and prosperity."

5. A resolution on civil liberties called for the repeal of the Smith and McCarran thought control acts and assailed McCarthyism. Quoted in the resolution was an extract from the statement sent by Supreme Court Justice William O. Douglas last October to the Conference Brandeis Memorial Meeting: "The need to emulate during these troubled days the Brandeis example is great. The tide of orthodox ymounds; men are more and more afraid to speak their minds. There is silence and submission when there should be questioning and challenge." Another resolution dealing with the New York school system expressed concern over the anti-democratic orientation of city school authorities under the leadership of Board Member George Timone and asked that teachers be judged on the basis of their classroom work and performance. The resolution called for "an end to the heresy hunt in the New York schools which has reached its logical culmination in the removal of Dean Lenz as dean of Queens College."

6. Another resolution called for the repeal of New York State's "blue laws," which do not permit Saturday Sabbath-observing Jewish merchants to open their stores on Sundays.

A Year of Mass Action

This program, which goes to the heart of some most serious concerns of the Jewish community and all Americans, coupled with emphasis on action in the communities, as in the case of the McCarran-Walters bill, reflects the background of the New York Jewish Conference and its

membership. Composed mainly of men and women professionals, business men and middle class housewives whose beliefs found expression in the words and policies of the late Rabbi Wise, Conference members seek to continue the program which in recent years has been abandoned by the national leadership of the American Jewish Congress. While former members of the AJ Congress comprise the bulk of the Conference membership, there are in its ranks many persons formerly unaffiliated, as well as present members of such organizations as B'nai B'rith, Hadassah and the National Council of Jewish Women. These people find in the Conference a medium for the type of democratic mass action lacking in other organizations.

Speakers at the convention stressed the successful mass activities of the Manhattan Jewish Conference during its first year beginning with the October 1951 meeting to commemorate the tenth anniversary of the death of Louis D. Brandeis. Speakers at the meeting included Rabbi Joseph S. Shubow, president of the Greater Boston Rabbinical Association; James Lawrence Fly, former chairman of the Federal Communications Commission, and Moshe Barzilai, director of immigration of the Jewish Agency. Convention speakers recalled also the overflow meeting last December at which hundreds of people protested renazification of Germany and the negotiations of Jewish leaders with the Adenauer regime. Among the speakers that evening were leaders in the Jewish and general community who, whatever their other differences, were willing to speak out unitedly in opposition to the United States' policy in Germany. On the platform were William Offenber, commander of the Bronx Jewish War Veterans; Rabbi Louis D. Gross, publisher of the *Jewish Examiner*; editor Ted O. Thackrey of the *New York Daily Compass*, and writer Howard W. Ambruster.

The Lower Manhattan Chapter of the Conference made a significant contribution to the fight against German renazification by its participation in a Warsaw Ghetto Memorial street rally on the Lower East Side, where all stores in the Delancey Street shopping district dimmed their lights in tribute.

Particular pride was evident in allusions to the huge February mass meeting called to protest the bombing of synagogues and churches and the murder of Harriet and Harry T. Moore in Florida. Under Conference auspices Stetson Kennedy, who has many times exposed the Ku Klux Klan, revealed that Florida Governor Fuller Warren's special "investigator" J. J. Elliott was himself a Klansman. Kennedy's charges received wide coverage in the general, Negro and Jewish press, as did the statement of another speaker at the rally, Prof. William G. Cornelius, of the University of Miami. Conference's role in bringing the facts to light drew praise throughout the country.

Program Inconsistency?

Widespread participation was reported in the sale of Israel bonds in and by the chapters. The bond sale in the Conference was launched by a rally last October. In view

of the Conference's statement of principles regarding "support (for) the upbuilding of Israel as a free and democratic Jewish state," one feels impelled to ask whether the membership of the Conference has fully acquainted itself with the aims and purposes of the Israel Bond Drive. As Louis Harap pointed out in *JEWISH LIFE* (June 1952), "the Bond Drive is conditional upon the Israel government following the economic, political and military policies set by Washington."

The Conference members and leaders would do well to ponder the Bond Drive advertisement which assured prospective investors that "each State of Israel Bond you purchase strengthens American defense." But what is this "defense"? Rabbi Abraham A. Cronbach, in his speech before the convention, exposed it as hypocritical and not genuine "defense" at all. Israel's subjection to the Mutual Security program with its provisions for bases and military commitments is of a piece with the tragically false "peace through armaments" idea so clearly exposed by Rabbi Cronbach at the convention and is part of the conditions imposed on Israel as part of the Bond Drive. American Jews interested in "upbuilding of Israel as a free and democratic Jewish state" are not advancing, but *thwarting* that aim by buying and promoting the sale of Israel bonds. The position of the New York Jewish Conference on this issue leaves much to be desired.

Conference perspectives seem fairly well defined in the whole program of action described above. Rabbi Shepherd Z. Baum, the newly elected president, has a long record of leadership in the Jewish community. He is a past state chaplain of the Jewish War Veterans and the present Bronx chaplain; he is legislative chairman of the New York Board of Rabbis and a former director of organization of the American Jewish Congress. He made Conference perspectives clear when he said, "We are not interested merely in getting our names into the newspapers. We want to *do* things to change conditions we dislike . . . we will create leaders from the people themselves, to reject the misleadership of those who are following in the footsteps of the infamous *Judenrat*." Among the other newly-elected officers are: chairman of the executive committee, Nathan M. Padgug, a former New York State assistant attorney general and one of the founders and leading long-time members of the AJ Congress; chairman of the administrative board, Leon Quat, well known attorney and former president of the AJ Congress Manhattan Division; treasurer, Mrs. Sylvia Kulchin, who filled the same post in the AJ Congress National Women's Division.

"Organize the Unorganized"

The present situation in the Jewish community requires organizations dedicated to mobilizing the masses of the Jewish people in defense of their interests. For lack of such activity, membership in many Jewish organizations has fallen off. Many hundreds of thousands in New York alone have never joined Jewish organizations primarily

because of the sterility in many of their programs. The need to "organize the unorganized" in Jewish life would seem to present the Conference with its major organizational perspective in the coming year.

The establishment of a Young Men's and Young Women's Division and the constitutional provision allowing for the future development of youth activities also indicated a healthy perspective for growth and a widening scope of local community activity among the unorganized. Another activity that would undoubtedly add to the Conference's strength would be the development of a Jewish American cultural program not limited—as it seems to be now—to "entertainment" or social functions, but one that would reflect the peaceful, democratic aspirations of the Jewish people which are being translated into social action by the Conference.

Despite certain serious ideological differences with some aspects of the program and policies of the Conference, we welcome the many positive features of the young organization. It can fulfill a real need in American Jewish organized life.

VESEY SPEAKS TO THE CONGREGATION

By Aaron Kramer

My leg is weak from the chains you wear;
my shoulders break at the load you bear;
my back is marked by your masters' whips;
and from your wound my own blood drips. . . .

But when you bow, my beautiful sisters,
ah brothers, when you bow and beg,
my heart wears chains—for those who bought you
have fettered you both heart and leg.

You look for freedom in the sky?
Then chained you'll live, and chained you'll die!
You seek in heaven the promised land?
Then lost is the promise of your hand!

Israel whimpered once in bondage—
who listened? and who saw her bow?
She cried aloud—and Pharaoh trembled!
She rose—and what is Pharaoh now?

Like Israel, brothers, let us be:
wait not for God to set you free!
Turn all your sobs to battle-cries:
cry freedom! freedom! and arise. . . .

(The above is an excerpt from a long poem, Denmark Vesey Oratorio, about the great Negro rebel leader, by the young Jewish poet, Aaron Kramer, and soon to be published in book form.)

THE PIOUS CAT

A Short Story

By I. L. Peretz

ONCE there were three canaries in a house and the cat took care of them, one after the other.

This was no ordinary cat but a truly pious creature whose every moment bespoke goodness and reserve.

It was a housebroken cat, too. Why, it was nothing for her to wash herself clean ten times a day. And she ate quietly in a corner where she bothered no one.

In the daytime she ate dairy foods. But after the sun set, the cat ate meat—usually mouse-meat. Her manners were of the utmost dignity, mark you. She didn't rush through her meal like the ignorant do. She didn't swallow and spit like a glutton. She took her time, was leisurely. Let the mouse live a few seconds longer, another little while. Let the mouse dance a little, and make repentance. A pious cat never rushes.

When the first canary was brought into the house, the cat took pity on her. "Such a beautiful bird," the cat softly wept, "such a tiny, dear little thing. What a pity she cannot go to the hereafter."

The cat knew that the canary could not go to the hereafter because—

First, the canary, being in a cage, was a wild beast, even though she was young, and had a sweet voice;

Second, the singing itself was lewd and wanton. The canary even dared to look up to heaven while singing these lustful trills. And she was always trying to get out of her cage, to fly through the open window, to get into the sinful world.

Whoever heard of a cat being in a cage? Whoever heard a cat meow such melodies?

"How sad it is," sobbed the pious cat. "The canary is, after all, a living thing!"

And to make the tragedy greater, the canary had no idea of her wrongdoing, but sang with zest.

The longer the canary lived, the more she sinned, the heavier the ultimate retribution from above was bound to be.

Burning with an irresistible desire to save the canary from damnation, the cat pounced onto the table, reached out with her claws for the bird-cage. . . .

A moment later feathers flew madly about the room. . . .

The cat was beaten for what she had done. She took this punishment without protest. Sighing piously, she meowed a prayer for forgiveness of herself. She would not sin again.

Being wise as well as pious, the cat understood where she had erred. She would not let it happen again. The trouble was, she figured out, that she has scattered the bird's feathers about the room, and stained the white tablecloth with the canary's blood.

She had gone about it the wrong way; that was what had displeased her master and mistress. Next time, no feathers would fly, no blood would fall.

When the second canary was brought into the house, the pious cat quietly and calmly swallowed her.

This time the cat was strapped mercilessly.

Then the cat understood what the trouble was. "Thou shalt not kill. Thou must love every living thing, forgive the wayward." Severity and punishment will not redeem a sinful one. It was necessary to talk to a canary, show her the error of her ways, get her to make repentance.

A repentant sinner, like a canary, could attain a level denied to even the most pious of cats.

Joy grew unconfined within the pious cat. Away, all old, hard, and cruel thoughts. No more bloodshed.

Be compassionate. Thus, full of pity and sympathy, the pious cat approached the third canary.

"Please, don't be afraid of me," she whispered gently, speaking hardly like a cat at all. "You are a sinner, it's true, but I'll do you no harm, because I feel sorry for you.

"I won't even open your cage. I'll not touch you.

"What, you have nothing to say? Very good. Rather than sing lascivious songs, it's better you should be quiet.

"And now you're shivering. Better yet! Tremble, poor little thing, but not because of me. Tremble because you realize your wrong-doing and want to make atonement.

"Ah, if only you could stay like this, forever—quiet, clean, shivering.

"I'll help you. With my pious soul I'll blow decorum, gentleness and piety into you. Through me, faith will saturate your bones, humility and repentance will enter your heart."

The pious cat exulted. It felt so good to blow into the bird the cat's own piety and goodness.

The pious heart of the most pious of white cats swelled with joy and mercy.

But the canary gasped and strained and could not inhale the air blown into her by the cat. The canary suffocated and died from the cat's breath.

THE ISRAEL CP CONVENTION

FANTASTIC and slanderous reporting in the general press marked the coverage of the 12th biennial convention of the Communist Party of Israel, which ended June 1. A reader from Miami Beach, Fla., referring to a syndicated article, entitled "Israeli Commies Want to Sell Out Country to Arabs," by Ernie Hill in the *Miami Herald* (June 7), writes us in great indignation at the convention resolutions as reported by Hill. However, he scents something wrong, for he concludes, "I am so astonished by the Hill article that I cannot believe its underlying import," and he asks for further information.

The drift of the Hill article is that the Israel Communist Party cares nothing about the Jews of Israel, but is aimed at the Arab world. Dana Adams Schmidt, in reporting the convention in the *New York Times* from Tel Aviv on June 1, writes to the same effect. "Among the Jews," he writes, "The Communist Party has made very little effort to acquire a mass following." He cites unnamed Mapai leaders as asserting that "the Communist are concerned more with organizing a network of agents than with developing a mass following among the Jews."

These charges are usual emanations of the night court conception of the Communist Party that have become commonplace in these hysterical days. At press time we had received only the most meager reports of the convention, so that we cannot discuss the conclusions of the convention in detail. However, the report of the convention given by the Jewish Telegraphic Agency the first week in June reads like a reasonably objective one, so we offer it to our readers as a first approximation of the happenings at the convention.

"Delegates at the 12th convention of the Israel Communist Party this week debated behind closed doors a program proposed by Shmuel Mikunis, general secretary of the party, which called for the establishment of a 'popular [JTA has obviously mistranslated here; the word should be "people's"—Eds.] republic' in Israel.

"In a three hour address to the delegates Friday at a session which was open to the press, Mikunis outlined the program for a 'popular [people's] republic,' called for the nationalization of all foreign concessions and the formation of a popular [people's] militia. The Communist leader also attacked the Mapam for sponsoring and approving the idea of a legal status for the Jewish Agency in Israel and declared that behind the status is 'the State Department.'

"Mikunis protested Israel government 'discrimination against the Arab minority' and demanded an end to the military occupation of Arab areas of this country. He stressed the importance of the Middle East area to the Western Powers 'in preparing war against the peace-loving bloc' and called on Israeli workers to 'stand up against the government's intention to sell Israel to American imperialism.'

"Meir Wilner, a Communist deputy in the Knesset and a prominent figure in the party, urged the workers in Israel to fight against the 'hunger regime' of Premier David Ben Gurion. He also charged that the Ben Gurion government was taking orders from the Western Powers against the 'peace-loving bloc.' Wilner stated flatly that Israeli workers would not participate in any actions against the 'peace loving bloc.'

"More than 25 per cent of the delegates to the convention were Arabs, mostly from the Nazareth area."

Mikunis is also quoted in the Schmidt article cited above as having said, "The state [of Israel] will be based on the United Nations resolutions of 1947 and will cancel all territorial acquisitions Israel has made outside the borders decided by the United Nations. It will support establishment of a democratic Arab state in Palestine and will recognize the right of Arab refugees to return to their homeland and to the restoration of property and land which has been taken from them."

"Mr. Mikunis complained," continued Schmidt, "that the state was unable to take care of immigrants properly because it was devoting all its resources to preparing Israel as a base for American imperialist aggression."

Nothing in the above factual report, incomplete as it is, indicates anything other than absorbing concern with the national interests of the Israeli people.

With its customary distortion of progressive policy, the big money press is trying to convert a principled adherence of the Communist Party of Israel to the UN decision of November 27, 1947, into a big "plot" to sacrifice Israel to the "Arabs." But the fact is that the Communist Party, which alone of all political parties in Israel admits Arabs to equal membership with Jews and fights for first class citizenship for the Arab masses, is advancing on the principle that the welfare of both Jews and Arabs in Israel and of peace will be served by full justice and equality for both the Jewish and Arab masses.

LANTERN TO LIGHT PEOPLE'S MINDS

The beautiful new novel by V. J. Jerome penetrates to the heart of Jewish life and is a prime example of progressive literature

By Louis Harap

IT IS not often that one can greet a novel with the feeling that nothing quite like this has ever been written before. Yet one is inclined to say this after reading V. J. Jerome's *A Lantern for Jeremy* (Masses & Mainstream, 832 Broadway, New York City, \$2.50). The theme of a Jewish boy's life in Poland early in this century has been treated often enough—too often, some may even say. But rarely has social meaning been presented in a comparable fusion with poetic quality, the penetration into character and social reality, the dignity, the tenderness and strength that Jerome has achieved in his novel. The Marxist scholar and cultural leader who has written this book has exemplified the best in the Marxist creative tradition with his complete integration of the social and the esthetic. The story he tells is a closely woven fabric in which the outlook, plot, characterization, imagery and symbolism form a tightly integrated design.

Jerome depicts the years between seven and nine in the life of a Jewish boy in a Polish *shtetl* (small town) during the Russo-Japanese War and the 1905 Revolution. Poland was at this time, it will be remembered, still a part of the tsarist empire. Jerome has brilliantly employed the technique of telling the story through the eyes of the boy himself in the first person and in the present tense. The growth of the boy's mind in the course of the personal and local events emerges from the treatment. The result is that a three-dimensional portrait of the boy is conveyed to the reader. The substantiality that is given to the boy also attaches to the variety of other characters in the novel. After reading the book one has a feeling of having lived in the town and known the inhabitants as a part of one's own life. All the characters are real people. This is especially true in the case of the women characters. There are few modern novels in which the women are so completely free of the male supremacist stereotypes.

One can detect the theme of the story in the words which Pinyeh All-Trades, a leader of the town's Jewish workers, says to the boy Jeremy. "Glazing," says Pinyeh as he mends a lantern, "is the hardest of all work. . . . It's easy enough to fit a side of glass into a lantern to light your way in the dark. But the real glazing is the other kind, the one you don't need glass for. . . . Not for lanterns that light up the road for people's minds. . . . Would you be such a glazier, Jeremy? It's a long apprenticeship, and a hard one, I warn you. . . . You have to learn from the people, if you

want to make lanterns to light their way ahead." The story shows the beginning of Jeremy's apprenticeship in such "glazing."

Fusion of Image and Content

The delicate and precise imagination evident in this symbol is typical of the fusion of imagery and content that runs through the novel. Jerome controls the thought and imagery with astonishing fidelity and naturalness to the boy's mind. He seems to put into words the feelings of a sensitive boy. Here are several examples. When Jeremy first hears the voice of the crafty town rich man who is to examine him in the Torah, "the words break out as from a wooden Purim rattle." The eyes of Frimmet, the revolutionary girl who rebels against the traditional Jewish subjection of women, Jeremy sees as "wild crows" and the image is carried forward in several places in the book in a way that would have satisfied Flaubert's passion for *le mot juste*. The first time the boy hears a train whistle it sounds like "a hundred rams' horns blowing all at once." When the first Jew is attacked at the village pogrom, his cry for help "spreads out—a sky of fright over all the town." The richness and rightness of such imagery of the sensitive working class boy of the *shtetl* is an artistic achievement of a high order.

The awakening thoughts and feelings of the boy are at once thoroughly class conscious and deeply Jewish. One of the finest aspects of the novel is the way in which concepts in the religious tradition which were integral to the life of the boy in the religious household, are brought to bear in a progressive sense or cast into doubt when they fetter the working class interests of the townspeople. The level of thought and feeling throughout is that of a gifted boy steeped in Orthodox Judaism who responds to situations in a humanistic way rather than in the way of dogmatic religious formalism. The working class outlook emerges in the boy in a completely natural way because he identifies himself with the interests of his very poor and dearly loved aunt and uncle, with whom he lives. While his uncle, who is a tannery worker, follows working class interests falteringly because he is under the hindering influence of religion, his aunt, whose proletarian militancy reminds one of the grandmother in Gorky's autobiography, does not permit religious prejudice to interfere with her working class



feelings. The action of the environment on the boy's consciousness is shown to widen and deepen his outlook through the impact of the Russo-Japanese War and the 1905 Revolution on the remote town. Jerome's novel differs from most stories about the *shetl* in the absence of the unreal, nostalgic element. On the contrary, one finds in this novel the seeds of the new Poland and thus an anticipation of the real future.

Religion and Workers' Struggle

This comes out particularly in the relation of the Jewish to the non-Jewish people in the town. It appears as a pervading conflict of religious dogmatism with the working class interests of the townfolk in the course of the workers' struggles. The unity of Jewish and non-Jewish workers is shown in many ways to exemplify the working class internationalist viewpoint through the points at which the deep-seated separatist and nationalist tendency in traditional Jewish life is broken down. Perhaps nowhere is this so striking as in the incidents connected with his Uncle Gavreel's Polish friend, Yanek, who joins in the "Self-Defense" against the hired pogromists. "Yanek," thinks the boy, "is joining the Jewish Self-Defense in the synagogue yard. *Self-Defense is for all.*" In the hoodlum pogrom that breaks out shortly afterward, Yanek is killed while helping to defend the Jews. At his funeral, the Jews overcome their religious separatism to march in the funeral procession for

a non-Jew—a step in the breakdown of the age-old barriers of Jew and non-Jew through common struggle. At many points in the story this process is shown in moving, beautiful incidents and in biting exposure of reactionary Jewish dogmatism.

Another major theme in the book is the sharp representation of the class struggle within the Jewish community itself. This aspect is brought out with inevitable rightness in artistic terms. This conflict of the Jewish workers and Jewish enemies of the workers is epitomized in the remark of Pinyeh All-Trades: "Some of the Pharaohs have Jewish beards on their faces." One of the finest chapters in the book is the description of the traditional Purim play in which class antagonisms between the Jews in the town are brought out through the local personalities acting in the play.

Revelation of this class antagonism recurs throughout the story. Jeremy is led by the strike of the Jewish tanners against their Jewish employer, Mordkha Leib, to wonder, "How can God heed the prayers of Mordkha Leib and the other masters and the prayers also of the tanners and the fleece-scrapers, when they ask for opposite things? Auntie said God is on the side of the strikers. Then they must win. But if the masters should win, then—then will they be stronger than God?" In the synagogue during the strike someone shouts, "What Jew has done to Jew—strikers, bandits!" Another replies, "And what Jewish masters have done to Jewish workers—about that you keep quiet!" In such a way, with complete naturalness as it arises out of the situation, the irreconcilable interests of worker and exploiter, both Jews, become clear.

Rich Folk Humor

In maintaining the reality of the life depicted in the novel, Jerome has succeeded in conveying a rich folk feeling and humor. For the *shetl* mentality was still very close to the folkish mode of life that their ghettoized existence imposed on the Jews. Thus Jeremy's uncle says of a relation who is full of troubles that "things have been going like bread falling butter-side down." Or Pinyeh All-Trades comments on the failure of the town to pave the muddy streets: "Now that the authorities have learned from the Jewish Community heads that the Messiah is surely coming, what sense is there in throwing away money?" Or there is Auntie's appropriate comment on the criticism of the radical "Unity" people who do not wear beards: "As if a beard made the difference. Better a Jew without a beard than a beard without a Jew." Or there is the comment on the period of revolutionary upsurge in the town when the people "look at each other and smile and wonder: 'Messiah's times.'"

This is not a book to be read once and then put aside. It does not have the narrative drive of a thickly plotted story. It is rather to be savored over and over again for the striking beauty and depth of its ideas and feelings, for

its sharp delineation of character and its keen insight into Jewish life and into the real relations of men. It is a book that can be read many times with increasing pleasure, for its meanings are deepened by repeated reading and its beauties become more intense when lingered upon. By assimilating this novel, one gets a clearer conception of what socialist realism is. And because the specific content of the work is Jewish, an understanding of this novel also clarifies ones' conception of progressive Jewish literature.

Although the time of the novel is about 1905, the story has significance for the main problems facing America—the trend to fascism and war. On the one hand, the anti-war feelings of the common people of that time in the face of the imperialist Russo-Japanese War illuminates and reinforces the peace sentiment today. On the other hand, the publication of this novel while the author is standing trial, with 15 other Communist leaders, under the Smith Act is most significant. It would be hard to find a more convinc-

ing argument against the Smith Act than this book. For it is a living demonstration of the great humanity of the ideas for which Jerome is on trial. It is a bitter commentary on the anti-human nature of the ruling powers in our country that the thoughts expressed in this book should be regarded as "criminal." The novel has a sensitivity, power and dignity that are an expression of the best in human life. Those who would imprison the author of such a book and would suppress his work would emasculate the greatness of man and disintegrate and bring to destruction the achievements of centuries of human development. Jerome's novel thus presents us with a challenge. Shall we defend the greatness of man and the values that have been won by centuries of struggle, or shall we allow those values to be destroyed? The answer lies with the common people of our country. We must not allow these values to be destroyed because our welfare as American hinges on the preservation of those values.

"ZOG NISHT KAYNMOL..."

By Binem Heller

To Paul Robeson

I think
That wherever you sing
Becomes the new center of the earth.
Now your voice mounts
Over the graves and houses
Standing in ruins:
—"*Zog nisht keynmol, az du gayst dem letztn veg...*"¹

Here was the battle fought;
On the skeletons of stairs,
From the cellars to the roofs
Where your voice now soars,
Heads raised, as
The red flag,
The song:
—"*Zog nisht keynmol, az du gayst dem letztn veg...*"

Around your voice the air vibrates,
Like surrounding flames.
And your singing rises up
And leads
To the edge of space.
From this very spot

You heard the final words
Of ghetto-heroes
And you,
With full-throated voice,
Brought back the song:
—"*Zog nisht keynmol, az du gayst dem letztn veg...*"

You're of the land
Where hate
Has barred the open street to you;
Driven you
Into the ghetto of your skin.
You sing the song of the people
Sent—like yours—
To the front-lines of death:
—"*Zog nisht keynmol, az du gayst dem letztn veg...*"

Your voice roars out, like the Niagara-fall;
Its current catches up the anger and the pain,
My word and your outcry—
In the same song
Of Negro and Jew:
—"*Zog nisht keynmol, az du gayst dem letztn veg...*"

(Binem Heller is one of the leading Yiddish poets of the new Poland. This poem was translated from the Yiddish by Hershl Hartman.)

¹"Never say that there is only death for you."

"THE TARBUT" IN ISRAEL

The Association for Progressive Culture carries on many activities among the Israeli masses which further the welfare of all Israel

By J. M. Budish

ONE of the most remarkable, indeed, unique organizations in Israel is the Association for Popular Culture—Agudah Tarbut L'aam—popularly known in Israel as the Tarbut. The Tarbut is the product of and the vehicle for the creative cultural endeavors of the broad masses of the common people of Israel, Jewish and Arab, especially of the many, many thousands of new and recent arrivals who do not as yet have full command of the Hebrew language.

The Tarbut is a progressive cultural organization, reflecting and spearheading the aspirations of the disinherited masses of Israel for a broader and fuller life and a higher general level of culture. The cultural activities of the Tarbut emanate from the midst of the people in their day-to-day experiences and struggles, joys and sorrows, hopes and dreams, disappointments and achievements, hates and loves, retreats and advances, defeats and triumphs. And like the disinherited masses, the Tarbut must struggle for its "daily bread" and is having a hard time making ends meet.

The Tarbut is the only cultural organization in Israel in which Yiddish is spoken fully and freely without restraint. It is the only organization which recognizes the fact that the Yiddish language is the sole means of intimate inter-communication among the great masses of immigrants. The Tarbut accordingly employs the Yiddish language as the recognized and predominant vehicle for the spreading of cultural values, in fact for all its cultural activities. This does not mean that the Tarbut fails to appreciate the importance of Hebrew as the official language of the country.

The Tarbut has organized Hebrew courses for the new and recent arrivals in order to enable them to gain a greater command of this official language and thereby a greater opportunity to partake in the social, economic, political and cultural life of the community. The Tarbut is endeavoring to preserve and develop the cultural heritage in the Yiddish language that the immigrant masses brought with them. These cultural values are embodied in the works of such Yiddish classic writers as Sholem Aleichem, Peretz, Mendele Mocher Sforim, etc., which the immigrants absorbed in their countries of origin. At the same time the Tarbut tries to bring within their reach the progressive

cultural values of Israel in Hebrew, using the Yiddish language as the vehicle, while helping them acquire a full command of Hebrew.

Linked to the Masses

The Tarbut is the only progressive cultural organization in Israel that is closely and organically linked with the masses of the common people. It has thus become part and parcel of the daily life of its constituency. There are other cultural organizations in Israel, a few of them progressive and many more pseudo-progressive. But no other cultural organization can be compared with the Tarbut in its intimate ties with the common people.

An indelible impression was left on this writer concerning the Tarbut in the spring of 1950 when he visited the home of a worker's family in the ancient and picturesque city of Tsfath. It was a dark, moonless evening and the steep, stony and unlighted alleys of the working class section of the town were passable only with difficulty, especially for a stranger. The massive building in which they lived must have had a century-long history behind it and was in rather bad repair; the walls and ceilings were running wet with the seepage of ground water and the roof provided only partial protection in the rainy season.

The family—husband, wife and two children—occupied a large room with two large windows. But even this good-sized room, kept scrupulously clean by the young, attractive, intelligent housewife, could not save the one-room apartment from the attributes of a slum dwelling. The room reeked with dampness and was overcrowded with three cots. An old, large Arabian-type earth and stone stove filled one corner of the room and a huge round, wooden tub for the family washing took up another corner. It taxed the ingenuity of my hosts to provide a little free place in the center of the room where a few people could sit around a rickety table, making partial use of the edges of the cots.

My hosts were members of the Tarbut. During the evening a few more friends of the Tarbut and readers of its weekly Yiddish newspaper, *Frei Yisroel* (Free Israel), came in and discussed the urgent appeal of the Tarbut for a special fund to help meet the budget of this weekly. It was a rare experience to watch these workers discuss the paper, praise or criticize various features, news items and articles and express preferences and desires. One could not help feeling that they are taking an active part in influ-

J. M. BUDISH is the author of several books on economic and social subjects and a journalist. He was formerly executive vice president of the Ambidjan Committee. He visited Israel in 1950.

encing and shaping the policies and even the make-up of their paper. And these few workers, all of whom had only part-time jobs, raised among themselves some 17 Liras, about \$50.00 at the official rate of exchange at that time. Apparently they placed the needs of their newspaper in the same category as their family needs.

Not only do the disinherited masses form the constituency of the Tarbut: its cultural workers and executives are also drawn from their ranks. In this sense the Tarbut may unhesitatingly be called the only progressive cultural organization that is "of, by and for" the common people of Israel.

"Frei Yisroel": Workers' Papers

The weekly newspaper, *Frei Yisroel*, is one of the major achievements of the Tarbut. It is easily the best Yiddish newspaper in Israel and can stand comparison with the best of the Hebrew papers. *Frei Yisroel* maintains a good literary style in classic Yiddish. Most important of all, this newspaper opposes the foreign policy of the Israel government which is part and parcel of the deliberate policy to lower the standard of living of the working people. Week in and week out, its courageous journalists reveal the details of the preparations for war of the Pentagon and the Ben Gurion government. The paper shows the connection between that policy and the hunger that stalks the Israeli masses. Of special significance is the work of *Frei Yisroel* against the government policy of making the Arabs second class citizens of the Israel state.

Because of limited financial resources it appears only in four to six pages. But concise and accurate reporting of all significant domestic and foreign news, excellent summaries of editorial comments of other journals, careful selection of authoritative articles covering major issues, reports of its own rank and file correspondents directly from the shops, vineyards, agricultural communities and cooperatives, keep *Frei Yisroel's* readers abreast of events better than papers several times larger.

It is a pity that the Tarbut gets little support from liberal and progressive Jews in our own country and overseas. If *Frei Yisroel* received even a tiny share of the aid given to Israel by American liberal and progressive Jews alone, it could be published at least twice or three times a week and would contribute enormously to the raising of the general cultural level of the great masses of immigrants and the entire Israel community.

The work of the paper is effectively complemented by "*The Spoken Newspaper*," oral reports and editorial comment by the staff and contributors to *Frei Yisroel* at special morning gatherings both in Tel Aviv and many other communities. This institution is very popular among the immigrant masses. Another Tarbut enterprise is the "*Wall Paper*" at the Tarbut headquarters which has discovered writing talent among the rank and file and has given the uninitiated an opportunity to familiarize themselves more closely with problems of their immediate environment and to make their first attempt at an analysis of these problems.

The Tarbut has been building up its library, named after Sholem Aleichem, as the largest collection in Israel of Yiddish books and progressive literature in Hebrew and other languages. There is a growing, urgent demand in the community for good reading material in Yiddish and in other languages spoken by the recent arrivals. In addition to this Sholem Aleichem Library in Tel Aviv there is a pressing demand for branch libraries in smaller communities. The war of liberation in 1948-49 destroyed some book collections. Liberal and progressive Jews and organizations could make a substantial contribution by sending gifts of books and magazines to the Tarbut.

Among the most important cultural activities of the Tarbut are public lectures and reports, literary evenings and recitals, celebration of Jewish holidays and significant anniversaries, receptions for visitors from overseas, popular concerts, dramatic performances especially of classic one-acters in Yiddish and Hebrew, motion pictures and art exhibitions. In 1950, for instance, 52 week-end mornings were devoted to lectures and reports on political and cultural subjects and on popular science topics. In addition to the national holidays, the Tarbut arranges a celebration of the anniversary of the Warsaw Ghetto Uprising and similar events. The Tarbut cherishes Jewish-Arab understanding and friendship. Representatives of progressive Arab organizations are invited by the Tarbut to lecture and report. Such free and frank exchange of opinion can afford both Jews and Arabs a better insight into their mutual problems and develop that real solidarity which can make possible a solution for the benefit of the entire community.

Public receptions given by the Tarbut for Jewish visitors from overseas help to forge greater understanding between Israel and the Jewish people of other lands. My personal experience at such a reception was extremely enlightening and encouraging. Penetrating questions and fruitful discussion followed my lecture. To me this discussion was the best testimonial to the thoroughness and far-reaching dissemination of the cultural activities of the Tarbut.

The amateur dramatic group of the Tarbut is the Avukah. This group helps to arrange literary evenings, recitals and dramatic presentations. Avukah has developed some fine talent and is making a distinct contribution to this phase of the work of the Tarbut.

The Children's Homes

Two important groups have developed out of the cultural movement represented by the Tarbut—the children's homes, or rather kindergartens, and the Organization of Progressive Women. The latter organization took the initiative early in 1948 in sponsoring the establishment of kindergartens in some of the poorest sections of Tel Aviv to provide these essential facilities for the children of soldiers and new arrivals. Because of the exceptionally hard conditions of their lives, the families were not in a position to

provide even the most elementary physical and mental care for their children. The kindergartens also aimed to develop in the children a sense of human dignity and love of their fellow human beings, whether Arab or Jew or whatever nationality. During their short existence the children's homes have become very popular educational institutions and have made a great pioneering contribution to pre-school progressive education in Israel.

The writer visited two of these kindergartens, one of them in an extremely poor neighborhood, Shchunat Hatikvah, on the day of Purim. It was a pleasure to observe these well-groomed children, to listen to their singing of nursery songs, to see them engage in organized play and dancing and to partake with them in the modest Purim refreshments. But I was disturbed at the contrast between the 50-odd children at the school and the larger number outside. The children outside did not get proper care. Their appearance had the earmarks of the extremely difficult social conditions to which their families were subject and also of the resulting neglect. Since this was a holiday, many of the mothers were outside with the children. When I left the kindergarten, some of these mothers surrounded me and "poured out their hearts." They complained because their children were not accepted by the school. It did not seem a satisfactory explanation to them that the capacity of the kindergarten was exhausted and that there were no financial resources available to increase the capacity. But perhaps they were right. After all, only a little help from this side of the ocean could remedy the situation.

Organization of Progressive Women

The Organization of Progressive Women, organized in 1947, has a brilliant record of activities in defense of the rights of women and in helping women of the recent immigration. Members of this organization visit the immigrant camps and neighborhoods. They help the immigrant women find their way about in the new environment; they advise and help in the search for jobs, rooms and school registration; in the struggle for improved sanitary conditions; in the proper care of children; in the practice of hygiene and in the endless cares and problems the immigrant woman faces in the new land.

But this ministering to the urgent needs of the mothers, wives and children of the new and recent arrivals is only one phase of the activities of the Organization of Progressive Women. This organization is also in the forefront of the struggle against the black market and inflation and for the general improvement of living conditions. The Progressive Women, as well as the Tarbut itself, have taken a most active part in the struggle for peace and they played an important part in securing the over 400,000 signatures obtained in Israel for the petition for a five-power peace pact. They also voiced vigorous protest against the rearmament of neo-nazi West Germany and the release of nazi war criminals. The organization publishes a monthly bulletin

in the Hebrew, Arab, Yiddish, Bulgarian and Rumanian languages.

This year Tarbut will celebrate its tenth anniversary. Organized in 1942 by the late unforgettable labor leader, Eliashe Godjansky, the Tarbut has grown in the decade of its existence into a powerful cultural movement that now extends to every field of endeavor of the great masses of the common people, including some kibbutsim, such as Sikei Plada (Sparks of Steel). It holds great promise for the advancement of progressive culture, for the raising of the general cultural level in Israel, for the strengthening of Jewish-Arab friendship and for the cause of world peace.

Yet this important and effective organization does not receive one penny in aid from the United Jewish Appeal, a scandal of which all progressive American Jews should be keenly aware. The only aid—and by no means adequate—coming from the United States has been from such organizations as the Jewish People's Fraternal Order, United Committee of Landsmanshaft Federations and the Emma Lazarus Clubs. The latter organization has undertaken to provide the funds necessary to open a Day Nursery in Jaffa. The United Committee has undertaken to establish a children's clinic in Tel Aviv in the name of Reuben Brainin.

Revelations on "Reparations"

THE top blew off the negotiations for "reparations" between the Ben Gurion regime and the Bonn government on May 19. Professor Franz Boehm and Dr. Otto Kuester, chairman and deputy chairman, respectively, of the Bonn negotiating committee, resigned their posts with the stinging charge that, as the *New York Times* put it on May 20, the Bonn government "was unwilling to make good on its promise to make restitution to Israel." Dr. Kuester put it more explicitly in his statement on resigning (*London Jewish Chronicle*, May 30). "I am convinced," he said, "that at the Hague conference our government was concerned merely with securing a good name for Western Germany in the eyes of the world." The contention that we have held from the outset, namely, that the purpose of the Adenauer "peace offer" to the Jews was a cheap trick to rehabilitate the renazified West Germany in order to facilitate West Germany integration into the anti-Soviet war preparations, is substantially confirmed by Dr. Kuester.

Chancellor Konrad Adenauer, however, urged the two men to withdraw their resignations. The reason, as given in the *New York Times* on May 21, was that the Adenauer government was "frightened by the possible consequences to West German prestige, on the verge of winning new sovereignty through a contractual agreement with the Allies." Dr. Nahum Goldmann, who has been the chief errand boy of the State Department in this deal, hurried to conferences with Chancellor Adenauer and received an offer said to amount to \$715,000,000 (Israel had insisted on one billion) to be paid over a period of seven or eight years. At this writing, however, the West German cabinet had not approved the offer.

The resumption of negotiations is now scheduled for the third week in June.

ANTI-SEMITISM IN BASEBALL

Discrimination against Jewish players in the national game can be weakened by the fight to crack Jimcrow in the big leagues

By Joe Gerstein

BASEBALL has never been a sport in which many Jewish players participated. It took some time before the second generation youth of the mass Jewish immigration from countries in which sports and athletics for Jews were unheard of, began to take part in American athletics. The youth played first in the sandlots, then on school athletic teams. Not until the turn of the century does one find a Jew in major league baseball. As time wore on, more Jewish players entered baseball, because for one reason, they were less bound by parental disapproval of baseball as a profession.

Like most other American sports, baseball has been marked by a discriminatory atmosphere which, while it did not openly exclude Jewish players, tended to discourage them. However, during the past few seasons more Jewish players than usual have been performing with major league teams. Certainly one reason for the more democratic atmosphere in the national game has been the vigorous fight waged against baseball's Jimcrow system. While discrimination against Jews has been subtle and rarely open, the situation was quite different as regards Negro players, who were completely and absolutely excluded from white professional teams. But when Jimcrow was cracked in baseball a few years ago with the hiring of Jackie Robinson by the Dodgers, diamond democracy began to improve, although the battle against Jimcrow in baseball has only started. This creates also a somewhat more favorable atmosphere for Jewish players. Baseball players themselves, who have diverse backgrounds and come from many sections of the country, are undergoing a process of education. Players who are guilty of bigotry are finding it more difficult to air their hatred of Negro or Jewish teammates. They are learning to get along.

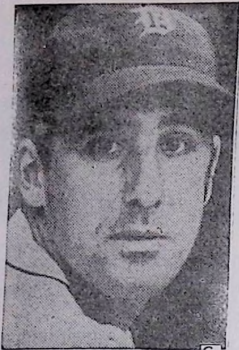
Despite this improved status of Jewish players, only six of the 16 major league teams have Jewish athletes on their rosters this season. The Brooklyn Dodgers have Cal Abrams, who had a good record last season but hasn't seen much action this year because of strong competition in the Brooklyn outfield. The Cleveland Indians have Al Rosen, valuable infielder who has been leading the American League in home runs. One of the top pitchers for the Chicago White Sox is Saul Rogovin, who had the best earned run average in the American League last season. The Boston Braves have Sid Gordon, who at one time played for the New York Giants. Joe Ginsberg is a first string catcher

for the Detroit Tigers, and Herb Gorman is a newcomer with the St. Louis Cardinals. In addition, there are many more Jewish minor leaguers than ever before.

This is a far cry from the situation that existed through most of baseball's lifetime. In the early days of the game Jews ran up against discrimination, even though subtle, in their bids to play. The first to crack this barrier was Johnny Kling, one of the best catchers in history, who joined the Chicago Cubs in 1901. Kling's appearance with the Cubs was a milestone. He had many tough experiences, but succeeded in opening the way for more Jews to take part in the sport. It is difficult to get an exact count of how many have played since Kling. Many stars went under assumed names to escape discrimination. The records show that of eight Cohens who played in the big leagues, seven played under non-Jewish names. While there have been a number of comparatively popular Jewish players, their participation has been widely scattered over a period of years. From time to time anti-Semitic incidents have occurred and have been exposed. Others have been successfully hushed up. The players themselves are usually reluctant to speak out about such incidents for fear of hurting their careers. But overt acts are not necessary to illustrate the part anti-Semitism has played in baseball. One need only note the obvious lack of Jewish players on the team rosters.

Hank Greenberg and Discrimination

One of the all-time greats among Jewish players is Hank Greenberg, who has had his own brushes with discrimination. Greenberg stands second to Babe Ruth in the number of home runs hit in one season and brought fortune to the Detroit Tigers' owners during his 14 years in a Tiger uniform. Getting on in years for an athlete, Greenberg was aspiring to a front office job with the Tigers, with whom he had spent his entire baseball career since he graduated from high school. No Jew had ever held a position on the executive end of baseball. In 1947, Greenberg wrote to Briggs, the auto magnate and owner of the Tigers, and put in his bid for a front office job. Shortly afterwards, Hank heard the stunning news that he was sold out of the American League to the Pittsburgh Pirates in the National loop. He wasn't even informed of the deal by the Tigers but heard it over the radio.



Hank Greenberg

Bitter and disillusioned, Greenberg announced that he would retire from baseball, but changed his mind and went on to play the 1947 season in a Pittsburgh uniform. Then Bill Veeck, who owned the Cleveland Indians, asked Greenberg to become general manager of the Cleveland club in a direct rebuke to the policies of Briggs and the other baseball moguls. This is the position that Greenberg holds at present.

Hank Greenberg stands out as one of baseball's foremost fighters against discrimination. Since he became general manager of the Indians, the team has won the reputation of being the most democratic club in both leagues. Criticizing discrimination in baseball, Greenberg once declared: "We in Cleveland have adopted the motto that ability counts, not race, color or creed. It is only natural, therefore, that the Cleveland Indians lead the way by judging players on performance only. Our daily line-up includes two Irishmen, an Englishman, a Scotsman, two Mexicans, and Protestants, Catholics and Jews, Negroes and whites and all Americans who can work and play together in perfect harmony. This speaks for itself." Hank Greenberg also made history this year when he took the leadership in breaking Jimcrow policies in the Texas League with his assignment of a Negro player to a Cleveland farm club in Dallas.

Negro and Jew in the Same Fight

It is fitting that a Jewish baseball personality should have played such a major role in fighting discrimination against Negro players because of the relationship of anti-Semitism to Jimcrow in baseball. There are some revealing correlations on this score. There are six major league teams that have Negro players—Cleveland, Brooklyn, the Boston Braves, the Chicago White Sox, the New York Giants and the St. Louis Browns. Of these six, four are the teams which also have Jewish players. A fifth team, the Giants, has had numerous Jewish players in the past.

It is also interesting to note that when Jackie Robinson

broke into baseball with the Brooklyn Dodgers, he ran up against Jimcrow in St. Louis and was not permitted to sleep in the same hotel as his teammates. He was also subjected to much verbal abuse from members of the St. Louis team. Two years later St. Louis was the scene of vicious anti-Semitic insults hurled at Sid Gordon when he was playing for the New York Giants. Gordon became the object of "bench jockeying" ("razzing" of players of one team by their opponents) by St. Louis players, who made repeated references to Gordon being Jewish. The insults against Gordon and the Jewish people were sharply criticized by many sports columnists, some of whom linked the attacks against Gordon to the type of riding that Jackie Robinson had also received in St. Louis. Even those who attempted to belittle the incident inadvertently showed how bigotry against one people leads to bigotry toward other peoples. For example, J. Roy Stockton of the *St. Louis Post-Dispatch*, in minimizing the incident, "explained" that "a dugout may apply epithets to a Jew one day, call another man a Dago, Swede, Limey, Mick or Kraut the next. I don't think they gave Gordon any more than they'd give any other good ball player who was hurting the opposition by virtue of his skill."

It can also be noted that the Yankees, who still do not have a single Negro player and have been criticized for their Jimcrow practices, have not had a Jewish player within recent memory. Though the Yanks are a Bronx club and would be expected to be one of the teams to have Jewish stars on the roster, the only Jewish player of whom there seems to be any recollection was an athlete named Ed Levy who had an insignificant spot with the Yanks during World War II when getting players was a major problem.

Thus, when members of the Bronx American Labor Party, many of them Jewish, recently joined in the mass picket lines to expose the Yankees' blatant Jimcrow policies, they were also waging a fight for the benefit of Jewish ball players. Just as the fight against anti-Semitism is inseparable from the fight against Jimcrow on the national scene, baseball, too, becomes more inviting to Jewish athletes as the movement to tear down the barriers to the Negro people creates conditions leading to unity between Negro and Jewish fans.



Jackie Robinson

YIDDISH BOOK PROGRAM IN POLAND

An index of the flourishing Jewish culture in Poland is the number of books sold and plans for publication

By I. Egit

Warsaw

The thirst for education and knowledge has greatly increased among the Jewish workers in Poland. They want to make up for the years of backwardness and darkness—the legacy of the feudal-bourgeois rule in pre-war Poland. This can be seen most clearly in the popularity of Yiddish books. There are at present 4,500 regular subscribers for every Yiddish book published and total sales now reach 5,500. This figure is twice that of last year and five times greater than Yiddish books sales in pre-war Poland, which had a Jewish population of three million, and it cannot be matched by any capitalist country which has a Jewish community of whatever size.

[Ed. note: While the above figure represents over 7 per cent of Poland's Jewish population of about 75,000, the membership of less than 12,000 in the United States' Jewish Publication Society—which publishes books in English—represents only three-tenths of one per cent of the Jewish population of the United States. The majority of English books on Jewish themes are published by commercial houses and most titles, both fiction and non-fiction sell from 2,500 to 5,000 copies, with rare exceptions. Yiddish books rarely sell 1,000 copies in the United States despite the fact that the Yiddish-reading population is many times that of Poland.]

Only under the kind of conditions in the present people's democratic Poland is such creative development, such growth in Jewish book publishing possible. Yiddish books are not merely purchased. They are read and thoroughly discussed in scores of reading circles in factories, on farms, in the Silesian coal fields and wherever Jews

live and work. This year, during the widespread subscription campaign, 6,000 Jewish workers participated in 156 conferences, meetings and discussions. Thirty-four literary evenings with authors present drew a total attendance of 4,800 people. Every discussion brought out both praise and criticism of the newly published books and of the policies and plans of the *Yiddish Buch* (Jewish Book) publishing house.

It was obvious that Poland's Jewish workers consider themselves — and rightly so—the co-owners of Yiddish publishing in Poland. The most prominent and widespread request of the readership at these meetings was for literary works of present day life which would reflect the reality of the new Jew in the new Poland—the outstanding worker, the coal miner, the peasant. Among other recommendations to *Yiddish Buch* were more reprints of Yiddish classics, translations of current Soviet and Polish literature as well as of progressive literature of other peoples.

Last year the *Yiddish Buch* publishing house issued a number of important titles. In observance of the centennial of the birth of I. L. Peretz, father of modern Yiddish literature, two volumes of his selected works were issued, comprising 900 pages, with a foreword by Ber Mark and an extensive critique of Peretz' work by Rivke Rubin. The publishing house also issued a special collection of articles and poems on the occasion of the Peretz centennial.

An important event was the publication of the Yiddish translation of J. V. Stalin's classic study, *Marxism and the National Question*. Also published in Yiddish translation was the first volume of the famous novel by V. Azhava, *Far From Moscow*.

Other titles in Yiddish were published: L. Olitsky's prose work, *Mentshn in Klem* (Trapped People); J. Turkov's historical study, *Yiddish Theater in Poland*; a collection of Moshe Sklar's poetry; collection of articles on *The Soviet Union—Bastion of Peace*; a reprint of Yacov Dinezohn's classic, *Yosele*, which aroused great interest among the Jewish worker-readers. As part of its series of books by Jewish writers murdered by the nazis, *Yiddish Buch* published last year: Kh. Kagan's *Oifn TaiKh* (On the River); M. Bursh-tin's *Bei Di TaiKh'n fun Mazovie* (By the Rivers of Mazovie); *Selected Works* by A. Katzizne and *Stories*, an anthology of the short stories of David Mitzmacher.

Of especial importance is the recently published book *Dos Lid Is Geblibn* (The Song Remained), an anthology, edited by the poet Binem Heller, of work by 36 Yiddish poets who died during the Hitler occupation. This book will help in further mobilizing the Jewish workers in Poland for more intense struggle for world peace so that never again will the crime of the murder of poets occur.

Soon to be released are: *Lenin on Literature*; a book of poems by Binem Heller, *Heim Erd* (Home Land) [the title poem appeared in *JEWISH LIFE* in transliteration and translation by Aaron Kramer in the January 1952 issue.—Eds.]; Sh. Lastick's book of criticism, *Mitn Punim Tsum Morgn* (Facing the Morrow); the second, enlarged edition of Hersh Smoliar's history of Jewish partisans, *Yidn Un Gele Lattes* (Jews without Yellow Badges), and a translation of Bogdan Hamera's 1950 prize-winning Polish Novel, *Pleve, For Example*.

In addition to the titles published by *Yiddish Buch*, the Jewish Historical Institute published a number of studies like the important work by Ber Mark, *The Revolt in the Bialystok Ghetto*. [Excerpts appeared in our April 1952 issue.—Eds.] Also, the State Publishing House for Textbooks has issued a number of textbooks in Yiddish; Sh. Ferdman's *Yiddishe Shprakh* (The Yiddish Language), a fifth-grade grammar; L.

Olitzky's and M. Liberman-Shwartzman's *Step by Step*, an illustrated first-grade reader; *Gems For All*, a reader, edited by L. Olitzky; *Revolutionary Poetry*; *Children* by Sholem Aleichem; and an arithmetic textbook for the first and second grades. Scheduled for publication by the end of the year are two more texts, one on mathematics for the third and fourth grades, and a reader composed of selections by I. L. Peretz, *Fun Der Arbeit* (Of Labor).

Taking into account the increased cultural needs of the Jewish worker in Poland, the thousands of subscribers and readers, *Yiddish Buch* is making efforts to expand its technical facilities in order to publish still more Jewish books. For this reason the plans for 1952 include much more intensive publishing activity and an increase in titles.

Publication in 1952 began with an original work, a drama by Hersh Smoliar entitled *A Posheter Zekner* (A Common Soldier), dealing with the class struggle in Poland following the first World War and the development of the young Jewish revolutionary hero Naftoli Botwin. Being prepared for publication are the following: an anthology on the ten-year history of the Polish Workers Party (PPR); the second and third volumes of V. Azhaev's novel *Far From Moscow*; *Selected Speeches* by the president of the Polish People's Republic Boleslaw Bierut; Ber Mark's *Lectures on Jewish History*, a Marxist interpretation of Jewish history; a volume of fables and poems by L. Olitzky; a book of novellas and reportage by the young writer Sh. Kantz; a biography of Esther Rachel Kaminska, famous Polish-Yiddish actress, by J. Turkov, and a book about America by Itzhak Nordin. Plans for the coming year include two volumes of selected works by Sholem Aleichem and another book of poems by Binem Heller.

There will be published a special series of Marxist works in Yiddish, beginning with J. V. Stalin's *History of the Communist Party of the Soviet Union*. After that there will appear biographies of the leaders of the international proletariat — V. I. Lenin, Stalin and others. In addition, plans include a number of

smaller books and brochures on current political and social questions. A Polish-Yiddish dictionary is also on the docket.

Yiddish Buch will also publish a number of studies of the Jewish Historical Institute: Dr. A. Ringelblum's historic *Diary of the Warsaw Ghetto*; A. Kupfer's *Ber Maizel and Polish Liberation Struggles* and a collective study of *The Hitlerite Extermination of Polish Jewry*. In the Polish language, *Yiddish Buch* will publish this year an anthology of Yiddish literature and a volume of selected works by I. L. Peretz.

The catalogue of the State Publishing House for Textbooks next year lists

a number of Yiddish texts, among them: Sholem Aleichem's *Motl Poyise Dem Khazan's* (Motl Poyise The Cantor's Son) as a reader for the fourth grade; *Kinder-Yorn* (Childhood Years), stories about and for children by Mendele Mocher Sforim, Peretz and Sholem Aleichem, and selected poems by Binem Heller for children.

The above constitutes only a part of the publishing plans which have already been approved by the Central State Publishing Commission. The number and variety of titles for 1952 will yet be significantly expanded beyond the many titles here listed.

OUR ANTI-SEMITIC EMIGRE "ALLIES"

A HISTORY of virulent anti-Semitism marks most of the recent anti-Soviet Russian emigrés "who are now receiving substantial American support," according to a detailed report by the World Jewish Congress' Institute of Jewish Affairs issued in May. The four major Russian emigré groups taking part in Washington's "anti-communist" crusade are devoted followers of Hitlerism, the WJC report prepared by Anatole Goldstein, shows. It lists the groups drawing financial support from Admiral Alan G. Kirk's Committee for the Liberation of the Peoples of Russia, as: *Solidarists* (aides of Heinrich Himmler and Alfred Rosenberg during the war), *Russian All-National State Movement* (advocates of a *Juden-rien* Russia), *General Andrei Vlassov* (renegade leader of the anti-Soviet legion in the Nazi army, now supported by "reactionary monarchists, fascists... Socialist and Democrats" (!) and *Stephan Benders*' group, which slaughtered "5,000 other Ukrainians, several thousand Poles and 15,000 Jews" in a six week period during the war.

Here is a sample of the anti-Semitic, Nazi-like thinking that is rife among these emigrés. The WJC report summarizes a special article in one of their journals, *Nabat*. "According to the author" of this article, says the report, "there is no solution for the Jewish question. Humanity has tried every method, from bloody pogroms to severe laws for the punishment of anti-Semitic propaganda. Not long ago the world witnessed in Germany a 'wholesale pogrom of tremendous dimensions' and 'heartless (!) punishment of the instigators,' (i.e., the sentence of the International

Military Tribunal), and now we see again signs of growing anti-Semitism in the United States which is fomented by the provocations of the secret Marxist-Zionist government.

"A new conflict is inevitable. That is the law, verified by history, of the living together of Jews and Gentiles. But, continues (author) Derzhavin, we Christians are organically opposed to the extermination of defenseless people. We shudder at the horror which may strike the Jewish people again. The writer recalls that German anti-Semitism assumed appalling proportions not without cause. Some Jewish strata were responsible for the German inflation after World War I in Germany and the transfer of German property to Jews. However, only the 'poor Jews' suffered from Hitler's measures. The author deplores this. He observes in America today a bizarre analogy to the events which took place in Germany 20 years ago: Jewish capitalists have acquired unprecedented financial power at the expense of the American people and exert an extraordinary influence on United States policy."

Men like this writer are our allies in the fight for a "free world!"

The shocking disclosures in the report did not, unfortunately, lead the World Jewish Congress to demand action against these fascist groups. The WJC did not even demand that Jewish groups and leaders like R. Abramovich of the *Forward*, disassociate themselves from the emigrés. Dr. Nehemiah Robinson, WJC executive, in releasing the report, did not question the policies that sign up Hitler's allies in the new "anti-communist" alliance.

A CASE OF "BLACKMAIL"

Jewish leaders are trying to head off arousal of the community to the dangers in the conviction and sentence of the Rosenbergs

By Louis Harap

THE major Jewish organizations are embarked on an all-out campaign, covering the country with memoranda, studies, statements. They are getting Jewish "leaders" to act on a local community scale. What is the issue with which they are so deeply concerned? Is it perhaps FEPC or civil rights? No. Is it the increase in overt anti-Semitism? No. But it does have something to do with anti-Semitism—the charge that exposure of anti-Semitism in the case of Julius and Ethel Rosenberg is a "fake issue" "injected by the communists."

The Anti-Defamation League, American Jewish Committee, American Jewish Congress and the local Jewish Community Councils manifested no public interest in the Rosenberg case until it became evident that the American people, and especially the Jewish community, were waking up to the implications of the case. After the National Committee for Justice in the Rosenberg Case had begun to hold meetings, some of them in Jewish centers and synagogues, the self-appointed oligarchs of Jewish organized life brought their repressive and publicity apparatus into play.

Let us first see the scope of the campaign and then examine some of the "arguments" used by these Jewish "defense" organizations to discredit the effort to get a new trial for the Rosenbergs and Morton Sobell.

Scope of Campaign

The campaign started early in February in Chicago when a meeting to discuss the case was scheduled in a Chicago temple. The ADL succeeded in intimidating the temple authorities into banning the meeting (see "Rise of an American *Judenrat*," by Jack Greenstein, *JEWISH LIFE*, May 1952, p. 10). The next move was a leading article in the *ADL Bulletin* for March by *New York Post* reporter Oliver Pilat, purporting to show that "Communists have faked a Jew-baiting issue in the Rosenberg Case." The first public announcement of the ADL campaign appeared, appropriately enough, in an article in the Hearst *New York Journal-American* on March 13 by red-baiting specialist Howard Rushmore in the course of his report on the overflow New York mass meeting on the case. Rushmore reported that "regional offices" of B'nai B'rith "have been alerted by the Anti-Defamation League, educational section of B'nai B'rith." The ADL had released a statement on that day

signed by its chairman, Judge Meier Steinbrink, asserting that the "communists" were using the case to "stir up racial and religious tensions." This statement was widely reported in the English-Jewish press and even in the general press. The *New York Post* editorialized in the ADL vein on March 17.

Then the other Jewish "defense" organizations came into the act. The American Jewish Committee issued a 13-page "objective" survey, "results of a three-month research job on the case," as the *Committee Reporter* said in its May issue, in which it "traced" the "communist attempt to inject the Jewish issue." On May 15, the head of the AJ Committee's Community Relations Department, S. Andhil Fineberg, issued his own 9-page single spaced memorandum on the subject. On May 18, the National Community Relations Advisory Council (NCRAC) issued its statement condemning the "fraudulent" anti-Semitic issue "injected" into the case by the "communist-inspired" Rosenberg Committee. (The NCRAC is the coordinating body of the major Jewish "defense" organizations.) The American Jewish Congress belatedly entered the fray with an editorial in the May 26 issue of *Congress Weekly* repeating the anti-communist "charges." In the meantime local Jewish authorities, particularly in Los Angeles, had cancelled meeting halls engaged for discussion of the case.

Who "Injected" Anti-Semitic Issue?

It would require a small book to expose all the misleading statements, falsifications and charges made in this nationwide campaign by organizations presumably devoted to Jewish "defense." Only the most important can be dealt with here.

The central charge is that "communists" have attempted "to inject the false issue of anti-Semitism into the Rosenberg case," as the NCRAC statement put it. Whether anti-Semitism is a "false" issue will appear in the course of our discussion. But how did the charges of anti-Semitism actually originate?

Here is a chronological history of the charge. *The first and basic charges of anti-Semitism appeared in the anti-communist Yiddish press.* The Yiddish press, including obsessively anti-communist *Forward*, while not doubting the guilt of the Rosenbergs, all expressed profound sh

and disapproval at the unprecedented death sentence a few days after it was handed down by Judge Irving Kaufman on April 5, 1951. (*Jewish Daily Forward*, editorial on April 6, 1951 and article by editor Hillel Rogoff on April 12, 1951; *Jewish Day* editorials on April 6 and 8, 1951.) Specific charges that the Jewish issue was involved were made by M. Danzis, then *Day* editor, on April 12, 1951 ("One cannot overlook the Jewish element in this unfortunate, tragic Rosenberg trial"); by H. Leivik, world-known Yiddish poet and intense anti-communist, in an article in the *Day* on April 16, 1951, saying: "the judge (Kaufman) should have been free from the Jewish complex." Dr. G. George Fox, a Chicago rabbi and columnist for the *Sentinel*, wrote in his column of April 12, 1951 to the same effect. After unmistakably calling public attention to the anti-Semitic issue involved in the case, the conservative Yiddish press dropped the matter. The role played by *JEWISH LIFE*, other English-Jewish journalists and the Rosenberg Committee was therefore not to create or to be the first to note anti-Semitism in the case, but to initiate a mass movement partly based on the already observed anti-Semitism.

The charge that Judge Kaufman issued the death sentence to appease the anti-Semites was based on the comments of the observers in the Yiddish press, who are sensitive registers of Jewish opinion. The bulk of my own article, "Anti-Semitism and the Rosenbergs," in the January 1952 issue of *JEWISH LIFE*, was based on these Yiddish sources, which can by no stretch of the imagination be called "communist." One can draw one's own conclusions from these incontrovertible facts about the truth of the assertion that the "communists" "injected" the anti-Semitic issue into the case.

Evidence for Anti-Semitism

What is the evidence for anti-Semitism in the case? In his *ADL Bulletin* article, Oliver Pilat asserts that "the Communists have yet to produce a single shred of evidence of anti-Semitism in the case." Pilat fails to mention the fact that not a single Jewish juror in a city with two million Jews was allowed to serve on the case (first brought out in William Reuben's *National Guardian* series on the case). He blithely ignores all the evidence that Judge Kaufman was motivated by appeasement of the anti-Semites and completely fails to mention the scurrilous anti-Semitic pamphlets, leaflets and stickers issued by fascists and anti-Semites on the case. The answer came, rather ironically, in a review in the *New York World Telegram* on May 7 by Sterling North of Pilat's own book, *The Atom Spies*. There North indulges in nazi-like anti-Semitic remarks like these: "He (Pilat) has little use for the CCNY [City College of New York] boys who sold out their country for dimes, dollars, radio sets or what-are-you-offering"; and, speaking of the parents of the Rosenbergs, "If an immigrant does not learn to read or write English after 34 years in this country, he or she deserves such children as some of those sharp-

witted gutter rats." This is evidence for only one element of anti-Semitism involved in the case.

It is not feasible here to repeat the evidence so cogently presented in the Yiddish press and subsequently reiterated by such people as Rabbi G. George Fox, *Sentinel* (April 12, 1951, February 7 and 14, 1952) and Samuel B. Gach, intensely anti-communist publisher of the *California Jewish Voice* (February 29, 1952 and later) and by Rabbi Louis D. Gross, editor of the *Brooklyn Jewish Examiner* (March 14, 1952). In the article cited above, I presented this evidence in detail and will not repeat it here.

Who Is "Blackmailing" Whom?

The Jewish people as well as non-Jews are making their own judgment of this evidence and of the dangers for the whole American people in the conviction and death sentence of the Rosenbergs. But no amount of evidence will divert the Jewish "defense" organizations from their slanderous campaign against the attempt to secure justice for the Rosenbergs. For they are functioning in this case, as in so much of their activities, as an American *Judenrat* which is trying to demobilize the Jewish people from any attempt to resist the oncoming of fascism and war. When the Jewish "leaders" realized that the issues in the Rosenberg case were beginning to be understood in the Jewish community, they rushed in to frighten Jews away.

The real nature of their campaign in the Rosenberg case emerges from their crowning "argument"—that the "communists" are trying to "blackmail" the Jewish people into "defense of communists" by calling attention to anti-Semitism in the case. The "blackmail" is on the other foot. The Jewish "defense" organizations have two aims: first, they are trying to "blackmail" the Jewish community into silence on the issues of the Rosenberg case by the false charge that "communists" have "injected" anti-Semitism here; and second, they are trying to head off protests of non-Jews aroused by anti-Semitism in the case. In other words, they are trying to intimidate the Jewish people by a red smear—an all-too-familiar technique today. It is a sign of how far fascist intimidation has gone today that this is true not only of the McCarthyites, but even of erstwhile liberals and of Jewish organizations. It is because the Jewish organizations are doing the intimidating and repressive work of pro-fascism in the Jewish community that they are performing the *Judenrat* function today.

There are some in the Jewish community who are intimidated into silence by these tactics. But there are plenty of Jews and even of Jewish leaders who see through the *Judenrat* tactic and officially-inspired hysteria and are going ahead in the attempt to secure justice for the Rosenbergs. Thousands of Jews and non-Jews throughout the country are signing the people's *Amicus* brief to the Supreme Court in the case. For these people realize that the case has potentialities not only for a dreadful anti-Semitic wave, but also for grave danger to the elementary liberties of the American people as a whole.

NEWS OF EAST EUROPEAN JEWS

Soviet Union

BENEFICIAL trade relations between Israel and the Soviet Union and the people's democracies can be developed, said Israeli delegates to the Moscow International Economic Conference at a press conference in Tel Aviv late in April. One delegate, S. Chassid, reported that a brother from Zhitomir came to Moscow to visit him and they spent three days together. Another delegate, S. Cohen, reported that the Israeli delegates met many Soviet Jews at the conference and on other occasions. "I also saw Yiddish books on sale in shops," he said. "The Jews of the Soviet Union have equal rights with all other peoples and the whole idea of national discrimination is alien to them."

On his return to London from the Moscow Economic Conference, Sidney S. Silverman, Labour M.P. and vice president of the British Section of the World Jewish Congress, gave an interview to the London *Jewish Chronicle* (April 25). Among other things, Silverman said: "But I would like to make it quite clear that in my opinion any suggestion that there is any element or trace of anti-Semitism connected with this problem [the situation of Jews in the Soviet Union—Eds.] is morally wicked and politically imbecile."

The text of the declaration of the Conference of All Churches and Religious Societies of the USSR for Peace, held in Zagorsk, near Moscow, from May 9-12, has just become available. The appeal unanimously adopted by the representatives of all religious groups in the Soviet Union, including the Jewish, pointing out that their co-religionists were not all devoted to peace. The statement calls on co-religionists all over the world to work for peace and included the following references to the Jews: "Believers in Judaism residing in many countries are not everywhere raising their voice in defense of peace. . . . We appeal also to you, adherents of the Jewish faith throughout the world, to fight actively for peace. You need peace no less than other peoples. Particular mention should be made of this because the victims of Oswiecim, Buchenwald, Dachau, the Warsaw ghetto and other gory altars of the last world war call upon you to fight for peace."

Poland

IDA KAMINSKA, the distinguished Jewish actress and theater artist, was honored in May on the occasion of the 35th anniversary of her work in the theater by public meetings and a presentation of a drama at the Jewish State Theater in Lodz in which she played the title role. A committee including high officials of the Polish ministry of culture and art arranged the celebrations. In an evaluation of Miss Kaminska's work, the *Tribuna Ludu*, central organ of the Polish United Workers Party, said: "The daughter of the great Jewish actress, Esther Rachel Kaminska, has a glorious artistic record behind her. In the course of 35 years, Ida Kaminska has taken more than 150 roles, directed over 70 plays, written one drama, and adapted six books for the stage. She has also translated 50 plays into Yiddish. In acknowledgment of her contribution the government of people's Poland has presented her with the Order of the Labor Flag. We wish her many more years of fruitful, creative work and service in the cause of culture and people's friendship."

Hungary

AMONG the Hungarian scientists and artists who received Kossuth prizes for outstanding achievements in the past

year were a number of Jews, including Professors E. Szadeczky-Kardos, Karolyi Simonyi, Geza Schay, Ferenc Kiss and Otto Varga; and poet and writer Laszlo Benjamin, painter Jenoe Benedeck and film director Abram Kalmar.

Bulgaria

"THERE have been no manifestations of anti-Semitism in Bulgaria and . . . anti-Semitic propaganda was not tolerated by the government," a London *Jewish Chronicle* reporter wrote (May 16) that he was told in Rome by a Jewish Bulgarian emigrant on his way to Israel.



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Edited by Hersh Hartman

Force and Violence — in Actuality

There are influential Jews who not only advocate but use force and violence as well as racist hate-mongering to gain their ends. Harry Gersh, an official of the CIO Textile Workers' Union, stingingly reveals the face of brutal capital in *The Reconstructionist* (May 29), pointing out how "enlightened" Northern owners of Southern mills control the courts, police, clergy, schools, press and radio, enabling them to lie, incite, rob and murder at will. Gersh cites numerous examples of vicious racist incitement by employers as a means of dividing and terrorizing workers. During the campaign run by Mr. Lowenstein and Sons of New York to keep the TWUA out of its mills in Anderson, S. C., the company-controlled newspaper called union organizers "oily birds" . . . from the "so-called melting pots of the Northern cities where people of strange races and imbued with alien ideologies are blended together to produce all manner of men, including arrogant mongrels," Gersh reports. He quotes similar examples of vicious anti-Negro incitement by employers. "Jewish employers . . . are employers" (emphasis mine—H. H.), Gersh declares, "religion . . . has nothing to do with their relations with their fellow man—if the fellow man is a mill worker." Of the five large mills that "set the pattern" in the South, "two are owned or controlled by Jews. No real differences are apparent in their treatment of their employees."

Gersh sees the organic relation between racism and the brutal exploitation of labor: "It is not a coincidence that (where) . . . the use of fear and terror to deny workers their legal rights is more prevalent, . . . large groups of citizens are denied other and more basic civil rights. The immorality which permits Southerners and Westerners (employers) to deny to Negroes and Mexicans equality of life and liberty also allows them to use fear and terror to control workers." The trade union leader, who bolsters his arguments with quotes from the Talmud, concludes with these ringing words: "Jews are more culpable than their fellow manufacturers in one area of the problem. Promoting racial and religious strife is a crime worse than individual murder regardless of who commits it. But when Jewish factory owners permit their agents to stir up anti-Negro,

anti-alien, anti-Semitic prejudices to beat the union, then they have lost not only the respect of the community but a claim on its mercy."

Religious Editor Condemns Informers

As though anticipating a nauseous performance by a certain Jewish editor, the *Jewish Spectator*, Orthodox and Zionist monthly, castigates the "repentant" ex-Communists . . . who miss no opportunity of denouncing communism and, especially, their former . . . associates." Pointing out that "many religious Jews and patriotic Americans are dismayed by the witch-hunting of 'un-American activities' and the 'loyalty examinations' which are spreading like an evil fungus in every nook and cranny of American life," editor Trude Weiss-Rosmarin discusses the informer as symbolized by Whittaker Chambers.

Hardly had the *Jewish Spectator* appeared, when the city editor of the *Jewish Daily Forward*, Simon Weber, took up again his stool-pigeon sideline, going on the radio to offer Senators McCarran and McCarthy information about two "communist" writers who had received passports "despite the McCarran act." Weber, who began his public fingering two years ago to help the Immigration Department deport a Ukrainian worker whom he had never known (see *JEWISH LIFE*, Sept. 1950), actually begged to be used again, saying: "I hope this information will be picked up."

Said the *Jewish Spectator* of performances, of which we may cite the above example: "As Judaism sees it . . . it is only the penitent of opportunistic motives who will shout from the housetops and turn Inquisitor. The very fact that they protest so much . . . gives these people away. Observing them putting on their shows . . . one realizes that democracy has no cause to be proud of the vociferously repentant ex-Communists who turn betrayers of personal friends in order to prove their loyalty."

Homesick For Racism

The nostalgic writer of the "Inklings" chatter column in the *Rochester Jewish Ledger* (May 23) wonders "whatever hap-

pened to the Minstrels" at the local "Y." With obvious relish he recalls "Lew Baker, the real minstrel man—black faced—white gloved and that stirring bass of his. . . ." (Emphasis mine—H. H.) He goes on to praise all the local "troupers" who used to participate in the minstrel shows. If "Inklings" regrets that vicious, racist caricatures are no longer on the stage in Rochester's "Y," he can go to Atlantic City, where the Jewish Community Center has taken to infecting children with racism, as it did on May 12, (*Jewish Record*, May 9) by presenting 6th, 7th and 8th graders in black face.

View of English-Jewish Press

The London correspondent of the *Tel Aviv Haboker* (General Zionist paper) had some interesting things to say about the English-Jewish press recently at a forum of the World Jewish Congress. Mr. S. J. Goldsmith declared: "Most Jewish newspapers are usually two steps behind. When all Jews are angry, the esteemed Jewish papers are peeved; when all Jews are outraged, the Jewish press is merely angry." The tendency of Jewish editors not to offend "Statesmen, politicians . . . and generally important people," Jewish and non-Jewish, "makes some of the papers unbearably dull," he said. The Jewish press "seldom reflects the feelings of the Jewish masses and rarely speaks for all of us."

The Post Protests Deportation

The *New York Post* (June 5) called on President Truman to halt the McCarran act deportation of Benjamin Saltzman, 56, a Bronx house painter of 39 years' residence in this country. In a feature story published the same day, the *Post* told of Saltzman's son Isidore, killed in the Battle of the Bulge beside his twin brother, Bernard, and of their 18-year-old kid brother Max, waiting for a draft call. "One of the crimes they accuse me of," Saltzman told the *Post* reporter, "is that I read the *Morning Freiheit*. Whose business is it what I read?" Recalling that he had admitted membership in the Communist Party in 1936, Saltzman said, "I did it to fight the racketeers in my painters' union. But now, the racketeers are the 'good Americans' . . . and they want me out of the country because I joined the Communists to fight racketeers. . . . They do not care that I am a good American, that I am proud of America. . . . But I must fight in my own way for the American way. I will not deport myself. This is my home and here I will stay."

Said the *Post* editorial: "If nobody else can stop this ruthless robot ruling, we think President Truman can and will."

Letters from Abroad

JEWIS IN EAST GERMANY

By Leon Levenkopf

Dresden

Any estimate of the situation of Jews in Germany must first of all take account of the radical difference in their status in West Germany and in the German Democratic Republic.

Every day brings reports of the growth of anti-Semitism in Western Germany reminiscent of the Hitler days. Racist, anti-Semitic hoodlums are once again active. Jewish cemeteries are regularly desecrated, Jewish stores are attacked and looted, Jewish persons are defamed and insulted without real hindrance from the authorities. Many West German newspapers not only bury these facts but often cynically inspire anti-Semitic incitements. We all remember the "letter" that appeared in a West German newspaper signed by "Adolph Bleibtreu" and bemoaning the fact that "we didn't gas all the Jews." [See JEWISH LIFE, November 1949, p. 8.]

Former chiefs of the Hitler regime and nazi generals consider themselves solidly in the saddle once again, thanks to the benevolence of the McCloys. They are in the highest offices; every door is open to neo-nazi reaction. The remilitarization of Germany proceeds with the speed of seven-league boots.

The picture is quite different in the eastern German Democratic Republic. There anti-Semitic incitement is being systematically eradicated and the legacy of the Hitlers and Streichers is steadily being wiped out.

The Constitution of the German Democratic Republic states categorically that any and every incitement based on racial or religious difference is a crime and is punishable by jail. Anti-Semitic provocation is not only regarded as an insult to every individual Jew, but also as an assault upon the democratic structure of the state. The violator of this constitutional provision is treated as an enemy of the state and is punished as such.

As an example of the seriousness with which the German Democratic courts regard this provision, we may cite the decision of the sentence-review board attached to the supreme court in one recent case. The board ordered the prosecution in the case to appeal a sentence handed down by

the Erfurt *Landgericht* (state court). Because of "mitigating circumstances" the defendant, who had spread malicious anti-Semitic rumors, had been sentenced to only one year in prison. The chairman of the review board pointed out in his statement that Article 6 of the Constitution of the German Democratic Republic rules out consideration of mitigating circumstances, since anyone who spreads anti-Semitic poison in any form is a destructive element in society.

"In view of the well-known, horrible consequences of anti-Semitism, which led to world conflagration under the nazi regime and to the murder of millions of innocent people," the statement declares, "the sentence must be considered too mild. The proposal of the prosecutor that the accused be sentenced to two years in jail must be considered the least possible punishment."

The needs of the surviving Jewish communities in East Germany are being met by the German Democratic Republic. Long ago the property stolen by the nazis was returned to the Jewish communities. Synagogues and cemeteries destroyed by Hitlerism have been under constant reconstruction and repair. All the *Land* (state) governments of the German Democratic Republic have appropriated large sums for this purpose. The Saxony *Land* government alone assigned 100,000 Deutsche Marks to the Jewish community of Dresden for reconstruction of the synagogue. The Dresden city council voted 50,000 Marks to rebuild the local Jewish cemetery. The Jewish community of Leipzig received a substantial sum for the repair of

their synagogue. In Halle, Schwerin and other cities the synagogues were rebuilt with the aid of the Saxony government.

In 1951 Otto Nusske, vice-president of the German Democratic Republic, allocated 200,000 Marks to the Association of Jewish Communities and a substantially larger sum this year. The Jewish community of Chemnitz received a large amount of money this year to rebuild the cemetery. In addition many cities have erected monuments over the mass graves of concentration camp inmates murdered by the German fascists.

The material situation of Jews in the German Democratic Republic is not bad. The majority of the surviving Jews in Dresden occupy positions of secondary and high rank in state and municipal institutions. Jewish survivors of Hitlerism over the age of 55 receive an adequate pension. None of them suffers from want of any kind. Older people without families are maintained and cared for in the Jewish old age home in Berlin.

A number of Jews in Dresden are professional men in medicine, art, etc. Every single Jew in Dresden may follow whatever occupation he is fitted for without any restriction whatsoever.

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Book Reviews

THE FACTS ABOUT HAYM SALOMON

By Morris U. Schappes

This Liberty, A Novel about Haym Salomon, by Leon S. Rosenthal. Dorrance, Philadelphia. \$3.

In his first attempt at a novel, Mr. Leon S. Rosenthal, a Philadelphia lawyer, demonstrates that he has neither the narrative skill nor the ability to portray character required of the novelist. This book, therefore, would merit little attention were it not for its subject, Haym Salomon.

Now, as a matter of fact, the relationship of Haym Salomon to the American Revolution has been tremendously exaggerated. He was not in any sense "the financier of the American Revolution," as he has been mistakenly called. There is no evidence that he ever lent any money at all to the revolutionary government. Yet this legend about him has spread far and wide, has been swallowed uncritically both by laymen and historians, both conservative and progressive.

Haym Salomon himself had nothing to do with the creation of this legend. But his son, Haym M. Salomon, motivated by a desire to obtain several hundred thousand dollars that he maintained was owed to his father, fabricated the legend by a series of falsifications and misrepresentations. In the course of several decades, this Haym M. Salomon was able to put over many of his misrepresentations both on some public officials and on public opinion.

In 1931, however, there was published a pamphlet entitled *Haym Salomon, the Patriot Broker of the Revolution, His Real Achievements and their Exaggeration*, written by Max Kohler on the basis of

extensive original research into Salomon's life by Kohler's deceased partner, Samuel Oppenheim, one of the most careful research-workers in American Jewish history. This pamphlet is sound and conclusive. Yet since 1931, other historians, journalists, and writers of fiction have carelessly or wilfully ignored it, and continued to relish the pre-fabricated Haym M. Salomon myths about Haym Salomon. Mr. Rosenthal is the latest one to do this disservice to the cause of a truthful evaluation of the role of Haym Salomon or of the Jews in the American Revolution.

The publisher of this historical novel speaks of the author as "blending pure fiction with known fact and accepted legend." Now if the general American public knew what was fact and what was legend about Haym Salomon, whatever dose of pure fiction a historical novelist might add would not be essentially harmful. But since what is "widely known" and "accepted" about Salomon is in fact pure fiction, and fact has not been distinguished from legend and falsification even in the articles in the *Dictionary of American Biography* and the *Universal Jewish Encyclopedia*, a novel like Mr. Rosenthal's can only impress still further on the public mind the false impression that already has too much currency.

Not until a historically accurate and carefully documented biographical account has been widely disseminated and its truthful picture has been generally accepted will it be possible for any historical novelist, basing himself on the facts, safely to

write a work of historical fiction on the life of Haym Salomon.

Of course the major misrepresentation in Mr. Rosenthal's novel is the thoroughly exaggerated impression created of Salomon's role in the financing of the American Revolution. Perhaps because of recent criticism of this arch-legend, Mr. Rosenthal refrains from asserting openly that Salomon loaned large sums to the Revolutionary Treasury. But the author does, without any evidence from the historical records, convey the idea that Salomon was next in importance only to Robert Morris, who was in charge of the Office of Finance.

Among the other so-called "known facts" that are pure fiction is Mr. Rosenthal's picture of the young Salomon's alleged role in the Polish revolution of 1770, for which there is no historical evidence at all. But Mr. Rosenthal is not content with dragging Salomon into a historical setting in which he does not belong; Mr. Rosenthal insists on maligning the Pulaski-Kosciusko forces. Secondly, Mr. Rosenthal makes Salomon become a member of the American revolutionary organization, the Sons of Liberty, for which act there is also no historical evidence. Third, Mr. Rosenthal repeats the myth that Salomon, when he was arrested in New York in 1776 as a spy, was sentenced to be shot, although Salomon himself, in writing about this incident, makes no such melodramatic claim (see Document 38 in my book, *A Documentary History of the Jews in the United States, 1654-1875*, pp. 52-53, 578-580). In general, it may be said, Mr. Rosenthal in these and a score of other matters ignores available evidence and builds upon non-existent evidence.

It might be well for writers of historical fiction about Jews in the American Revolution to turn from Salomon to others of that period who deserve as much if not more attention than he does: to Solomon Simpson, New York patriot and later a Jeffersonian leader; to Benjamin Nones, revolutionary soldier and Jeffersonian; to Isaac Franks, revolutionary soldier, Salomon's brother-in-law, and Salomon's rival as a broker in Philadelphia; to Rev. Gershom Mendez Seixas, leader of the New York Congregation when its majority decided to leave New York rather than remain as collaborators with the British. These figures and their careers are intrinsically interesting and full of the inherent drama necessary for the historical novelist.

It should be obvious that the effort to put Haym Salomon in the proper historical perspective and in truer light need not detract from the story of the participation of the Jews in the revolution if that story is told so as to include these and many other worthies.

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OBSERVATION POST

By Sam Pevzner

Metamorphosis

With this issue our column changes its name and expands its scope. "Campaign Talk" served its purpose by acquainting the readers with developments in the financial campaign of JEWISH LIFE. But now that the campaign is officially over, the column becomes "Observation Post." It is our hope to make "Observation Post" a permanent institution between these covers. It will serve as a barometer and stimulator of campaigns when they are conducted and will note activities of the various organizations in progressive Jewish life at all times. For "Observation Post" to be effective our readers are requested to send the column news of community, cultural and other activities of their organizations or localities so that they may receive attention here. This page can become an effective interchange of experiences and a broadcaster of deeds well done throughout the land. Just send us the facts—don't worry about the style. Assign one of your members to act as correspondent, who will send in a regular dispatch to "Observation Post." We have long needed such a column—so let's all pitch in to make it a worthwhile instrument for the whole progressive Jewish community.

Read Fast—Act Fast

You have doubtless read the letter signed by the editorial board on page 3. How is it that a desperate appeal is made to our readers and friends to send us a five-dollar note when we have just "closed" a financial drive? Well, it is true we have "closed" our drive but we did not "complete" it. We appealed for \$25,000 but only about \$7,000 was raised. The amount raised was just enough to meet the current deficit each month of the drive. Came June 1st, and the cupboard was bare—but bare. And this spells crisis, worse—disaster! If we do not receive a good and fast response to the appeal the magazine will seriously have to consider shutting down. This at a time when its effectiveness and need are more pronounced than ever. Of course, we know that our readers and interested organizations are not going to permit JEWISH LIFE to disappear or even curtail its size or frequency. Therefore, all efforts must be made to donate and raise funds so that the \$25,000 needed for 1952 is realized. And most important, you, the individual reader, MUST respond, and fast, as liberally as is possible.

An Idea!

A Jewish Life Committee in a Bronx organization has put an excellent idea into

operation. It has received pledges from members for monthly sustaining contributions of \$1.00 or more each. The committee collects these contributions each month and thereby makes a regular contribution to the magazine. A few hundred organizations picking up this idea would be a great help.

California Bound

Morris U. Schappes will spend 18 days, from July 25 to August 11 in California to help complete the drive for JEWISH LIFE. California extended its drive so that it can guarantee the achievement of its quota. All other districts of the country should know that Los Angeles puts them in the shade in building and sustaining JEWISH LIFE. This does not mean that L.A. is doing the job it should do, or feels it should do—but that the rest of the country has fallen far short of its responsibilities.

Kalmon Marmor

The dean of progressive Yiddish historians, educators and cultural leaders is the venerable Kalmon Marmor, whose writing has appeared in the pages of JEWISH LIFE in the past. This year his 75th birthday is being celebrated by thousands in the American Jewish community. The many events honoring Marmor from coast to coast will be climaxed by a huge banquet in Hotel Statler, New York City, on June 28th. Marmor, who lives in Los Angeles now, will be present himself. The banquet will also be an occasion to mark the establishment of a Kalmon Marmor educational fund for the support of progressive Jewish children's schools. Guests at the banquet will be representatives of organizations and individuals who have contributed to this educational fund. The 75th birthday of Marmor should also be the occasion for acquainting the English speaking Jewish community with the large body of written works of Marmor and with the great contribution he has made to progressive Jewish culture and historiography. JEWISH LIFE must do much more than it has to bring translations of Marmor to all of us.

Do You Know?

Speaking of progressive Jewish culture, do you know that the largest high schools (Mittelshul) in the field of secular Jewish children's education are those conducted by the progressive Jewish movement? The Mittelshul of the Bronx is at the top in this respect, with the combined Brooklyn-Manhattan school running it a close second. Recently the Bronx school had an

overflow audience at its yearly concert in that borough's largest hall, the Bronx Winter Garden, while the Brooklyn-Manhattan school jammed the Brooklyn Academy of Music. We English-speaking Jews should become more closely acquainted with these institutions for they are important bulwarks of progressive Jewish life in this country and can become even more effective if we lend a hand in strengthening the schools as well as helping to eliminate weaknesses which may exist.

Summertime

Something very intriguing has crossed the desk of this columnist and he passes it on to all young men and women with a note of envy. The Jewish Young Fraternalists are calling youth to a Youth Camp Festival which offers six days of "vacation of your lifetime" at Camp Lakeland on Sylvan Lake, Hopewell Junction, N. Y.—for the fantastically low sum of \$30. The date is Labor Day, September 1st through the 7th, and the ingredients of this charming adventure are the usual vacation recreation features—sun, water and sports—plus amphitheater productions, youth talent shows, a film festival and artistic self-activity under competent directors. The word is that youth choruses, dramatic and dance groups, and whole organizations are planning to go there in groups, with large numbers of individuals taking advantage of the grand vacation opportunity too. Reservations can be made by writing to J.Y.F., 189 Second Ave., N. Y. Our advice: have plenty of copies of this mag there. Nothing like JEWISH LIFE to stimulate excellent group discussion and informal bull sessions on the most vital issues of the day.

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FROM THE FOUR CORNERS

(Continued from page 2)
rely to the floor and enactment before adjournment. Victoria Garvin, executive secretary of the New York Council, pointed out that although the bill had weaknesses, it afforded a basis for action on the issue.

The Supreme Court decided on June 9 to hear several cases to determine if segregation of Negro children in elementary schools is constitutional. The cases were brought by Negro parents from South Carolina and Kansas. On June 13, Governor Herman Talmadge of Georgia threatened that if the Supreme Court should rule segregation unconstitutional, he would shut all Georgia public schools. Governor James F. Byrnes of South Carolina made a similar threat recently.

A Chicago jury on June 5 found four Cicero officials guilty of violating or conspiring to violate the civil rights of Harvey Clark, Jr., when the Negro tried to move into an apartment last summer. The four convicted were Cicero Police Chief Erwin Konovsky, Police Sgt. Roland Brami, Patrolman Frank Lange and town attorney Nicholas Berkos.

EUROPE

Over 3,000 Jewish and non-Jewish delegates from all walks of French life attended the fourth annual conference of the League Against Racism and Anti-Semitism and For Peace in Paris late in May. They demanded that the government take action against the mounting agitation of French anti-Semites. The conference demanded stringent laws outlawing racist agitation. Speakers included judges, labor leaders, generals, writers and other intellectuals, rabbis and representatives of several political parties.

The French National Assembly may soon approve amnesty for 3,000 French collaborators still interned in jails. If the amnesty is approved, the collaborators would be free to resume their political activities. The Communist and Socialist Parties are opposed to the amnesty.

The British government is considering increasing its annual subsidy to Transjordan's armed forces from 6,500,000 pounds to 9,000,000 pounds, it was reported late in May. At about the same time the Churchill government announced that it had rejected Israel's request for a loan of 5,000,000 pounds for the purchase

of oil in the next six months.

A new way of propagating neo-nazism is being used in Styria, Austria. Shoe bottoms are studded with a swastika pattern so that every time a step is taken in soft ground, the swastika imprint is left behind.

The Greek government informed the West German government late in May that it had decided to drop all war crimes proceedings against German nationals pending in Greece and would hand the files of these cases over to the Bonn regime, according to a report of the West German News Agency.

Renazification news. . . . The official organ of the West German trade union movement published in Cologne reported early in May that neo-nazi propaganda was increasing at an alarming rate in Bavaria and that the next provincial election there might see a repetition of the recent neo-nazi successes in Lower Saxony. . . . The cry of "Heil Hitler" with the raised right arm is being again heard on Cologne streets. . . . West German President Theodor Heuss early in May proclaimed the banned *Deutschland Ueber Alles* as the official West German anthem. . . . A Munich court early in May raised the ban on the film of Veit Harlan, anti-Semitic film director under Hitler. . . . Jewish cemeteries in Joeringen (near Karlsruhe), Schweim, Neustadt and Zweibruecken were desecrated late in April.

ISRAEL

Greetings were sent by William Z. Foster, chairman of the Communist Party of the USA, to the Communist Party of Israel on the occasion of the latter's 12th biennial convention, held from May 29 to June 1. Foster hailed their "valiant fight for the national freedom and independence of Israel, for friendship between nations, for a five power peace pact, for democracy and for the vital economic and political interests of the people of Israel."

The Knesset on June 2 rejected by a 24-16 vote a Mapam motion to debate and criticize the Western Powers in establishing a neo-nazi army.

The cost-of-living index in Israel rose 12 points in April, to 144 (September 1951 is 100). Clothing and shoes rose 25 per cent in April. Since decontrol of prices, the price of a vegetables has in-

creased 200 per cent and fruit by 250-300 per cent.

Net income before taxes for 1951 of the Palestine Economic Corporation increased almost 100 per cent over the previous year. American firms *invested \$22,000,000 in Israel in the past year, nearly one-third of the \$70,000,000 invested in that year by all foreign concerns.

A trade agreement was being concluded by Israel at the end of May for the sale of 500,000 cases of citrus next year to the Soviet Union. Israel will receive from there paraffin and other oil products and it is reported that Israel is considering buying crude oil from the Soviet Union. Negotiations are also under way for purchase of Soviet grain.

Imposition of a "compulsory loan" of 10 per cent of all bank deposits above 50 Israel pounds and all banknotes above one Israel pound was passed by the Knesset on June 8 by a 56-37 vote. Notes will be issued on all loans on a 15 year expiration date at 4 per cent annual interest. A new issue of banknotes became legal tender on June 9.

Miss Rachel Tsabari, Mapai member and former kindergarten teacher, was the first Yemenite woman to become a Knesset member when she took her seat early in May to replace a deceased Mapai Knesset member.

Twenty per cent of Israel's population live in homes abandoned by Arabs and one-third of Israel's arable land was formerly owned by Arabs, according to a report in May by the Israeli custodian of abandoned property.

Students of the Hebrew University in Jerusalem protested the appointment to a lectureship of Professor Allan Nevins because he contributed to the infamous war-mongering issue of *Collier's*.

Figures of Israel's gainfully employed of the 1,320,000 Jewish people in 1951 were recently issued by the Histadrut's Statistical Department. Following are some figures: about 560,000, or 40 per cent of the Jewish population, are gainfully employed; about 15,000 are unemployed; 72,000 are employed in agriculture, 126,000 in industry and crafts, 57,000 in building and public works, 40,000 in transport and haulage, 42,000 in the liberal professions, 42,000 in the public services; about 95,000 in "commerce and finance" and about 70,000 in "personal services." About 273,000, or 66 per cent are wage earners, while 132,000, or 34 per cent, are employers or self-employed. (Israel Labour News, May 23.)