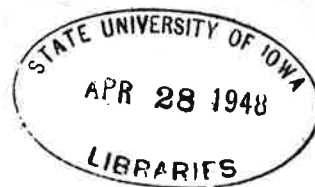


# *The Jewish Labor* **Bund**



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# Bulletin

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## The Warsaw Ghetto Uprising in 1943 — Fifth Anniversary

A memorable date draws near; the fifth anniversary of the armed uprising in the Warsaw ghetto. It is now five years—five years of wartime bloodshed, desolation, and misery; and of frustrated hopes for a new world and a new life rising from the rubble of war—since a handful of Jews armed with but home-made grenades and gasoline-filled bottles and fully aware of both the practical hopelessness and the moral purity of their undertaking, dared oppose the hitherto still invincible war machine of Nazi Germany. Where did those pariahs of the Hitlerite regime, shut off from the outside world of human comradeship and comparatively easier life by the thick, tall walls of the Nazi-imposed ghetto, get the moral strength and superhuman courage for their exceptional deed? What transformations took place within the Jewish masses in the period between the ghettos of the Middle Ages and those of Hitler Germany to render them capable of this, the utmost sacrifice in the face of death? The answer to these questions is contained in the history of Jewish life for the past half a century.

For within that comparatively short time the Jews of Eastern Europe—Poland was a particularly striking example of this trend—became aware of their rights, duties and responsibilities of a free people, one of the family of free peoples on this earth. The trend among them was away from musty, purely religious traditionalism and toward a secular culture of their own—a culture which does not negate the old, but is not afraid to reach for the new; which is proud of its own heritage, but is equally proud to draw from and contribute to the cosmopolitan culture of our civilization. The Jewish labor movement—the BUND—played an im-

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portant part in bringing about this tremendous change, and was itself most characteristic proof that it did, indeed, take place. And the part of the underground BUND in the ghetto uprising is therefore not at all surprising.

This is an important point: the ghetto uprising, which will remain a sterling example of a people's conscious and tragic demonstration of its will to live and its undefeated spirit at a time when the vilest, basest, and most ruthless of its enemies had all but succeeded in crushing its physical existence, would not—could not—have taken place, had the Warsaw Jews, and the Polish Jews in general, not been as politically active, as willing to forge their own destiny, and as permeated with a high sense of moral values as they have time and again proved themselves to be in the period preceding World War II. Thus, when they were forcibly put behind barbed wire, their will to lead a purposeful and nationally creative life was sublimated

in the ghetto uprising into a will to die honorably, not in the manner of a beast meekly led to the slaughter.

But there is another aspect of the Jews' courageous act, an aspect which, unfortunately, failed to produce the desired results. It is the value of the ghetto deed as a *demonstration* before the eyes of world public opinion.

The armed resistance in the ghetto was painstakingly prepared and carefully planned. As early as the beginning of 1942 the possibility of an armed uprising was reckoned with. "At that time," writes one of the commanders of the uprising, Marek Edelman, "a complete reorganization of our work took place. All our clandestine activities, we decided, would now be carried out with a single view in mind: to prepare our resistance... All youth 'fives' received basic military training. Special orders were issued. A detailed plan of action was worked out for the event of a German attempt to overrun the ghetto." (\*) And one of its aims was to draw the world's attention to the inhuman plight of the Polish Jews. But the world remained silent. One of the Polish Jews' own, Szmul Zygielbojm, their representative in the Polish National Council in London and an important BUND leader, took his life in protest against the world's indifference toward the murder of six million of his brethren, hoping to rouse public opinion by his courageous act. Like the fighters of the ghetto, whom he had helped to organize at the early stages of the Nazi occupation, he gave all in the re-

(\*) *The Ghetto Fights*, by Marek Edelman, New York, May, 1946

## Appeal by Jewish Battle Organization, 1943

### A Document of Glory

*The following message was clandestinely published during the first days of the uprising in the Warsaw ghetto. It was also broadcast from an underground transmitter to the world. The text is cited from the book by Bernard Goldsztejn, FIVE YEARS IN THE WARSAW GHETTO, Unser Tsait, New York, 1947.*

Poles, Citizens!

Soldiers of Freedom!

In the thunder of cannon, with which the German army is blasting our houses, our homes, our mothers, wives, and children—

In the rattle of machine guns, from behind the clouds of smoke and fire, through the streams of blood flowing over the murdered ghetto of Warsaw—we, the prisoners of the ghetto, send you our hearty brotherly greetings. We know that you are watching us with compressed hearts, with tears of compassion, with admiration and fear for the outcome of this battle, which

lentless struggle with the hateful enemy. But the world remained silent. Like the Poles watching the ghetto from behind the walls, the world took notice, somewhat incredulously, of the way "the Jews were beating the Germans" at a time when the Panzer armies had not yet found their match. Then the Nazis placed against the handful of desperadoes armed with pistols and incendiary bottles all the might of modern warfare—planes, tanks, big guns, even poison gas. The ghetto was burned—and the world was inclined to forget.

It has still not remembered. Today, five years after the uprising, the scattered remnants of the brave ghetto fighters—and many others like them—still dwell in the nefarious displaced persons' camps. They who sacrificed all in the name of human brotherhood are not able to find a port of entry in this post-Nazi world. They who have demonstrated that they know supremely well the value of liberty and human dignity are still being kept behind locked gates. They who have lost all in the fight to rehabilitate our civilization and who ask nothing but a chance to start anew are denied that very basic—and how very modest—demand. And so it seems more than fitting that at this time of their—the dauntless fighters'—anniversary, all men of good will dedicate all their work and all their efforts to making the world free and happy—as did the sterling few, the underground fighters of the Warsaw ghetto five years ago.

we are carrying on for several days now against the cruel occupant.

Be sure that every threshold of the ghetto shall remain a fortress—as it has hitherto; that we may all perish in the fighting, but we shall not surrender; that we breathe, as you do, with the desire of vengeance and punishment for all crimes of our common enemy.

A battle is being waged for our freedom and yours.

For your and our human, civic, national honor and dignity.

We wish to avenge the crimes of Oswiecim, Treblinka, Belzyc, Majdanek.

Long live the brotherhood of blood and arms of Fighting Poland!

Long live Liberty!

Death to the hangmen!

Long live the fight for life or death against the occupant!

Jewish Battle Organization /Zh.O.B./  
April 23, 1943.

## FIGHTING IN THE GHETTO

*Following are excerpts from the book FIVE YEARS IN THE WARSAW GHETTO, by BERNARD GOLDSZTEJN, one of the leaders of the underground BUND movement under Nazi occupation. The book, containing nearly 500 pages of text and numerous photographs, was published in Yiddish by the FARLAG UNSER TSAIT, New York, in 1947.*

\*\*\*Every battle station became an isolated, besieged fortress, surrounded by fire, enveloped in clouds of smoke. With pistols, hand grenades, and incendiary bottles, with damp clothes upon their lips—to escape the dense, choking smoke—the fighters defended themselves against the devilish supremacy of the enemy armed with most modern instruments of murder. All remaining inhabitants of the ghetto, without exception, were drawn into battle—literally all: young and old, weak and strong. Those hidden in the bunkers came outside to fight, some armed, or wielding any possible tool which might help in the defense against the bloody enemy. Whoever was capable of even the smallest effort helped the organized fighting groups in any manner he could—maintaining liaison between one house and another, handing over food, carrying a bit of water or ammunition, preparing the way of retreat over attics, through cellars, and across dug-outs and holes in the ground. The ghetto fighters were equipped in advance with German uniforms and helmets, and this ruse helped them on many occasions either to approach the enemy more closely at certain points and harass him more effectively with their fire; or, in other sectors, to retreat, the disguise facilitating the reaching of safer positions by foiling German attempts at pursuit.

The ghetto was a sea of flames; every day the Germans shelled it from big guns and showered incendiary bombs upon single blocks of houses—notably

those blocks where they noticed particular activity of the defenders, particular tenacity of the fighters. The sidewalks melted into puddles of tar, it was impossible to move past the houses; a hail of bullets and grenades covered the streets. Surrounded by fire, choked by smoke, dozens upon dozens jumped into the flames rather than falling into the bloody hands of the enemy. A cannonade of shots, explosions, of falling burning galleries, roofs, parts of walls, thundered throughout the ghetto; clouds of smoke and pillars of fire rose to the blue skies of the world... At night a terrifying silence prevailed; but the darkness was illuminated by the burning houses.\*\*\*

\*\*\*The appeals/by the underground BUND and by the Jewish Battle Organization/reached the outside world; let them know, we thought, that these were already the last days of agony, let them, at least, take vengeance in the future. The mighty Allied armies stood fortified on all fighting fronts, courageously struggling against the enemy—but the front of the Warsaw ghetto remained isolated, its brave soldiers were burned in the rubble; their desperate calling for help was stifled amidst the clouds of smoke, deafened by the thunder of cannon...\*\*\*

\*\*\*Bright flames enveloped the ghetto; every bunker, every house was fought for; the ranks of the fighters became thinner and thinner; as a bunker fell, nobody allowed himself to be taken alive—after firing the last round, after losing all chance to kill another German, the remnants took their own lives. The Germans filled every hole which could possibly lead to a resistance hiding place with poison gas. Burned by fires, choked by gas and smoke, decimated by shells and bullets, the small handful of those remaining alive began seeking ways to escape from this hell.\*\*\*

## Jewish Labor BUND and the Jewish-Arab War in Palestine

November 21, 1947, the day on which the United Nations decided upon the partition-plan and the creation of an independent Jewish State in Palestine, marks the beginning of a new bloody chapter in the history of Jewish-Arab relations. Since that day shooting and blood-shedding did not cease in the Holy Land. The Jewish-Arab War, though not formally declared, is in full swing. Every day adds new casualties to the total of wounded and dead Jews and Arabs. More than two thousand dead are already listed.

The Jewish population the world over is appalled by this bloody result of the first steps by the Zionist

Movement toward achieving its goal—to establish an independent Jewish State. It is now more apparent than ever before that, as far as human lives are concerned, the Zionist ideal is a very costly undertaking. However, this new acknowledgment did not yet lead to decreasing the Zionist influence over the majority of the Jewish population. As usual in cases of clashes between two nationalistic-minded camps, the bloodshed in Palestine worked like oil spilled on fire. Not only hatred toward the Arabs, but also hatred toward the British Labor Government became even more widespread among the Jews. The entire political and psycho-

logical machinery of war-times is now working full blast inside the Jewish Community.

The Jewish Socialist faction alone, organized in the BUND and various other Jewish Socialist formations, remains immune to the war-like nationalistic attitude of the Zionist-dominated Jewish population. The BUND organizations and groups in various countries are strongly opposed to the indiscriminate Arab-baiting, which is now in vogue among the Jews. The Jewish Socialist Movement under the BUND banner is the only one trying to bar the currents of hatred against the British Socialist Government which the Zionists are disseminating in such abundance. In fact, the BUND rank and file are not caught by the general nationalistic hysteria and remain opposed to the creation of a *separate* Jewish State in Palestine.

This does not mean, however, that the Jewish Socialists are not deeply grieved because of the thousands of Palestine casualties incurred since the partition decision of the United Nations. Every single human life sacrificed at the shrine of the Jewish State in Palestine increases the Jewish Socialists' sorrow and their feeling that a new national calamity is being committed. Many Jewish Socialists are therefore engaged in bringing help to the victims of the Jewish-Arab War. This participation of the Jewish Socialists in rescue work for the Palestine casualties does not diminish, however, their political antagonism to Zionism in general and to the prolongation of the Jewish-Arab War in particular.

\* \* \*

Professor L. Hersch, of the University of Geneva, Switzerland, one of the oldest Bundist leaders alive and a world-famous Jewish scientist, recently published a series of articles in the Paris Jewish Daily *Unser Shtime*, under the headline "Is partition of Palestine salvation or a catastrophe?" In these articles he came to the conclusion that the partition of Palestine and the creation of an independent Jewish State would lead to a new catastrophe, not only for the Jews in Palestine, but for the Jews all over the world as well. The author of these articles does not at all believe in the possibility of a peaceful Arab-Jewish co-existence in the event that the planned partition did take place. He advocates a round-table Jewish-Arab Conference in order to stop the clashes and to establish a joint truly democratic Jewish-Arab State in an independent Palestine.

We shall quote below a few passages from the pamphlet *Jewish Future* by Dr. Emanuel Scherer, pub-

lished recently in London by the International Publishing Company :

"Palestine does not offer a solution of the Jewish question. Assuming for the sake of argument that the present Jewish population in Palestine could be doubled or trebled—an assumption which is in practice without foundation—it would then still constitute a very small minority of the Jews throughout the world, a minority unable to solve the problems of the overwhelming majority of Jewish people outside Palestine.

"There is no other solution for the Jews in Palestine, as elsewhere, than to co-operate with the non-Jewish democratic forces. The democratic trends among the Arab population are very weak. But, weak or strong, the possibility of a true, strong and stable Jewish-Arab co-operation is dependent upon a new attitude on the part of the Jewish population. Without going into details, its essential foundation must be that, accepting for the future the Arab majority in Palestine, the Jews should have a guarantee of real security, of equal rights and of complete freedom to develop their own national and cultural life."

The BUND Organization in France, with its headquarters in Paris, recently issued a statement condemning the partition plans of the United Nations, pointing out that those plans do not take under consideration the urgent need to reconcile the two nationalities in Palestine, who must find ways and means for peaceful cooperation and mutual advancement. This statement is basically against the creation of an independent Jewish State in Palestine, which, it claims, is in no way a solution of the Jewish problem, and can only aggravate the situation and add to the difficulties of the Jewish displaced persons who must be re-established in various countries according to their free will.

The BUND Movement in the United States,—its New York Organization—after a prolonged debate published a resolution against the partition decision of the United Nations, stating its fidelity to the traditional anti-Zionist attitude of the BUND and calling for Jewish-Arab collaboration in an independent Palestine, where the rights of both main nationalities would be internationally guaranteed. In conclusion this resolution states again that there is only one true solution of the Jewish problem—the establishment of a socialist way of life, which will put an end, once and for all, to all the hardships and persecution suffered by the Jews as well as by other minorities. This resolution of the New York BUND Organization, therefore, brings to the attention of the Jewish working population the undeniable fact that the British Socialist Government

is engaged in a gigantic task of rebuilding Britain on foundations of Socialism and Democracy. Socialists all over the world who are against the totalitarian misdeemeanors should do their utmost to support the British Socialist Government. Its success will also pave the way to solving the Jewish problem.

\* \* \*

A recent meeting of the Executive Committee of the mutual coordinating body of the BUND organizations and groups in various countries declared that its affli-

ated organizations would not undertake in connection with the events in Palestine any steps which could be interpreted as a positive attitude toward the creation of a Jewish State in Palestine or as a lessening of our opposition to the Zionist ideals.

A small minority among the BUND members in various countries is of the opinion that the creation of an independent Jewish State in Palestine, under the prevailing circumstances, is indispensable. But even this minority remains strongly opposed to the Zionist ideology as a whole.

## The Youth Movement of the BUND in Various Countries

The moment the BUND organizations reappeared in public life after the terrible destruction wrought by the war upon the Jewish people, the BUND's youth organizations — the CUKUNFT and the SKIF — also resumed their activities. In addition to the organizations which had existed before the war — like those in Poland, France, and Belgium, new CUKUNFT groups were organized in a number of countries.

### Coordinating Committee of the CUKUNFT

At the time of the BUND world conference deliberations in Brussels, May 5 - 12, 1947, a meeting of the delegates active in the youth movement also took place. Delegates of the CUKUNFT organizations of Poland, France, and Belgium, of the CUKUNFT Group in London, as well as representatives of the Foreign CUKUNFT Delegation in America were present at this meeting.

At the meeting it was unanimously decided to parallel the formation of the BUND World Coordinating Committee with a similar body of the CUKUNFT. An executive committee of three, located in New York, was decided upon, and a European secretariat was established in London.

### The CUKUNFT Organization in Poland

In July, 1945, the activities of the CUKUNFT in Poland were taken up anew. The CUKUNFT group in Lodz was the first to reorganize, and a series of groups in Tarnow, Warsaw, and in the new communities of Lower Silesia soon followed suit. To date the organization numbers several score groups. The organ of the Polish CUKUNFT, YUGNT VEKER, resumed publication in October, 1946. The monthly appears regularly since; it is interestingly illustrated and edited.

The CUKUNFT membership is divided into cells, each cell conducting its educational work in a systematic manner. In addition, every group maintains its own clubhouse, library, dramatic club, glee club, etc. The membership takes a special interest in the work of its parent organization, the Polish BUND, and actively supports all its public activities.

Since the resumption of the CUKUNFT work, both the summer and winter camps of the organization, famous in pre-war Poland, were again called into being. Several hundred youthful members found recreation at the summer camp in 1947.

### The CUKUNFT in Paris

The Paris CUKUNFT Organization resumed its activities immediately after the liberation. The group is divided into five cells, where problems of Socialism, Jewish problems, and contemporary politics are systematically discussed. The organization conducts an extensive program of excursions and camps. Thus 75 young people attended the summer camp in 1947, in the Pyrenees.

The organization also sponsors various recreational and sport activities of its members. Courses of instruction in the Yiddish language were organized through the efforts of this group. The interests of its members, 40% of whom are orphans, are also cared for by the organization.

### The CUKUNFT in Brussels

The CUKUNFT Organization in Brussels was built little by little, mainly through the efforts of a group of former members of the Polish CUKUNFT who, after having been liberated from the Nazi camps of death, made their home in Belgium. The periodic activities of the group comprise weekly public lectures as well as discussions in the various cells.

Great emphasis is placed on cultural activities. The dramatic group of the organization gave public performances of plays by Sholem Aleichem and Percec. The CUKUNFT maintains its own library, athletic group, a mandolin ensemble, etc. Instruction in Yiddish and French is sponsored by the organization. The clubhouse, located in the Workmen's Circle Building, is the site of weekly cultural and social activities. A summer camp established by the CUKUNFT was financed entirely by its members.

Most of the CUKUNFT members in Brussels are orphans; the organization makes it a point to care for the well-being of its members.

### London CUKUNFT Group

Almost the entire membership of the CUKUNFT group in London consists of former Nazi camp inmates.

In addition to the periodic meetings of its cells, the group sponsored a number of excursions in the summertime. The CUKUNFT group also took part in the summer camp of Woodcraft Folk (British Socialist scout organization). Public literary soirees in Yiddish were also organized by the group.

The London CUKUNFT group is now endeavoring to establish a Youth Home named after Artur Zygielbojm.

### Mexico City

A CUKUNFT group was recently established in Mexico City. It numbers almost a score members and

## S. Mendelsohn Memorial Meetings

The BUND Coordinating Committee continues to receive reports of memorial meetings held in various cities to commemorate the recent death of S. Mendelsohn, hitherto one of the most important BUND leaders active in the Coordinating Committee. In STOCKHOLM, Sweden, an impressive memorial meeting of the local BUND organization took place on February 14. The meeting was held in the People's House of the Swedish Labor Party. In BRUSSELS, Belgium, a public memorial rally was held on February 26. In PARIS, France, the local BUND organization proclaimed the week of February 11 - 18 as memorial week after S. Mendelsohn. A general membership meeting commemorating the deceased leader was held on February 13, while on February 21 a large public rally was held. The association of former students of

has already started an ambitious program of Socialist education.

### Uruguay

A Socialist youth group that remains in contact with the CUKUNFT Coordinating Committee has recently been established in Montevideo, Uruguay. The group conducts a systematic program of Socialist educational activities.

### Melbourne, Australia

Thanks to the efforts of a group of former active members of the Polish CUKUNFT who recently arrived from Shanghai, China, a CUKUNFT group was established in Melbourne, Australia. The group already organized a summer camp last summer, and envisages an increased membership drive among the Jewish refugees who continue to arrive in Australia.

### Executive Committee Activities

Both the Executive Committee in New York and the European Secretariat in London extend their active help to the various CUKUNFT groups and organizations. These bodies provide the existing organizations with literature, help to raise funds for their work, and aid in the founding of new CUKUNFT groups in various countries.

In July-August 1948 a central CUKUNFT summer camp is to be established in Belgium. It is hoped that larger groups of CUKUNFT members from Poland, France, Belgium, and Great Britain, and possibly smaller groups from other countries as well, will take part. The preparations for this camp are in full swing.

the Jewish Lay Schools held its own meeting commemorating the death of S. Mendelsohn on February 17. In PHILADELPHIA, Pa., more than 700 people attended a public memorial meeting on February 29. In RIO DE JANEIRO a memorial meeting was called immediately upon receiving the tragic news of S. Mendelsohn's death. In MELBOURNE the Jewish community was deeply moved by the news. Both Jewish weeklies carried messages of condolences. In ITALY the BUND Group decided to proclaim a 30-day period of mourning after the great leader. In the D.P. Camps of AUSTRIA two memorial meetings were held on February 21, in the premises of the Austrian Socialist Party.

A number of publications in Yiddish throughout the world carried articles about S. Mendelsohn. In addi-

tion, several periodicals dedicated entire issues to his memory. These included the February 21 issue of the Paris UNSER SHTIME; the March issue of UNSER

TSAIT, New York; the February issue of FOROIS, Mexico City; and the February issue of "Culture and Education", New York.

## A New Book on Soviet Russia

*Tell the West*, by Jerzy Gliksman, an eye-witness account of conditions in Soviet prisons and camps, is to appear shortly in New York, published by Gresham Press. The author, a Warsaw lawyer and formerly counsel for several trade unions in Poland, is a well-known member of the Jewish Labor BUND. Before the war Mr. Gliksman was a councilman in the Warsaw City Council on the BUND ticket. He fled Warsaw after the Nazi occupation, only to be arrested by the Soviet authorities. His book is a gripping report on the appalling conditions in the Soviet prisons and

slave labor camps. Vividly described episodes of camp life in the cold *taygas* of Siberia, where the author was engaged in felling trees as a prisoner of one of the UKHTIZHMLAG sections, reveal the hopeless drudgery and inhuman conditions prevailing in the camps, as well as the complete indifference with which the Soviet authorities apply themselves to the task of "re-educating" the "politically uncertain" elements. The book, bringing a wealth of details and citing authentic incidents, is a must for everybody interested in the fate of the "forgotten millions" of the Soviet Union.

## From Our Movement

### POLAND:

In connection with the political events of the past weeks which culminated in the statement issued by Prime Minister Cyrankiewicz on March 18, 1948, to the effect that a merger of the Polish Socialist Party with the Communist Party is imminent and that all ties of the Polish Socialist movement with western Socialist groups are being severed, it appears that the Jewish Socialist Movement under the BUND banners was also unable to resist the pressure any longer. The Coordinating Committee of BUND Groups in Various Countries received the following letter from the Central Committee of the Polish BUND, dated March 23, 1948:

*"Esteemed Comrades:*

*We hereby inform you that a plenary session of our Central Committee held on March 21, 1948, has decided to withdraw the participation of the BUND in Poland in the Coordinating Committee of Bundist and Jewish Socialist Organizations in Various Countries. Simultaneously the meeting decided no longer to participate in the International Socialist Conferences and to withdraw from the International Socialist Committee in London. Please find the motivation of our above-mentioned decision in the attached declaration."*

This document from Poland reached us while the current issue of the *Bulletin* was already in print. We shall again refer to the declaration mentioned above as well as to the entire matter in our next issue.

### LONDON:

The representative of the BUND Coordinating Committee at the second meeting of the Committee of the International Socialist Conferences, which took place in London on March 19 and 20, 1948, was Rafal Ryba. Even though he essentially agreed with the text of the resolution passed by this Committee and calling upon the Polish and Italian Socialist Parties, respectively, to remain faithful to Socialism and to resist Communist pressure in their respective countries, Mr. Ryba abstained from voting, not wishing to make the position of the Polish BUND—which was still a member of the Committee while this resolution was being debated—even more difficult. Various Socialist representatives at the Socialist Committee meeting in London agreed with Comrade Ryba that under the circumstances, acting as he was as representative of the BUND movement in general, including the BUND in Poland, he had no choice but to refrain from voting.

This same second session of the Committee of International Socialist Conferences agreed to set up a small commission to discuss possible aid for Socialist refugees from Eastern Europe. The commission is expected to meet for the first time on April 19, 1948, in Berne, Switzerland. Meanwhile all participating parties are called upon to collect funds.

The BUND Coordinating Committee has resolved to cooperate full-heartedly with the work of this commission, and to do its utmost to help further its purposes.

**NEW YORK:**

The City Committee of the New York BUND Organization voted to publish a special booklet containing all articles by Professor L. Hersch, of the University of Geneva, Switzerland, on the Palestine problem in general; and, in particular, those treating the proposed partition-plan.

To commemorate the fifth anniversary of the heroic uprising in the Warsaw ghetto, the New York BUND Organization will hold a memorial meeting on April 20, 1948, in the Rand School, 7 East 15th Street. The renowned Jewish poet and distinguished man of letters Z. Segalowitz will on this occasion read some of his new lyrics dedicated to the ghetto fighters.

**PARIS:**

Rafal Ryba, General Secretary of the BUND Movement in France, addressed the annual congress of the Spanish Socialists held in Toulouse in March, 1948. Below are some excerpts from his address:

"Just as you, Spanish Socialists, the BUND also fights for democratic, liberitarian Socialism, a Socialism which must be a dynamic, independent force."

"Just as you can, the BUND may also blame the democratic world for its shameful negligence. Three years after the most appalling war which was fought against fascism, the Franco regime still rules Spain; three years after the war, countless Jewish displaced persons, remnants of the Jews annihilated by the Nazis, are still not given the chance to start a new life in any country chosen by them, but are held in the former concentration camps of Germany. Both cases are shameful stains on the conscience of mankind."

"It is true that you, Spanish Socialists, have a *direct* interest in seeing the Franco regime in Spain erased quickly and decisively. But we, Jewish Socialists, are more than anybody else the victims of Nazism and fascism. It was we who suffered inhumanely when democracy was destroyed. We know what fascism stands for. And we therefore feel called upon to raise, along with you, our voices in a mighty demand to put an end to the existence of a fascist regime in Europe."

The Paris daily *Unser Shtime*, published by the BUND in France, is constantly fighting against mounting financial difficulties. Recently the newspaper ad-

ressed an appeal to the rank and file of BUND members in France asking to contribute substantial financial help for the publication. This appeal was eminently successful. More than 1,000,000 francs was contributed within a few months' time. The BUND Coordinating Committee has also assigned some funds to aid *Unser Shtime* in overcoming its financial problems.

**ITALY:**

A representative of the BUND Organization in Italy recently was delegated to conduct an inspection tour of camps in which Jewish displaced persons are still being held. The BUND Coordinating Committee received a detailed report from the Italian BUND containing authentic data gathered during this tour. Some of the facts are quoted below:

"In the camp 'Adriatica' near Milan police bully and terrorize our comrades. The Zionist military organization Haganah is engaged in feverish activities among the DP's, trying to register all Jewish men up to 35 years of age for military duties in Palestine. Our comrades who resisted this registration are being persecuted in various ways. The activities of the police and the Haganah create a situation which is truly unbearable.

"The camp 'Torino Gaglaska' is being liquidated to make room for housing various people from the American Zone in Germany. Upon my arrival there, I found the camp surrounded by armed police. As I was informed, the police were quite brutal in their attempts to evacuate the Jewish DP's here and to thus make place for other inhabitants brought from DP camps in Germany. The Jewish displaced persons resist this shameful evacuation. During my stay in this camp I heard a broadcast threatening all those resisting the evacuation that they would be considered criminals and treated accordingly. The final evacuation of all Jewish inhabitants of this camp is slated for May 15. More than 400 Ukrainians, Lithuanians, Jugoslavs and Germans have already been assigned quarters in the space formerly occupied by Jewish DP's.

"In Fiume I found a situation which is even worse. Agents of the Haganah and the terrorist Irgun are trying by force to mobilize Jewish DP's for activities in Palestine. Our BUND group in this camp is the only organized body defending the Jewish DP's against these modern 'Shanghai' methods."

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