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**The Jewish
Labor**

Bund



Published by the

**World-Coordinating Committee of
Bundist and Affiliated
Jewish Socialist Organizations**

25 East 78th Street New York 21, N. Y.

LEhigh 5-0850

Bulletin

Vol. VI, No. 25-27 (58-60)

January-March, 1953

ON THE TENTH ANNIVERSARY OF THE WARSAW GHETTO UPRISING

Ten years ago, on April 19, 1943, the Warsaw Ghetto Uprising began.

When the Hitlerite murderers had several years before driven the Jews into the Warsaw Ghetto, they concentrated half a million people there. Barely a tenth of this half-million remained alive at the time of the ghetto uprising. One part had perished of hunger and disease, of daily persecutions and mass executions. The majority of those who managed to endure the purgatory of ghetto life were deported by the murderers to the gas chambers of Treblinka and other death factories. All without exception—men, women and children—were murdered in cold blood and according to plan. The most advanced techniques were mated with untamed barbarism. Before the eyes of the entire world the Hitlerite murder-machine daily put to death tens of thousands of people only because they were Jews. But when the motorized Nazis set themselves the goal of destroying the last remnants of the surviving Warsaw Jews, most of them workers, they met with armed resistance, with an uprising.

They were alone — these Warsaw Ghetto heroes, small in number and helpless. In isolation they prepared themselves for the uprising. The great majority of their Polish neighbors were indifferent to their struggle. Unaided, the ghetto heroes produced and smuggled into the ghetto the small amount of primitive arms which they could either make or obtain. Only about 2,000 active fighters, supported by the small, defenseless ghetto population, these heroes of the Warsaw Ghetto rose up against the armored Hitler might which then held in its iron grip three-fourths of the European continent. They were the first of the tortured peoples of Europe that gave armed resistance to the Nazi hangmen.

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Half the world waged war with the Hitler monster: the United States, England, the Soviet Union, the underground movements of the occupied countries. But none lent any significant aid to the Warsaw Ghetto heroes. Alone they began the battle and alone they fought for several weeks, until the last ghetto house was burned down, until the last ghetto bunker was gassed.

When someone in the free world, our Arthur Zigelbojm—the tenth anniversary of whose death comes at the time of the tenth anniversary of the Warsaw Ghetto Uprising—freely sacrificed his own life to express “the strongest protest against the passivity with which the world views and permits the extinction of the Jewish people,” that too did not help. Arthur Zigelbojm, the only person in the free world who offered his life on the altar of his people, belongs, by his own testament, to the Warsaw Ghetto heroes, “to them and their mass graves.”

Not to save their own lives did the ghetto heroes

fight. "To die with honor!"—that was the battle-cry of the uprising. And as defenders of our personal and national honor, they fought and fell in that most unequal of all revolts in the history of the struggle for freedom.

On the long and difficult path of struggle and martyrdom in Jewish history, the Warsaw Ghetto Uprising is a glorious symbol of our greatest spiritual strength.

II

In the Warsaw Ghetto Uprising the entire Jewish folk collective participated. But especially important was the role of the Jewish workers with their national and social awareness and their unbroken will to fight. The uprising was a link in the long historic chain: the legendary genesis of the Jewish labor movement, the rise of the Bund, the epos of Hirsh Lekert, the armed Bund self-defense in Czarist Russia, hundreds of acts of resistance against reaction and anti-Semitism in independent Poland—the entire struggle which the Jewish masses conducted under the banner of socialism for liberty, civil rights, and human dignity.

The uprising in the Warsaw Ghetto was the greatest, but not the only, heroic action during the bloody Nazi occupation. There were uprisings in other ghettos, revolts in the death camps, acts of individual and collective resistance, the ramified social and cultural work in the ghettos, the daily heroism of the Jewish underground movement, first organized by the Bund. These are only some of the forms of the difficult, anti-Hitler struggle and resistance carried on by the united Jewish masses before April 19, 1943.

April 19, the day the Warsaw Ghetto Uprising began, is more than the date of one great heroic deed. The 19th of April has become a symbol of the ghetto purgatories, of the struggle and resistance of our brothers and sisters, of all those who died, who fell, of all the heroes and martyrs during the years of our greatest national destruction. The 19th of April is a date in the history of our people, a date never to be changed, a date to honor and commemorate the fighters and martyrs of all ghettos, of the six million Jews whom the Nazi hangmen murdered.

With bowed heads, with the deepest reverence, we honor today, the tenth anniversary of the Warsaw Ghetto Uprising, the sacred memory of six million cremated Jews, whose ashes float across land and sea. This unparalleled murder of an entire people will never be forgiven, can never be restituted.

III

This destruction of our people cut down the most creative part of the Jewish people—the Jews of Poland and of Eastern Europe. About three million Jews are

still there. They might still have played a great role in furthering Jewish national continuity, but their position under the regimes of Communist dictatorships daily grows worse, more hopeless and more unbearable.

For a long time, they suffered alike with the other peoples behind the Iron Curtain. But now Jews under the Communist regimes suffer also because they are Jews. The disclosure of Soviet anti-Semitism revealed a new danger for the Jewish people, a new bloody parody of socialist ideals which the Communists have brutally crippled and betrayed.

The tragic fate of Jewish life behind the Iron Curtain and our great national loss have placed upon the Jews in the free world an extraordinary historic responsibility for the future of our people. Most of surviving Jewry lives in the free world. The greatest number lives on the American continent where they have built active, creative Jewish settlements. A significant number lives in Western Europe and in other free countries. An important part conducts its national life in an independent state. All these settlements honor the fighters and martyrs of our people.

But it is not enough to honor them. We must preserve their sacred heritage. On the survivors of the Jewish people rests the great and difficult task: to continue to fight against that world order which made fascism, nazism and anti-Semitism possible; to continue the struggle for our national survival, for our life as a nationally creative people everywhere where we live; to preserve our existence as a people among nations.

Not the ways of assimilation, nor the return to clericalism, nor Zionism can fulfil this task.

Assimilation means our self-liquidation as a people. It cannot be the way of individuals and peoples that respect their origin and choose not to deny it.

The return to clericalism, whether Orthodox or Reform, is not in keeping with the conditions of our present life, is in contradiction to the development of society. Our life and accomplishments as a people are bound up with secularism and progress.

Deceptive is the way of Zionism. After five years of Israel's existence, it is today clearer than ever that Israel does not solve the problems of the dispersed Jewish people; that it has not brought relief from the dangers of anti-Semitism; that it has not solved the Jewish question. Even the problems of the Jews in Israel cannot be solved if the state will not find the basis for a just and reasonable understanding and peace with its Arab neighbors. The overwhelming majority of the Jewish people, and primarily the five million Jews of America, will continue to live outside Israel. For the majority of the Jewish people there remains one way of national life—there where Jews live, by developing Jewish secular culture, by broad communal activity on the part of the Jewish masses.

MESSAGE OF THE SOCIALIST INTERNATIONAL ON THE 10th ANNIVERSARY OF THE WARSAW GHETTO

Morgan Phillips, Chairman, and Julius Braunthal, Secretary of the Socialist International, sent the following message to the International Jewish Bund, on the occasion of the 10th anniversary of the Battle of the Warsaw Ghetto:

"We wish to associate ourselves with our Jewish comrades throughout the world who are commemorating the 10th anniversary of the Battle of the Warsaw Ghetto. This battle, waged under the leadership of the General Jewish Workers' Alliance, was one of the most heroic feats of the war. Of the 400,000 Jews living in the Warsaw Ghetto before the war, by the end of 1941 the Nazis had left only 40,000; 360,000 had already been deported, gassed or died of starvation.

"In the middle of 1942, the Gestapo indicated its intention to clear Warsaw of its entire Jewish population. Faced by certain death in the Nazi slaughterhouse, the Jews resolved to make a stand against their formidable foe. It was some months, however, before they obtained the arms, which were supplied by the Polish National Council through its underground chan-

nels, before the Ghetto was transformed into a fortress and the campaign was organized. The Battle began on 19 April, 1943, and lasted about two months. Strong S.S. detachments with machine-guns mounted on vehicles, and supported by heavy artillery, tanks and flame throwers, attempted to break through the barricades but were always repulsed. The S.S. finally decided to conquer the Ghetto by blowing it up and setting it on fire, building by building, street by street, until the entire Ghetto was razed to the ground. It is estimated that between 25,000 and 30,000 men, women and children lost their lives in the Battle of the Warsaw Ghetto. They died as victims of the Battle for Freedom. Their memory will always be honored.

"We pay tribute to our fraternal party, the Bund, which inspired and guided the resistance, and we pay homage to the memory of Comrade Szmul Zygelbaum, representative of the Bund in the Polish National Council in London who, in the dark days of the Battle, despairing of the fate which had befallen his people, ended his life by his own hand."

IV

Ten years have passed since the battle of the Warsaw Ghetto. The hope of the working people that democracy and freedom would be extended after the victory over fascism and nazism was not realized. Exploitation, economic inequality and national conflicts still dominate in the world. Capitalism has not been removed; nazism, fascism, anti-Semitism—its fruits—have not been extirpated.

The world has entered upon the atomic age. The means of production have expanded tremendously, but hundreds of millions of people still suffer hunger and poverty, want and disease, darkness and fanaticism, colonial and semi-colonial oppression. So long as these conditions prevail, the world will know no peace.

In its age-old struggle against slavery and oppression, for freedom and democracy, mankind has come upon new resistance—the brutal might of Communist totalitarianism and imperialism. It is Moscow that bears the guilt for the shedding of blood in Korea. Its policies have brought about the cold war and the dangers of an atomic world war—a catastrophe which would transform our whole planet into ashes and ruins.

The world must be rebuilt on the bases of freedom, democracy and socialism. Only in such a liberated and new world will we also be finally free; our people, together with other peoples, will be able undisturbed to live as it chooses, nationally and culturally. Only the

victory of libertarian, democratic socialism can build an order of life where race hatred and anti-Semitism will finally vanish.

Ten years after the battle of the Warsaw Ghetto, we call upon you, Jewish working people! Take an active part in the fight for democracy and socialism. Build the secular Yiddish culture! Cherish the Yiddish language! Join the ranks with those who are building a secular, autonomous Jewish life, the ranks of those who do not deny their own peoplehood and who have not forgotten their responsibility toward all mankind, the ranks of those who strive for a true fraternity of peoples, for a new democratic, socialist world.

Our ghetto heroes, even to their last breath, did not cease to believe in their fellow-man, did not lower the banner in the struggle for our and everyone's liberation. "For our and your freedom"—that was the watchword of the Warsaw Ghetto uprising. That is the heritage of the ghetto heroes for generations to come.

On the tenth anniversary of the Warsaw Ghetto Uprising we call to you to remain faithful to this heritage, to fight for it together with all suffering humanity. For only together can we be liberated, for only in a liberated world can we, too, enjoy security, equality, justice and peace.

World Coordinating Committee of the Bund.

New York, April, 1953.

Moscow's Campaign Against the Bund

A new aspect of Soviet anti-Semitism, which attracted worldwide attention with the trial and execution of Slansky and other leading Czech Communists and the accusations against the Moscow doctors for attempting to murder various dignitaries of the Soviet Union, is seen in the revival of the campaign against the Bund launched by world Communism. The Communist press went out of its way to show that the latest anti-Semitic attack by Moscow was only a campaign against Zionism and had nothing in common with wholesale accusation against Jews in general. The renewed campaign against the Jewish Labor Bund, which has always been an ideological opponent of Zionism, invalidates still more the false pretenses under which the Communists try to disguise their anti-Semitic actions.

The revived hate campaign against the Bund in connection with the accusations against the "terrorist Jewish" doctors in Moscow started with an article by F. Koslov in the magazine *Communist*, on January 14, 1953. This article calls the attention of the Soviet authorities to the activities "of middle-class bourgeois-nationalist, counter-revolutionary parties like the Bund and others, who concealed their former connections with Trotzkyites, kulaks or the well-to-do" who are allegedly still rampant in the empire behind the Iron Curtain. After this signal was given in the *Communist*, the Soviet and satellite press and leading Communist dignitaries, in numerous addresses and utterances, continued to make similar accusations against the Jewish Labor Bund.

It seems that the ghost of the Jewish Socialist labor movement, the Bund, long ago brutally liquidated by the Soviets and later by their satellites still haunts its murderers.

In reply to the renewed campaign against the Bund waged by the Communists we wish to state:

1. The Bund was an organization of Jewish workers and trade-unionists in Czarist Russia, established on the foundation of libertarian socialism. The Bund has always been opposed to Zionism. The Jewish Labor Bund believes that the Jewish question can be solved by a world victory of democracy and socialism.
2. Under the Soviet regime the Bund movement in Russia was liquidated. Former leaders of the Bund perished in the purges of the thirties.
3. In independent Poland, resurrected after the first World War, the Bund continued its activities under the leadership of Henryk Erlich and Victor Alter until the outbreak of the second World War, unleashed by the Hitler-Stalin pact.

4. During the Nazi occupation of Poland, the Jewish Labor Bund went underground and waged a heroic campaign of resistance against Nazi Germany which culminated in the heroic armed uprising of the Warsaw Ghetto April 19, 1943.
5. At the beginning of the second World War, when Soviet Russia occupied the Eastern provinces of Poland, in accordance with the provisions in the infamous Stalin-Hitler pact, the leaders of the Jewish Labor Bund, Henryk Erlich and Victor Alter, were arrested by the Soviet police and subsequently murdered on the slanderous charge of plotting with Hitler Germany.
6. In the years after the second World War, Bund organizations were established in all the democratic countries where there were larger Jewish communities. The Bund has consistently fought against Communism, its totalitarian philosophy and policy, its imperialism and its aim to enslave the world. The World Coordinating Committee of the Bund now represents the Bund organization in the Socialist International.

The Rosenberg Case

The following appeared in *Unser Tsait*, Yiddish monthly issued by the World Coordinating Committee of the Bund, in the February-March issue.

We believe Ethel and Julius Rosenberg guilty of the crime for which they were convicted. We think they enjoyed all the rights of a fair and free trial. There is no basis whatsoever for complaints about alleged discrimination and anti-Semitism, which the Communists claim. Certainly there is no moral basis in the Communist campaign against the verdict in this case. Exponents of merciless terror and complete inhumanity, the Communists have no moral justification to conduct a campaign in the name of humanity. However, we think the death sentence should be commuted, not because of the Communist campaign, but in spite of it, in the interests of our own democracy and humanitarianism.

A humane basis for granting clemency is for the sake of their two innocent children. But there is a political motive, too. The Rosenbergs dead will become martyrs for Communism, symbols in the Communist propaganda war against democracy. The Rosenbergs alive may be a threat to Communist espionage apparatus, and symbols of our high morality, generosity and humanity. The inevitable comparison between the horrors of the Prague inquisition trial and other Communist trials as against the fair trial the Rosenbergs had and the act of clemency by the President, would serve us well in our struggle against world Communism.

EXHIBITION OF BUND ARCHIVES IN NEW YORK

On December 5 and 6, 1952, the Bund presented an exhibit of a small part of the Bund Archives of the Jewish Labor Movement. On this occasion, the Society of Friends of the Bund Archives was formed, whose purpose will be the maintenance of the tremendous and unique collection of materials on the history of the Jewish labor movement.

The Bund Archives, named in honor of Franz Kursky, who was one of the first to perceive the importance of collecting such materials and who was their custodian for almost a half century, were brought to New York in 1951, thanks to the financial aid of the late Frank Z. Atran. They are housed in the Atran Center for Jewish Culture.

The exhibit of the archives, visited by several hundred people during the two days of its showing, constituted only a small part of the vast collection of documents, newspapers, leaflets, pamphlets and other materials in the archives. Nevertheless, it succeeded in presenting a well-rounded portrait not only of the entire archives, but of the very history of the Bund and the Jewish labor movement as a whole. Arranged in chronological order, the exhibit began by showing items in the archives relating to the origin of the Jewish labor movement (Aaron Lieberman and others), the role of Jews in the early Russian labor movement, the founding of the Bund and its relations to the Russian Social-Democratic Party.

Of exceptional interest were the documents relating to strikes and labor demands of Jewish workers in small towns as well as in large cities, employed in a great variety of trades and industries from clothing manufacture to matzo baking. These materials reveal in the most striking fashion the conditions of Jewish workers

at the turn of the century: their poverty, their exploitation coupled with the desire for freedom and honor, for the right to organize and fight not only for better wages but also for better treatment and recognition of their human dignity.

The exhibit showed the role of the Bund in the fight against anti-Semitism and for civic rights: the organization of the Jewish self-defense units in Czarist Russia and later in Poland. The Bund's twofold struggle against clericalism and Zionism was also well represented in various documents. (Materials of extraordinary interest for the Zionists particularly were on view: a Weizmann holograph, written in his student days in Basle; the earliest publications of the Poale-Zion movement, etc.)

The exhibit then moved on to the Bund in independent Poland in the period between the two wars and gave the viewer a glimmering of the vast scope and structure of the Bund movement: its political activities, its tremendous network of newspapers, journals and other publications; its Yiddish school organization, its trade-union activities, its youth divisions, its cultural activities. Of particular interest were the documents



The first issue of *Arbeiter Shtime*, August, 1897, published illegally in Vilna by a group of Jewish Social-Democrats in Russia. In November of 1897, the periodical officially became the chief organ of the Jewish Labor Bund. A complete file of the newspaper may be found in the Bund Archives.



Reproduction of the title-page of an early Bund pamphlet on the Kishenev pogrom, published in London in June, 1903, containing materials and documents about the dreadful events.

Manifesto issued by Rabotnik, the Jewish Labor Society of Bulgaria, to Jewish workers in Bulgaria. Published at the end of 1901, this leaflet is particularly interesting because it is written in both Russian and Judesmo.



relating to the major struggle against anti-Semitism and fascism.

The influence of the Bund in Poland on Jewish labor movements in other countries was also seen in this exhibit. Documents from Latvia, France, Austria, Bulgaria showed how far-flung was the renown of the Bund and how effective a rallying force it was for the improvement of the Jewish workers throughout the world. Of particular interest, of course, was the section of documents on the early American Jewish labor movement. (These materials are not duplicated anywhere in the United States.)

The importance of the Bund Archives for Jewish history and especially for the history of the Jewish labor movement has been described in an article by Abraham Menes, Jewish historian, in the *Zukunft* (January, 1953):

"It will probably not be an exaggeration to state that the history of the Bund Archives reflects the history and the fate of our people for the last half century. It is a history of wanderings, catastrophes and miracles. It is a his-

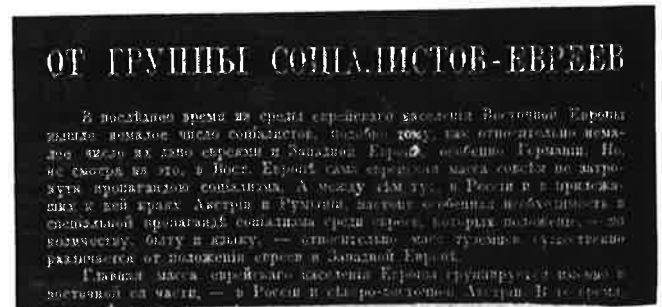
tory of struggle and determination, of admirable courage and profound faith. More than a half century ago some leaders of the Bund began to collect and preserve materials relating to the Jewish labor movement. These materials consisted of little propaganda leaflets, hectographed or printed, pamphlets and a modest number of periodicals. It needed much imagination then to suppose that fifty or a hundred years later there would be people still interested in the local events of a small Jewish town in Poland or Russia. The founders of the Bund Archives had this imagination. Then, when the Jewish labor movement was still in its infancy, they realized the historic significance of these documents which heralded the beginning of an entirely new chapter in the history of our people."

The Bund Archives of the Jewish Labor Movement constitute a unique collection the world over for the recent history of the Jews. Comprising over 20,000 items (an item may be a single leaflet or a complete file of a newspaper), dating from 1860 until the present day; constituting the most complete collection of labor and revolutionary publications this side of the Iron Curtain; embracing materials from 33 countries in 19 languages—the Bund Archives indeed reflect the history of the Jewish people for almost the past hundred years.



Rabotnik (Worker) of January, 1876, published in Geneva, and distributed illegally in Czarist Russia. *Rabotnik* was one of the earliest publications of the Russian revolutionary movement.

The slogan on the banner held by the Russian worker is "Bread and Freedom."



Reproduction of a leaflet issued in 1880 in Geneva by a group of Socialist-Jews. Discussing the specific conditions under which Jews in Eastern Europe lived, their segregation from the rest of the population and their use of Yiddish as the means of communication, the leaflet urged the use of that language for the purpose of rallying Jews to the revolutionary movement.

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In addition, the Archives are rich in non-Jewish labor materials, especially of the Russian Socialist and labor movement starting from the 1860's. Represented are materials of the Zemlia i Wolia, Narodnaia Wolia, Tchernij Perediel, Soiuz Osvobozdenia Truda, Soiuz Borbi Za Osvobozdenie Rabochewo Klassa, all groups of the Russian Social-Democratic Party, the Bolsheviks, Mensheviks, the Social-Revolutionaries, Anarchists, and all their national subdivisions (Polish, Latvian,

The World Without Stalin

With the death of Stalin the world can become a better place to live in. A malevolent influence has been removed from our lives. One of the bloodiest of mass-murderers known in the history of mankind is no more among us. Stalin was the dictator of the Soviet empire, a ruler whose cruelty has been compared to that of Ivan the Terrible and Ghengis Khan, whose records in history have been written in the blood of mankind.

Stalin's death offers new possibilities for the oppressed people of Soviet Russia and for the subjugated peoples behind the Iron Curtain. Despite the apparent lack of conflict in enthroning Malenkov as Stalin's heir, the stage is set for a new act in the history of Communist totalitarianism.

Stalin was the undisputed dictator because he firmly grasped the three chief sources of power: as the generalissimo of Russia's military forces, as Prime Minister and as General Secretary of the Communist Party. This unholy trinity of power made him what he was. Malenkov, on the other hand, had to pay a price for his premiership: he was compelled to resign from the General Secretaryship of the Communist Party. The armed forces of Soviet Russia are not at his command. Beria, the new boss of Soviet police and Minister of Interior Affairs, stands threateningly in Malenkov's way. Stalin's heritage has been divided among several pretenders and the precarious equilibrium now being maintained may break down under a new alignment of forces.

The conciliatory statements with which Malenkov opened the post-Stalin era has confused many Western observers. But it would be shortsighted to think that these statements are meant only to deceive or to initiate a new edition of the Communist peace offensive. The whole Communist structure suffered a great shock by the death of Stalin and the new bosses in the Kremlin know they need time to stabilize themselves. Just as it would be unwise for the democratic world to underestimate the power of Soviet Russia without Stalin, so, too, it would be foolish to carry on as if nothing happened. The possibilities for a settlement without appeasement, now enhanced by the death of Stalin, must be explored and exploited to the very end. As we go to press, we learn of new conciliatory gestures on the part of the Malenkov regime. These strengthen our belief that the West is now in a far better position to test the sincerity of the Russians. Now is the time to challenge them to transform words into deeds.

The Socialist movement the world over must be on the alert to press its propaganda advantage among the many millions of people who, blinded by Stalin's words, could not see the inhumanity of his deeds. The inevitable course of events in the Communist empire may help them regain their sight.



Reproduction of the title-page of an early socialist pamphlet, *Zapiski Yuzhnorusskavo Sotsialista* (Notes of a South Russian Socialist), published in 1877 in Geneva by a Russian socialist group.

Lithuanian, Georgian and Armenian). Also, the growth of the German labor movement is reflected in the Archives. The Russian and German materials in the Archives are not only enormously valuable in themselves, but also shed much light on the counter-influences at work, in both ideology and practice, between the Jewish and non-Jewish labor movement.

Study of the labor movement in Russia is important not only for the light it sheds on this particular area but also because the history of the labor movement is intimately connected with the social, economic and political history of the country. The wealth of materials in the Bund Archives on the origin and development of the Russian labor movement offers great possibilities for increasing our understanding of conditions in Russia.

The Society of Friends of the Bund Archives, organized for the maintenance of the collection, needs your help and cooperation. Funds are urgently required to continue the work of sorting and classifying the materials in the Archives. Plans are under way for the preparation and publication of a catalogue and bibliographical data to make the riches of the Bund Archives available to scholars and students of the labor movement.

NEWS OF OUR MOVEMENT

Annual Unser Tsait Affair

On March 27, 1953, the annual affair arranged by the Bund in behalf of *Unser Tsait* was held in Hotel Capitol and attended by about 400 persons. Over five thousand dollars was raised for the maintenance of the Bund Yiddish monthly, the figure including substantial contributions from several locals of the ILGWU.

The main speaker was Dr. Emanuel Scherer, editor of *Unser Tsait*, who spoke on the role the publication plays in the Jewish community. Dr. B. Hoffman (*Tsvivien*), outstanding Yiddish journalist and long-time Bund member, spoke on the relation of the Yiddish writer to the Bund organ. Louis B. Nelson, manager of the knit-goods local of the ILGWU, addressed himself to the influence of the journal on Jewish trade-unionists. Chairman of the meeting was B. Szefer, who opened the meeting with a speech on the Bund and its traditions.

Itzik Manger, one of the greatest living Yiddish poets, delighted the audience with readings of several of his poems. The musical portion of the program consisted of the rendition of Yiddish songs by A. Weicman, accompanied by Michal Gelpar at the piano. Mr. Gelpar also led group singing at the end of the meeting.

Central Bureau of Bund In America

At the end of January, 1953, the Central Bureau of Bund Organizations in the United States and Canada held a plenary session in New York at which the question of Soviet anti-Semitism was discussed. A statement on the subject was circulated among all participating organizations.

New York Bund

The New York Organization of the Bund devoted two party meetings to the subject of Communist anti-Semitism. Chief speaker was Comrade Emanuel Scherer. Many members of the New York Bund participated in picketing the building of the Soviet delegation to the United Nations on January 23. A conference was called, on the initiative of the Bund, of all Jewish and non-Jewish Socialist bodies to discuss joint action and program.

On the same subject, Comrades Emma

uel Nowogrudsky and Hershel Himmelfarb spoke on WEVD on January 17. A symposium was arranged by the Culture Committee of the Bund on February 14 on "Bolshevism and the Jewish Question." Speakers were Sholem Hertz, Grigori Aronson, and Hershel Himmelfarb. Chairman was Ch. S. Kazdan.

Bund in France Leads Fight On Soviet Anti-Semitism

The Bund in France issued a leaflet in 10,000 copies, condemning Soviet anti-Semitism. Reproducing an anti-Semitic caricature which appeared in the *Folkshtime* of Warsaw, this leaflet made an extraordinary impression on Jewish public opinion in Paris. The leaflet was reproduced in all Yiddish newspapers in France. The Bund's first protest meeting was held on November 28, 1952, and hundreds of people were turned away from the already overflowing hall. On December 3, another meeting was called under the auspices of a joint committee of Jewish organizations. Comrade Shrager spoke in the name of the Bund. On January 19, 1953, another protest meeting was called on the initiative of the Bund. Jewish Communists tried to break up the meeting, but were unsuccessful.

On February 10, a mass Socialist meeting was held in Salle Wagram, called also on the initiative of the Bund. Guy Mollet, secretary general of the French Socialist Party, and Daniel Mayer, Socialist deputy, were among the speakers.

Because the Bund newspaper *Undzer Shitime* has been leading the fight against the Communists, they tried to drive the paper and its distributors off the streets. For this purpose, the Jewish Communists hired a number of non-Jewish rowdies to attack Bundists. Bundists, however, showed strong resistance and the Communist attackers withdrew. Such incidents have so far not been repeated.

Bund in Mexico

The local organ of the Bund in Mexico City, *Foroys*, leads the fight of the Mexican Jewish community against Communism. *Foroys*, for example, sharply criticized those sectors of Mexican Jews that welcomed the representative of YKUF. *Foroys* has also taken a very sharp stand condemning Soviet anti-Semitism.

The Bund Organization in Mexico City together with the editorial board of *Foroys* sponsors regular discussion meetings which have become very popular.

Bernard Goldstein's Book In Spanish

Bernard Goldstein's book about the Warsaw Ghetto (*Finf yor in varshever geto*), which was published in English by the Viking Press under the title *The Stars Bear Witness*, has just appeared in a Spanish edition, thanks to the efforts of the Society for Culture and Relief in Buenos Aires. Comrade Goldstein's book, which was published also in Germany, is one of the few authentic documents of the life and death of Warsaw Jews behind the Nazi ghetto walls.

Bund in South America

The Jewish community in Buenos Aires has been shocked by the revelations of Soviet anti-Semitism. The Jewish Board of Education has stopped further subvention to the Communist Yiddish schools. On the initiative of the Bund, a committee is being organized to conduct a broad protest campaign against Soviet anti-Semitism.

In Montevideo, Uruguay, the Bund group has been active in bringing the facts of Communist anti-Semitism before public opinion. The Bund resolution on the subject was published in the Montevideo Yiddish newspaper *Folksblat* and in the organ of the Uruguayan Socialist Party *El Sol*.

In La Paz, Bolivia, a general protest meeting was called, following up the suggestion of several Bund members.

In Rio de Janeiro, Brazil, the Bund resolution condemning Communist anti-Semitism was published in the Yiddish press. Plans are being discussed by the Brazilian Organization for convening a meeting of all Latin American Bund groups in order to establish a regional secretariat.

Lodz Memorial Book Planned

Bundists from Lodz who are now residing in Paris have proposed the publication of a commemorative volume about the Bund in Lodz that would encompass all aspects of the Bund's work in that city before the war: political action, trade-union work, education and youth program. At a meeting held in New York of former Lodz Bundists, the Paris proposal was discussed in detail and accepted.