

Jewish Life

Issued Monthly by the Morning Freiheit Association

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How Do Jews Live In DP Camps?

AN EYE-WITNESS REPORT

A delegation of representatives from Jewish organizations in France, visited a series of Jewish DP camps in Germany and Austria in June, 1946. The delegation was composed of Y. Carman, representative of the Union for Resistance and Mutual Aid; Bernard Weill, representative of the Committee of Jewish Professional Societies and of the Jewish Trade Union Committee; and Isaac Crystal, representative of the Federation of Jewish Landsmanschaften.

After the delegation returned to Paris a joint conference of the above-mentioned organizations was held on July 1, 1946, at which a report from the delegation was given.

At the end of July, 1946, Bernard Weill, a member of the original delegation, again visited the DP camps, and issued a supplementary report.

The report of the delegation, the supplementary report by Bernard Weill and the proposals adopted at the conference are given below.—*Editors.*

DELEGATION REPORT

WE visited the following camps: Feldafing, with approximately 4,000 Jews; Ferenwald, with over 5,000 Jews; Landsberg, with over 5,000 Jews; Saltzheim, near Frankfurt-on-the-Main, with over 4,000 Jews; Stuttgart, with approximately 2,000 Jews, and a few smaller camps.

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DECEMBER 1946

DISCRIMINATION IS STILL LEGAL

What is the status of the current struggle for legislation on a local, state and national scale to outlaw anti-Semitism?

By **LEN BOLDNER**

CLASS STRUGGLE IN PALESTINE

The working class in Palestine is building its organizations, increasing its activity, and molding Arab-Jewish unity.

By **ELIAHU GOSHANSKI**

JEWISH CULTURE

The attitudes of Jewish-American intellectuals are analyzed, in order to find a basis for their contribution to Jewish culture.

By **NATHAN AUSUBEL**

CHARITY BEGINS ON THE PICKET LINE

What are the forces responsible for the strike of blind and sighted workers at the New York Guild for the Jewish Blind?

By **JOHN GARTH**

Letters From Readers

Jewish Culture

Editors, Jewish Life:

Many well-meaning progressives have a distorted conception about our Jewish language, culture, etc.

Recently in the course of a conversation with friends about their child, they casually mentioned "that business of Jewish education." It seemed to them inconsistent with Marxian teaching. Before long, our discussion turned to the question of whether or not there was a Jewish culture. They raised four points:

1. We are not sectarian. Why do we then divide our children from others by sending them to another school after regular school hours?

2. Our forefathers fought for and won the separation of the church from the state. Yet we now advocate teaching our children things that are the sole concern only of a small group and not of the community.

3. By doing this, we are only playing into the hands of our reactionary religious Jewish folk who send their children to *cheder*, *Talmud-Torah* and *Yeshivas*. What is the difference between them and us?

4. Last but not least, we have no language to speak of. Ours is a jargon spoken only by immigrants, or by Jews at the other end of the Atlantic.

I tried to give my friends what I thought was a concise, brief conception of our Yiddish culture. Here are my answers:

1. By teaching the child the language, the history of his people, we enrich his own life. The Jewish child will respect and pay tribute to other people's cultures. He will feel closer to people, not segregated from them.

2. We teach the Jewish child to understand his environment, past and present, from the progressive point of view. All this we link up with the best tradition of our people. The child will never be ashamed to face the world as a Jew. He will be a well-informed American citizen.

3. We are counteracting the influence of the old *cheder*, *Talmud-Torah*, by teaching the child the above-mentioned subjects. We also teach the Jewish child to understand the Jewish tradition not as a religious dogma, but rather as a historical fact.

4. It is quite right that Yiddish is young, but it should not be called a jargon. It has all the prerequisites of a language. It may be historically correct to say that the persecution, segregation, the ghettos all over Europe, especially in Czarist Russia, contributed much to the development of our language. Our Mendele, Peretz, Sholom Aleichem, Asch, and many others, are considered literary gems in any language.

I would like to hear the comments of other readers on Jewish education for our children. New York, N. Y. MYRA ARONOFF.

The consensus of opinion is that Yiddish is approximately 1,000 years old. While this does not make Yiddish young, it emphasizes the correctness of Miss Aronoff's position on Yiddish as a language.—The Editors.

Poetry Welcome

Editors, Jewish Life:

From time immemorial, poetry has been one of the people's chief sources of inspiration and courage during times of struggle and of oppression. In France, no underground paper would think of being issued without a poem; some of Aragon's poems traveled by word of mouth the length and breadth of the country. In Palestine today, the British have barred certain poems and songs (which are really poems set to music) . . . and what could be a greater tribute to their power.

What a wonderful thing it would be for *Jewish Life* to devote one page per issue to poe-

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JEWISH LIFE is devoted to the scientific study of the political, economic, cultural and social development of the Jewish people, and to the militant struggle for equality and democracy. It carries on a consistent struggle against anti-Semitism and all other forms of discrimination in the United States. It fights for the building up of a progressive Jewish life in our country and throughout the world. It gives maximum support to the development of Jewish communities where they exist. It recognizes that the chief strength of the Jewish people lies in an alliance with the progressive forces of the world, particularly labor, and with the masses of the oppressed peoples.

THE EDITORS.

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ple's poetry . . . poetry dealing with Jewish themes . . . poetry that reflects the struggle of Jews the world over and serves as a challenge to enter that struggle and win it . . . poetry of social protest against the persecutions the Jews have been and are being subject to. Besides adding to the stature of *Jewish Life* and giving voice to poets already writing for our side, this page would serve as a stimulus to bring new poets into the arena as conscious fighters with their pens for a better world, free of *Judenhasse*.

I wish *Jewish Life* a long and useful career as champion of progressive Jewry.

Chicago

MIKE HECHT.

We are in complete accord with Mr. Hecht. We urge all poets, young or old, established or novices, to submit their work to us. It will re-

ceive most serious consideration.—The Editors.

On Hassidic History

Editors, Jewish Life:

I have received my first issue of *Jewish Life* and can't tell you how much I enjoyed it. I believe that it fills a gap that too long existed in American-Jewish life. All success to you.

May I offer a suggestion for a future article in *Jewish Life*. I know very little about the Hassidic history and movement and the part it plays in American-Jewish life today. I believe very many readers of your magazine would be interested in an article about these things.

Brooklyn, N. Y.

JACOB ORLEN.

JEWISH LIFE

FROM MONTH TO MONTH

OPEN THE DOORS OF THE U. S. A.

ELSEWHERE in this issue, we publish the report of a delegation of French Jews who visited a number of DP camps in the Anglo-American zones of Germany. There is little that we can add to this picture of the scandalous traffic in human lives in the interests of world reaction.

There is an obvious organized effort to complete the disaster of the Jewish people that Hitler had not had time to consummate. But it is not alone the Jews who suffer. The continued maintenance of the DP camps, by its anti-Semitic aspect, feeds the demoralization of the American army of occupation and of the German people, and builds the forces that drive to world war.

There is no longer any time to lose. The DP camps must be abolished immediately. Responsibility for the feeding, the repatriation and the productive rehabilitation of the DPs must be taken over by the United Nations; the experience of the Soviet Union in liquidating the camps in the Soviet zone could be used as an example in eliminating the entire problem.

With this, however, must come the opening of the doors of America to Jewish and other anti-fascist refugees, and the creation of conditions making possible the entry of Jews into Palestine. This will not come about without a struggle. The elements in the State Department who see gain for American reactionary foreign policy in the maintenance of the camps will not readily open the doors of America that will help close the camps.

But the forces exist to conduct a fight for saving the refugees. Outstanding American individuals like Senator Claude Pepper, and organizations like the ICC, CIO-PAC, NC-PAC have included this in their programs. Special mention must be made of the initiative taken by the American Federation of Polish Jews, and its president, Dr. Joseph Tenenbaum, in calling a conference on October 9, 1946, at which seventeen national Jewish organizations formed a National Coordinating Committee to conduct a campaign for opening the doors of America.

This represents a substantial basis for a national united movement. Other labor and progressive organizations must now be drawn into the campaign to bring relief to the Jews and anti-fascist refugees. And every individual has the personal obligation to participate most actively in this effort, by raising the question in his or her organization, and getting official action by participation in the National Coordinating Committee campaign, and by direct communication with Congressmen, Senators, the State Department and the President.

No one can claim that a year and a half after the defeat of Hitler is too soon for action. Placing the displaced per-

sons back into a position where they could contribute productively to society will save the lives of thousands of our brothers and sisters, will save a section of our people and will be a powerful blow for democracy.

ANTI-SEMITISM AND THE AFL

THE October 1946 issue of *The International Teamster*, organ of the teamster's union (AFL), indulges in a vicious bit of anti-Semitism and reaction. This comes as something of a surprise, since Dan Tobin, head of the union, is one of the more progressive members of the AFL Executive Council.

The International Teamster claims that "behind the agitation of innocent and well-meaning people for the nullification of American immigration laws, a few sinister motives are becoming visible." Refugees would make "the United States a battleground for fascism and communism." Most of the Jewish DPs who would come here are "probably . . . communist sympathizers. It would be natural for them to look to communism for protection against fascism." Once here, "they would be told by plausible agitators that they must support the communists in this country to protect themselves from the fascist persecution they experienced in Europe. The mere arrival of 50,000 Jews, even if they were not subversive, would fan the fascist organizations like the Ku Klux Klan into activity. Demands for the admission of 50,000 or 100,000 Germans, Spaniards, Argentinians and others from fascist lands would follow." It is necessary to convince Americans "that democracy is not a failure and to make it work. That task would be impossible with the immigration bars lifted to admit streams of embittered refugees. . . ." The bars "should be strengthened and enforced."

Present at the convention when this issue of *The International Teamster* made its appearance was David Dubinsky, member of the AFL Executive Council, leader of the Ladies Garment Workers Union which includes tens of thousands of Jewish members, top man of American reactionary social-democracy, and pretender to leadership in the Jewish community. He was the ideological spearhead of the red-baiting, the Soviet-baiting, the war-mongering, the attacks on price control and on wage struggles, and the general reactionary policies that characterized this convention, one of the worst in the history of the AFL. This same David Dubinsky, who wields such an evil influence in top circles of the AFL, had not a word to say about this crass expression of anti-Semitism. He thereby exposed himself once again as an enemy of labor and a traitor to his people.

It is tragic to note what corruption the anti-communist phobia will bring not only to the conscious anti-democrats like Dubinsky, but to the healthier elements in the labor

movement, like the editors of *The International Teamster*. To link Jews and communism is right out of the arsenal of Goebbels, and is a major part of the ammunition of the current crop of American fascists. And if agitators can be "plausible" in convincing people that communism fights fascism, what is wrong with that? Certainly the cause of democracy is not served by rejecting one of the foundations of democracy, the welcome to victims of anti-democratic forces. On what basis did a great many members of the Teamsters Union find themselves in this country? To capitulate to the fascistic KKK by refusing to admit anti-fascist refugees, is the same as capitulating to the KKK by refusing to organize workers into trade unions, which the KKK also does not like. Is that what *The International Teamster* has in mind?

To prove "that democracy is not a failure and to make it work," let us make it work, and not run away from the obligations democracy places upon us. We agree with *The International Teamster* that the United States has enough of its own fascists, and should not admit any foreign fascists. But it is not the obligation of democracy to harbor its enemies. The tradition of America is quite the opposite. It has always welcomed allies from other countries to help it fight its tyrants and its internal reactionary enemies. The Lafayettes, Kosciuskos and Salomons in the American Revolution, the Schurzes, Weydemeyers and Salomons in the Civil War helped create the American tradition. The American labor movement was built by the efforts, the blood of immigrants. We could well use Jewish and other anti-fascist refugees in the bitter struggle against American fascism.

The strengthening of the democratic forces that will result will pay off in security for the labor movement. For the very forces who cry against anti-fascist refugees, who connect Jews with communism, do so in order to divide the workers and set them against each other, paving the way for the destruction of the labor movement. The injection or cultivation of anti-Semitism in the labor movement by labor forces themselves must inevitably lead to self-destruction that will bring disaster for all the people. Labor must resist with all its power this virus no matter in what form it appears.

Unfortunately, agents of reaction have even penetrated the labor movement. They appeared in the persons of the Greens, the Wolls, the Hutchesons at the recent AFL convention. Their colleague, John L. Lewis, has now been linked to subversive activity with German fascism during the war by O. John Rogge, special assistant in the Department of Justice who has just been fired by Attorney General Clark. And sitting among them, childishly happy at the thought of being admitted into such "august" company and paying off for the privilege with ideological and financial support, eagerly accepting medals from British imperialism that is slaughtering Jews in Palestine, is David Dubinsky.

This drive of reaction can be stopped by the strengthening of the anti-fascist forces and by the unity of labor.

JEWIS AT THE PEACE CONFERENCE

A DELEGATION of Jews representing such organizations as the World Jewish Congress, the American Jewish Committee, the British Board of Jewish Deputies, the American Jewish Conference, attempted to defend Jewish rights at the Paris Peace Conference. It is regrettable that instead of making a positive contribution to the Jewish people by helping to establish a democratic peace, the delegation's policies tended to play into the hands of world reaction.

The delegation tried to protect the rights of the Jews in the former Nazi satellite countries. This is in itself a noble and justified demand. But the policies by which the delegation sought to achieve this, defeated that purpose by aiding those forces trying to use the Peace Conference to undermine democracy, and thereby endangered the Jews of Europe.

The only countries in the world to outlaw anti-Semitism, outside of the Soviet Union, are Bulgaria, Hungary, Rumania, Yugoslavia, Poland and Czechoslovakia. The anti-Semitism which still exists in these countries is the result of the efforts of the enemies of the present democratic regimes. These enemies try to undermine, discredit and overthrow these new democracies. They seek the intervention of Anglo-American reaction which encourages these enemies for their own imperialist purposes.

One would think, therefore, that to safeguard the interests of world Jewry, the delegation would have consulted and encouraged the democratic forces of these countries. Certainly one would imagine the delegation would seek out the Jews of these countries to find out how best it could help. But the delegation did nothing of the kind. Instead, it insisted that the peace treaties with Hungary and Rumania be amended to include guarantees for the Jews, despite the fact that they already have such provisions in the laws of the countries. It thus gave a vote of no confidence to the new democracies. It helped to undermine their authority. And it laid the basis for intervention on the part of Anglo-American imperialism at the slightest pretext. The Balkan reactionaries and pro-fascists could ask for nothing more.

No wonder Great Britain, acting for the Anglo-American bloc, finally took advantage of the opportunity to advocate for the Bulgarian peace treaty a position similar to the Jewish delegation. Great Britain has, of course, shown its "concern" for the Jews by colonializing them in Palestine and establishing police terror over them, and by maintaining the DP camps in Europe. Yet the delegation was either too insensitive, or too indifferent, to realize the harm it was doing to all Jewry by winning the devil as advocate.

The character of the American representatives on the delegation had a good deal to do with the results. The dominant leadership of the American Jewish Committee represents the most reactionary section of American Jews, who are part of American Big Business and whose ties are more close with the imperialists than with the Jews.

As to the delegation of the American Jewish Conference, unfortunately it did not reflect fully the composition of the Conference. The delegation was agreed upon without consultation with all the major affiliates, and did not include any section of the labor or consistently progressive organizations that are affiliated to the Conference.

This is a question that must be raised in the American Jewish Conference as it discusses the results of the Paris Conference and its emergence as a permanent organization. Its orientation must be directed toward the people's democracies of the world, which alone hold security for the Jews.

PALESTINE COMMUNIST PARTY

THE Central Committee of the Communist Party of Palestine has announced that the tenth congress of the Party will take place from November 29 to December 2, 1946 at Tel Aviv.

The Communist Party of Palestine, which has been conducting a heroic struggle for Arab-Jewish unity, for a democratic solution for Palestine, against the imperialist police state and its acts of terror, faces many severe problems. Its problems are especially complex because it operates in a colonial country.

We are certain that the Congress will achieve solutions that will advance the progressive struggle in Palestine.

The Editors of *Jewish Life* send greetings to the Central Committee and the membership of the Communist Party of Palestine.

A ZIONIST REPLY MISSES POINT

THE reply of the New York Zionist Emergency Council to the open letter to Dr. Abba Hillel Silver issued by over a hundred Jewish trade union, mass and fraternal organization, and community leaders, failed to face the central issue involved.

Before the recent elections, this group of progressive Jewish leaders publicly deplored the efforts of Silver-influenced sections of the Zionist Organization of America to turn the disillusionment of Jews with Truman's policy on Palestine into votes for Republican Party reaction.

These leaders agreed the Truman administration deserved severe criticism for its inaction on Palestine. But they took pains to point out that its policy on Palestine was part of the general reactionary, imperialist foreign policy of the United States; that it was not solely the policy of the Truman administration; that it was a *bi-partisan* policy formulated by a coalition of the Republican Party and the reactionary section of the Democratic Party, and its adoption was in fact spear-headed by the Republicans Vandenberg, Dulles, Dewey, Taft, etc.; and that the Jewish people had nothing to look forward to by giving power to the Republican Party which has been guilty of anti-Semitic provocation in the 1944 and in the recent elections.

The statement projected a democratic program for the solution of immediate Jewish problems, which included

the transfer of the British mandate over Palestine to the United Nations for the setting up of an independent Palestine state of Arabs and Jews guaranteeing the equal national rights of both peoples; the immediate abolition of the DP camps and the opening of the doors of the United Nations to Jewish refugees, including Palestine, and particularly the doors of the United States; and a change of American foreign policy toward the new democracies of Europe in a democratic direction, which would enable the people's democratic governments to fight off their own pro-fascist, anti-Semitic elements, and make it possible for Jews to rebuild their lives in Poland and elsewhere.

Such a program, the statement indicated, was accepted in large measure by the labor-progressive coalition represented in the election campaign by candidates supported by NCPAC, the Independent Citizens' Committee, CIO-PAC, and the American Labor Party; by trade unions like the United Electrical, Radio and Machine Workers, Brotherhood of Painters, Transport Workers and the New York State conventions of the AFL and CIO; by such outstanding individuals as Senator Claude Pepper. Jews, therefore, had no need to choose Republican reaction instead of the Truman administration, but could vote for the candidates of the labor-progressive coalition.

The statement, published in full in Yiddish in *The Day*, the *Jewish Morning Journal* and the *Morning Freiheit*, was offered as an advertisement to the *New York Post*, which rejected it on the grounds that it did not have enough paper. After a protest was lodged with T. O. Thackrey, editor and general manager, the *Post* agreed to publish it as a news story, and found the paper to do so on Oct. 16. The *Post* story eliminated all reference to the bi-partisan character of the Truman administration policy. On the following day, the Zionists replied in the *Post* in an equally lengthy story, for which paper was also found, basing themselves wholly on the incomplete version.

The reply of the New York Zionist Emergency Council betrayed a certain feeling of uneasiness that the Silver tactic might play into the hands of reaction after all. This was the main point of the open letter. But the Council never directly said so. And the reply does not meet squarely the issue raised with regard to a solution for Palestine: shall it be a democratic solution, or a reactionary imperialist solution?

That the New York Zionist leadership has been compelled to recognize publicly that another program exists for the solution of immediate Jewish problems is all to the good. We cannot say, however, that they have yet reached the point where they debate another program. Their answer is in part red-baiting, which is neither an argument, nor a means to help Jews out of their dilemma.

The reply denied that Silver or his followers had urged the Jews to vote Republican. They overlook, however, the fact that a delegate to the Manhattan Zionist Conference offered a resolution to that effect, which was voted down; that New York Zionist organizations actually circulated petitions on which those who signed pledged to vote Re-

publican. And they also ignored the statement of Mortimer May, member of the National ZOA executive, which was released to the press, in which he said, "In this desperate hour for Israel, we must make it plain that we want no more rhetoric; we want deeds and implementation of the pledges already made, and these we want here and now. No more shall we be lured by meretricious phrase or honeyed words, nor shall we forget when our turn comes those who have failed us. In plain words, *this means the party in power*. Some risks in such a policy? Perhaps; but we live in perilous days which call for bold and forthright approach." (Emphasis ours—Editors.)

These are plain words. Equally clear are the risks for the Jewish people with which some Zionist leaders are gambling as they proceed along imperialist rather than

democratic lines. And a democratic solution for the Palestine crisis is the only one that can benefit the Jewish people.

MORNING FREIHEIT ASSOCIATION

ON November 30 and December 1, 1946, the National Board of the Morning Freiheit Association is holding a national conference in New York City. The deliberations will include a review of past work, and plans for work ahead. One of the major items on the agenda is the celebration of the twenty-fifth anniversary of the *Morning Freiheit*, the only labor and progressive Yiddish daily newspaper in the United States.

Jewish Life takes this occasion to greet the delegates who are coming from all parts of the country to this conference. In the next issue we will carry a report on the conference.

DISCRIMINATION IS STILL LEGAL

By Len Boldner

PRESSURES are already being exerted on the members of the 80th Congress. Even before being sworn in to serve the needs of the people of their Congressional Districts, they are committed to certain of their supporters. These commitments will take the form of support of and opposition to legislation which will be introduced into the new Congress. Not only your Congressman and Senator, but also your elected state and local officials are subject to these pressures and commitments.

Today the fight against anti-Semitism cannot be separated from the fight against fascism. The Wall Street clique, the Bilbos, the Rankins, the Gerald L. K. Smiths use every means to spread anti-Semitism and vigorously oppose all legislative attempts to make any of their activities illegal. On the other hand, organizations and individuals in various parts of our country urge our federal and local officials to pass legislation against anti-Semitism and other forms of discrimination. Not every group fighting anti-Semitism believes that legislation is important. But those who see most clearly and understand the importance of government in the fight against the cancer of anti-Semitism, make the fight for legislation one of their major activities.

What kind of legislation have these organizations attempted to have passed? Against what evils was this legislation directed? What opposition was there to the legislation? How successful were the attempts to have the legisla-

tion passed? Can legislation put an end to anti-Semitism and other forms of discrimination?

First we must understand that the passage of legislation is not a phenomenon which ipso facto wipes out anti-Semitism. Legislation is no panacea. The passage of legislation against discrimination is an expression of the will of the people as exerted on their elected representatives. The will of the people is given expression by public demonstrations of sufficient duration and intensity to convince the appropriate legislative body that it must pass the bill desired, if it is to remain in public favor. But for the people of the community to withdraw their pressure at that point and return to the privacy of their own homes would be a serious blunder. That same pressure must then be applied to the enforcement bureau and the courts to see that the new legislation is made effective.

Punishment to Fit the Crime

We must never forget that in the United States our government has three arms, legislative, executive and judicial. We can see the importance of laws in the regulation of community life when we realize that in theory our police force can respond only to a violation of the law. Judges can convict criminals only for violations of the law. In the case of anti-Semitic misconduct where the lives of persons of an entire minority group are threatened, offenders are charged with "disorderly conduct," "malicious mischief" and "contempt of court." Is it not a disgrace that even when they want to our police force and our judges are unable to protect us when our lives and families are threatened be-

LEN BOLDNER is a New York attorney who has specialized on the question of legislation against anti-Semitism and discrimination.

cause we are Jews; that they can convict people only for violations of existing laws dealing with much lesser crimes than anti-Semitism?

Elizabeth Dilling, notorious fascist and anti-Semite, now awaiting retrial in Washington for alleged sedition, and other anti-Semites, in a law suit against the editors of *The Sentinel*, an Anglo-Jewish publication in Chicago, state there is nothing wrong with their anti-Semitic activities since there is no law against anti-Semitism in the United States. Obviously, a law to outlaw anti-Semitism is therefore essential to help silence the hate-mongers and to curb their activity.

There is a constant interplay in the attitudes of people involved, in education and police and law enforcement. Their attitudes are determined in great measure by the laws which shape their conduct and activity. Public servants who work in these fields receive no preparation to defend victims of, or speak against, anti-Semitism and discrimination as such. It is their personal inclinations that determine their stand for or against minority groups.

Many people are great respecters of the law and do not wish to be considered violators. There is something immoral about being a violator of the law which many want to avoid.

The educational system is used by the government to prepare its young citizens to live within and abide by its laws and institutions. Laws against anti-Semitism and discrimination when passed would affect the educational system preparing young citizens to respect the rights of others despite national, racial and religious differences.

Who Opposes Legislation?

The lack of legislation against anti-Semitism and other discrimination in the United States is no accident. Big Business and reaction in this country as elsewhere are insistent upon the use of discrimination and its spread to divide the great majority of the people.

Today, the purpose of this division is to prevent people of all groups from working and fighting together for a just and lasting peace, to end discrimination, to fight inflation and a resultant depression, and to prevent organized labor from successfully waging a struggle for decent incomes and proper housing.

It is true that a law by and of itself cannot end anti-Semitism. Anti-Semitism is the weapon of a reactionary ruling class by means of which it maintains its class domination. As such, it is inherent in the capitalist system. Laws alone, therefore, are not sufficient to eradicate it. It is socialism which laid the basis for completely eliminating anti-Semitism in the Soviet Union. But without the use of law and legislation, anti-Semitism cannot be ended. In the very first days of its existence, the Soviet government decreed anti-Semitism a crime against the state.

In the United States, our relations with other human beings are determined and limited by the passage of laws on three separate levels—federal, state and local. On all three levels, efforts are being made to legislate against anti-Semitism

and other forms of discrimination. Let us examine in turn the struggles taking place on each level. Let us attempt to estimate the progress being made and establish plans of action for the future.

The passage of legislation aimed at discrimination is no simple thing. Usually your legislator is approached to introduce a bill. The bill is then referred to a particular legislative committee for action. Public pressure upon the legislative committee for favorable action must now be organized so that the bill will be placed before the entire legislative body. Before the legislative committee acts favorably, it requires a public hearing so that those who are in favor of and those who oppose the bill may present their arguments; so that the members of the committee may determine whether the people are interested and watching the actions of the committee. A barrage of petitions, letters and telegrams to members of the committee is necessary to compel the open hearing. Then a campaign should be started to interest as many individuals and organizations as possible to attend the open hearings and testify in favor of the bill. After the committee has reported favorably and the bill comes before the entire legislative body, the greatest effort yet is then required: the broadening of the support for the bill so that each member of the legislature receives communications and delegations to let him know that the people of his district want the bill passed. This is the procedure usually followed for local, state and federal legislation.

The Patterson Bill

With this picture in mind, we can now examine federal legislation.

On June 27, 1946, for the first time in the history of our country, a bill was introduced into Congress "To suppress the evil of anti-Semitism and hatred of members of any race or religion because of race, creed or color." This bill was introduced by Congressman Ellis E Patterson, Democrat of California. It was referred to the Judiciary Committee which is loaded with Southern Bourbon Democratic Congressmen, and reactionary Republicans. It died in Committee. No public hearing was held.

The Patterson Bill is not directed against acts of discrimination. It is directed against propagandists—those who spread the evils of race hatred. It states that "anti-Semitism is a potent weapon in the hands of the enemies of this country and of those institutions . . . (which) are, using the United States mails and the channels of interstate and foreign commerce to spread the doctrines and foster the feelings of anti-Semitism . . . to destroy the Unity of this Nation, creating discord among our people, disrupting the normal channels of trade and commerce, and interfering with and dislocating the economic life of the country." A fine of not more than \$5,000 and imprisonment at hard labor for not more than five years for offenders are provided.

This bill will be reintroduced into the new Congress and a major fight will be carried on for its passage. Public hearings will be held and should be attended by all fair-minded Americans and labor and progressive organizations.

Incidentally, the American Jewish Labor Council must be given great credit for having the first bill introduced and for working for its reintroduction, as well as for planning a broad campaign in support of it.

The Fair Employment Practices Bill which was filibustered to death in the U. S. Senate during the closing days of the 79th Congress, will be reintroduced. A united fight by all labor and progressive organizations and a proper strategy can secure the passage of this bill. The failure to pass this legislation was a setback to the minority groups of our country. The setback should be temporary, as it appears that the 80th Congress can be moved to make the FEPC permanent.

The Anti-Poll Tax Bill which has been so ably championed by Rep. Vito Marcantonio, American Labor Party of New York, will again be brought up for passage. This legislation should be passed with a united fight led by Rep. Marcantonio. This bill was greatly hindered by "must" legislation which was forced upon the 79th Congress with the ending of the war and the death of President Roosevelt. The new Congress should have more time to devote to bills aimed against discrimination. The Anti-Poll Tax Bill, which will give millions of southern Americans, whites and Negroes, their right to vote, should be one of the first bills passed.

With the increase in the violence against Negro Americans in the south, which is the American version of fascist terror, the Anti-Lynch Bill is of the utmost importance. It now appears that the National Negro Congress and the Civil Rights Congress will concentrate their efforts on the passage of this legislation. A major fight will develop for its passage.

State Legislation

The fight for laws to outlaw anti-Semitism and other forms of discrimination can and should be carried on also on a state scale. Activity in this sphere should be accelerated. In the states, which through the doctrine of "States' Rights" have retained their police power, the main fight for the past two years has been for the passage of FEPC acts. This fight will continue in states where such acts have not been passed. In states where acts have been passed, the fight will be to enforce the act and to amend it so as to improve it.

The first FEPC act passed and enacted into law was the Ives-Quinn Bill in New York on March 12, 1946. It sounds good, doesn't it? But the story behind it is one of years of struggle culminating in the broadest support for a bill on discrimination ever seen in the history of the State of New York.

In February 1945, after resisting the efforts of labor and progressive groups in the State of New York to pass an FEPC bill, the Republican-dominated Assembly was compelled to call open hearings in a last attempt to defeat the bill. The people of New York responded to such an extent that the legislature and Governor Dewey had no choice but to pass it. Appearing in favor of the bill were the presidents of the New York State CIO and the AFL, Rabbi

Stephen S. Wise on behalf of the Jewish people, and representatives on behalf of the Negro people, the Catholic Welfare Council and the Federal Council of Churches of Christ in America. The hearing chambers were jammed to capacity with many persons finding it impossible to get in. In the face of the solid support of labor, religious and progressive organizations, the passage of the bill was assured.

As the *New York Times* reported the day following the hearing, "Opposition came from employer groups representing commerce and industry in all parts of the State." On February 28, one of the spokesmen for the business interests, Republican Assemblyman Stuart from upstate New York, stated, "You may call it a threat and if so make the most of it, but you will have not only race riots but a recrudescence of the Ku Klux Klan if this bill passes."

The threats of Wall Street and the real estate and business spokesmen could not frighten a determined people who forced a hesitant legislature and a reluctant Gov. Dewey to go through with the bill. The politicians realized that the people of New York, the voters, were aroused and that failure to pass the bill might result in the end of their political careers.

The Lesson of New York

A recital of what took place in New York can be repeated more than a dozen times to show what took place in other states where FEPC bills had been introduced. However, the fight for passage of the bill was not always as successful. Generally, unfortunately, the people were not mobilized as completely as in New York and so the bill failed of passage. Such was the case in Connecticut, Pennsylvania, Illinois, Wisconsin, Ohio, Colorado, Michigan and elsewhere.

FEPC bills were passed successfully in Massachusetts, Indiana and New Jersey. Not all of the FEPC bills were alike. All of the bills have weaknesses. But a start has been made. The struggle to eliminate discrimination from employment by amendments to the existing FEPC bills will now take place.

Where the FEPC bills were defeated and in states where as yet no bills were introduced, the fight for the introduction of a bill and its passage will go on. But the lesson of New York must be heeded. It will be only by united action of progressive, labor and religious organizations that these bills will be passed and enforced. It is interesting to observe that the organizations most consistently appearing at hearings for the FEPC bills were labor bodies—the CIO in particular.

Defeated at the last session of the New York State legislature were a number of bills, one of the most important of which would deny tax exemption to educational institutions which discriminated against any minority groups in the selection of students.

New York State Assemblyman Hulan Jack, Manhattan Democrat, introduced a resolution which was passed, requesting the Commissioner of Education to: (1) Embody intercultural education in the school curriculum "on every grade level and in every subject area" with the aim of fostering in the children an appreciation of the contributions made by the minority peoples to the growth, culture and

development of the United States; (2) Teach the scientific facts of race, nationality and historical background of the minority groups; (3) Expose the methods, techniques and purposes of enemy race propaganda; (4) Teach the importance of, full equality of all groups to the welfare of the country; (5) Revise school texts to eliminate all prejudicial matter both in the public school and the teacher training institutions of the state, and to include all necessary material to implement the foregoing program. It now becomes necessary to see that the Commissioner of Education carries out in full the directives of the Jack Resolution—and what a job that will be!

In Wisconsin, a bill was introduced at the last State legislature, providing for instruction in religious and racial tolerance in schools. This bill failed to pass but will probably be reintroduced at the next session of the legislature.

Against Hate Publications

In Pittsburgh, on February 5, 1945, an ordinance introduced by Councilman John T. Duff, Jr., was unanimously passed. This ordinance makes it illegal for any person to disseminate in writing, material which "exposes any racial group or religious group to hatred, contempt, ridicule or obloquy, or endangers life or property." As far as we know, this is the only municipality which has enacted such a law.

In Detroit, St. Louis, Cleveland, Milwaukee and Kansas City, legislation has been passed which prohibits anonymous libelous publications. In other words, it is not illegal to expose any religious or racial group to hatred or contempt providing you print your name and address on the publication. It is only illegal if it is done anonymously. This legislation is a step in the direction of the Pittsburgh ordinance. The struggle in these cities should now be for the passage of a Pittsburgh ordinance.

In several cities such as Cleveland and Chicago, community relation boards have been set up. In Cleveland on March 5, 1945, such an ordinance was passed and the Board has been functioning since then. In Chicago, the Mayor has such a Commission functioning and has regular conferences to determine local danger spots. In New York, the Mayor's Committee on Unity has been investigating discrimination for several years, with little practical results.

On April 17, 1945, Councilman Benjamin J. Davis, Jr., New York City communist, introduced a bill proposing the creation of a permanent commission on inter-racial and group unity in the office of the Mayor. The bill specifically empowers the Commission to "receive and investigate complaints of discrimination, (1) in the exercise of civil rights other than in the field of employment; (2) in the renting or purchase of real property; (3) in the treatment by any city official or agency or private individuals." The bill also provides that the Commission is to develop programs for educational institutions showing the contributions of minority groups to the national culture and is to enlist the cooperation of churches, unions and other groups. As yet no action by the City Council has been taken on this Davis Bill.

Restrictive Covenants

One of the problems to receive considerable attention in a number of states is the problem of restrictive covenants in real estate deeds which prevent the selling or renting of homes and apartments to Negroes, Jews or other minorities. In 1944, the New York City Council passed a bill which forbids discrimination in tax exempt housing projects. The Metropolitan Life Insurance Company, whose discriminatory policies in Stuyvesant Town created the scandal that forced the passage of the bill, is exempted from its provisions in this housing project because the law is not retroactive. In California a Judge of the Supreme Court has recently held that restrictive covenants are unconstitutional as violating the equal rights amendment of the United States Constitution. In Chicago, Kansas City and New York State, attempts are being made to legislate restrictive covenants out of existence.

The fight for legislation against discrimination will go on and increase as the labor and progressive forces understand its place in the struggle for increased democracy for all. Those who stress education as the panacea will understand and help use the fight for legislation as one of the main means of education.

The newspapers are not very helpful in the struggle for legislation. Particularly in the attempts to make the publication of anti-Semitic and racial propaganda a crime. They object to the assault upon "freedom of the press," as if there is an absolute freedom from censorship. Newspapers cannot print obscene language, individual libels, advocacy of crimes such as murder or insurrection against our government. They even agree to a voluntary censorship by refusing to speak ill of any owner or publisher of any newspaper. The cry of "freedom of the press" is a sham. It hides the true face of Big Business. It hides the opposition of the owner and publisher who usually is a part or tool of Big Business and reaction.

Our 80th Congress will convene. Our state legislature will convene. Our local legislative body will convene. What legislation will they approve? We hold the answer to that question. It is up to us to join with others in our community and together wage a fight for the legislation America needs. Let's choose our bills wisely and then concentrate our energies in the attempt to assure their passage and enforcement.

In the January Issue:

AN EPITAPH FOR SIDNEY

A new short story by the distinguished author of
"Citizen Tom Paine," "Freedom Road" and
"The American"—

HOWARD FAST

JEWISH CULTURE

By Nathan Ausubel

AMONG many educated Jews today, Jewish culture is treated like an unwanted "poor relation." When "important" guests, such as the cultures of other nations, arrive and are ceremoniously entertained in the parlor "the poor thing" is obliged to slink away and hide itself in the kitchen. . . .

This attitude is more widespread than one would be led to think. It is perfectly understandable in the case of the bourgeois assimilationists. They have a cowardly compulsion to deny, ignore, or gloss over their Jewish origin because the stock of their identity has a very low market value on the fascist exchange. Vulgar opportunists, they shamelessly betray themselves and their people even when there is no pressing necessity to do so. But it is baffling why so many Jewish liberals and "Marxists" take such a philistine attitude towards their people's culture! Perhaps this may be explained by the fact that vain individuals are frequently forced to justify their ignorance by glibly despising what they don't know. Or perhaps it is an expression of a deep-seated neurosis, of a morbid fear of being identified with something that might further accentuate their social inferiority in the anti-Jewish capitalist world. No amount of buttressing with tortured arguments, which they well-pepper with misapplied, misquoted and misunderstood citations from Marx, Lenin and Stalin, can successfully explain it away. . . .

Who hasn't heard and marveled over these arguments from the bourgeois assimilationists on the "left"? Except that in their *raisonné* they employ glittering but spurious Marxist terminology one could just as well mistake them for their assimilationist brothers on the right. . . . There are the same old slanders and snobberies:

"What! Yiddish a language! I thought it was a jargon. . . . You mean to tell me it has a fine literature! . . . You advise me to interest myself in Jewish culture; do you want me to go back to the ghetto? . . . Isn't Jewish culture, synagogue culture? I am a materialist — do you want me to turn to religion? . . . If I absorb myself with Jewish culture won't I be a Zionist then? What an idiotic contradiction! I'm a Marxist and an internationalist, not a synagogue Zionist and nationalist!"

This is not the place to examine these slanders and misconceptions in order to refute them. The individuals who

mouth them are neither good Marxists nor truly cultured people. A true Marxist cannot be a *cultural anti-Semite* or any other variety of anti-Semite. The mark of a cultured person is a hunger for universal knowledge, a humanist approach to the intellectual creations of mankind. Nothing that concerns the free spirit of man is alien to him, for it is this very spirit which aspires to a finer and more just life that is the hope of the world. Therefore, whether he knows it or not, the Jewish intellectual assimilationist with Marxist pretensions has drunk deep and dangerously from the poisoned well of the anti-Semites. And if there is anything more frightening and unspeakable than a non-Jewish anti-Semite it is a Jewish anti-Semite. There is no loathing so horrible as self-loathing, no betrayal so final as self-betrayal!

Examining Attitudes

In all fairness to the educated progressive Jews on the left, it must be said that the great majority of them are not to be included in the above dismal category which I have made to serve as a whipping post merely to point more drastically the danger and the hideousness of cultural anti-Semitism. The average intellectual person of Jewish origin who has identified himself with the worker's cause is honest and courageous in his thinking. The worst that may be said of him is that he has been either ignorant of or indifferent to his people's creative riches. His is a fault of omission rather than of commission, although in its effect one sometimes can be just as harmful as the other. Much of his negative attitude towards this problem is due mainly to an ideological confusion and sloppy thinking: he erroneously associates Jewish culture with nationalism and religion. At the same time he unwarrantedly glorifies assimilation as the immediate goal of socialism, a fundamental error of which the communist Jews in the Soviet Union are not guilty.

It is the urgent duty of all thoughtful Jewish men and women to examine their attitudes toward their Jewishness and Jewish culture. If they are uninformed, they must learn. Ignorance of one's people's intellectual creativeness is inexcusable at all times, particularly in these cataclysmic days. How is it possible for one to have an intelligent understanding of *oneself* without knowing the history and culture of one's people? One who is unacquainted with Jewish history cannot properly understand its nightmarish experiences in the slaughter-house of Hitler Europe. Nor can one have the slightest inkling of the moral resources on which the Jewish people has drawn in the time of its greatest agony without knowing of the wonderful tradition of individual and social ethics in Jewish life.

NATHAN AUSUBEL is the author of a biography of Frederick the Great. He is a contributing editor of *New Masses*, has edited several volumes in the series, *Voices of History*. He has made a special study of Jewish history and culture, upon which he has written extensively. The *Morning Freiheit* publishes his column in English every Monday and Thursday.

We usually speak of culture as if it were an ornament, a decoration of intellectual distinction to be worn in one's lapel like a rosette of the Legion of Honor for all the world to see and admire. It is supposed to set us apart and above the "rude" hoi poloi and flatter our snobbishness and self-esteem like the iridescent feathers that adorn a peacock. But culture as the expression of the urgent social drive of a people seeking a progressive course in civilization is a concept despised in the capitalist world. Even many of us, who take pride in our Marxist-Leninist understanding, are sometimes pretty obdurate in holding on to the moldy thesis that culture is solely the private concern and aspiration of the individual. Somehow the basic truth eludes us that when culture is devoid of collective striving and social content it becomes *culture in a vacuum*. It is then sterile and intellectually without meaning or purpose. And this equally holds true of Jewish culture.

A Community Leader

Intellectual Jews in our time have been seared by the universal Jewish tragedy which they have seen unfold so-to-speak before their very eyes. Even if it were desirable it is no longer possible for a Jew to play the chameleon. No amount of assimilation can abstract him from his Jewishness. Hitler fascism slaughtered one-third of the Jewish people and broke the bodies and spirits of other millions. Reaction in America, a fascist wolf disguised in democratic sheep's clothing, is now making hideous the air of our country with its Jew-baiting.

The liberal and communist intellectual Jew is, in an important sense, a leader in his community and helps form public opinion which he is so desirous of channelizing into constructive, progressive action. He would like to take common action with all Jews and all decent Americans in fighting anti-Semitism. He has learned much from the terrible mistakes made by the German Jews so many of whom watched the growth of the Nazi incubus with smug equanimity, who deluded themselves with the thought that anti-Semitism was a separate and static problem without any connection with the life and death struggle of society against the most murderous, reactionary movement in all history.

But again the inescapable recognition looms up that, before one can act, one must have clear and correct ideas. Such understanding one cannot draw from thin air. In order to become fully effective in fighting our native fascism of which anti-Semitism is the deadly poison-gas, in order to know how to cope with the many ramifications of the Jewish problem which demand urgent attention, the progressive Jewish intellectual in America must devote himself to an earnest study of the Jewish masses, their history, culture and folk-life. This study will not only enrich him as an individual, make him understand himself as a Jew better, but will give him a clearer historic perspective with which to analyze the most pressing problems of our time. And since all ideas lead to action, the correct ideas based on knowledge will lead him to take correct and effective action.

In 1937 delegates from twenty-two countries gathered in Paris at the First World Jewish (Yiddish) Culture Congress (YCUF) in history. They concluded that Jewish culture created in the Yiddish language is a true people's culture since a majority of the Jews today employ Yiddish as their mother-tongue. The Congress issued a manifesto which highlighted this historic truth.

"Jewish (Yiddish) culture cannot be separated from the Jewish people, from its broad working-masses. The more firmly its forces are united the more luxuriant will bloom the Jewish people's culture, and the stronger its capacity to survive."

How much broader the view, deeper the understanding, and more upright the approach were those of the non-Jewish Romain Rolland towards the objectives of this people's conference on Jewish culture in Yiddish than of many Jewish "progressive" intellectuals in America. These spoke Yiddish in their childhood but, nevertheless, turned from it later with the scorn of ignorant pharisees. In his greetings to the delegates Rolland wrote:

"Jewish intellectuals, our comrades—an old intellectual of France presses your hand! . . . Let us draw closer the bond between the people of Rabelais, Montaigne and Voltaire, and the people of Karl Marx and Spinoza. . . . All those who are fighting for justice and for the progress of mankind know that the finest sons of the Jewish people have always been found in the vanguard of this struggle. Justice and righteousness, the quintessence of the living conscience of the Jewish people, have always appeared like the two sun-rays that flashed from the forehead of Moses."

Since the occasion of the first Congress of Jewish Culture in Paris the Jewish people of Europe have lived through the most cataclysmic experience in all their history. They are now binding up their wounds, hushing their grief, and courageously turning their hands to the rebuilding of their broken lives. We Jews in America can no longer live in blind ostrich isolation from other Jews. Now more than ever the same destiny that lies in store for them is awaiting us. Whether we will it or not our unity with them is inescapable, complete and final. Our common problems and needs drive us inexorably to act together for our preservation. And one of the most effective instruments of our self-defense as well as of social progress is our Jewish culture, whether culture in Yiddish, in English, in Hebrew (non-nationalist), or in any other language.

Once more the Jews of the world are preparing for an international Congress on Jewish Culture. As in 1937 there will take place a prior Congress of Jewish Culture in the United States projected by the American Division of the YCUF.

The responsibility of English-speaking Jewish intellectuals in the working class movement toward the American Congress on Jewish Culture cannot be shirked by them any longer. Although, at the present time, the majority of Jews in the world employ Yiddish as their chief cultural

medium, it is also undeniable that in the United States there has been slowly emerging a progressive Jewish culture in English. As yet this culture is in its infancy, but it must be encouraged and helped to develop in a socially constructive and energetic way. The Jewish youth of America largely speaks English and can only be influenced at present by a *Jewish culture in English*. But this does not mean

that there must be created an artificial barrier between Jewish culture in Yiddish and Jewish culture in English. They must be considered in the same relation to each other as the right hand is to the left hand; both belong to the same living organism of American Jewry, and they must be coordinated in *unified* action by the same needs and understanding.

CLASS STRUGGLE IN PALESTINE

By Eliahu Goshanski

PALESTINE experienced a very significant capitalist development during the war years. Industrial production, as well as the number of workers, more than doubled. Foreign monopolies increased their control. Workers found a new field of employment in the military camps which employed about 45,000 of them, second in size only to industrial production which employed about 60,000. The government has thus become the largest single employer. The larger of the local industrial concerns have united in cartels tied up with British and American monopolies. They are very often transformed into subsidiaries of foreign concerns. The workers changed during this process of concentration of capital from a decentralized group working in small shops into a more concentrated group, a working class of factory centers, of oil refineries and of military camps.

The government supported "free" speculation by tolerating and in actuality supporting the black market; by helping the employers reduce real wages with the aid of a fictitious price-index (the official index shows an increase of 270 per cent when it is in reality up 400 per cent). This index-politics aided the colonial administration as an employer. It also helped carry out the administration's general imperialist plan of raising the prices of products, raw materials, and transport, in order to establish profitable markets and to assure a more favorable competitive basis for its own industrial production and exports. As a result of such policies, the poverty of the masses increased in proportion to the profits of the capitalists, and of necessity led to a constant sharpening of the class contradictions and antagonisms in the country.

Figures on the strikes during the war years give a very clear picture of the development of the class struggle. The war naturally made for fewer strikes. The workers understood their responsibilities. In those shops which produced materials for the front, there were hardly any strikes at all. But the government, as well as local profiteers, advanced their own black market and speculative interests by taking

advantage of the readiness of workers to sacrifice their interests for the sake of winning the war. This, too, helped strengthen class contradictions.

As the capitalist development increased, strikes began to take place more regularly and the class consciousness behind these strikes deepened. In 1941, 64 per cent of the strikes were for wage increases. Only 36 per cent carried the demand for collective bargaining, and for the improvement of social and sanitary conditions. In 1944, however, 60 per cent of the strikes carried these latter demands. And in 1946, 100 per cent, in other words, all of the strikes tied up their wage increase demands with social demands.

Basis for Political Struggle

The importance of the demands for collective bargaining and for better social conditions lies in the fact that they create a precedent and a basis of struggle for social legislation, and prepare the working class for struggle for highly important political changes in the life of the country. If we add to this the fact that in the last strike of 35,000 government workers, the first demand of the railway workers was for social legislation, we can already draw the conclusion that this development is becoming more than ripe. The working class in Palestine has reached a new and higher level of class consciousness and class struggle. This creates a new situation in relation to the political struggle. The struggle for labor and social legislation is one of the most important problems of our working class.

During the war years, the working class of Palestine had very little understanding of the necessity of tying up its economic demands with political ones. In contrast to this, the government understood quite well the relationship between the two and in practice acted upon it by issuing reactionary laws directed against the working class. An example was its law prohibiting strikes. But despite this law, hundreds of strikes in non-war industries took place, none of which, however, put forward the political demand for the abolition of this law.

In a colonial country, in an environment where imperialism constantly incites hatred between peoples, in a country of national and social oppression of both Jews and Arabs,

ELIAHU GOSHANSKI is a leading Palestinian Marxist journalist whose articles appear in *Volks Stimme*, Yiddish Communist newspaper in Tel Aviv.

it is particularly important for the workers to struggle for a minimum wage, for decent working conditions and for social rights. The imperialist government and its allies both among the Jewish capitalists and the Arab feudal clique have learned very well how to use the "divide and rule" technique as a method of oppression of the working class. Their plan consisted of dividing one section of the working class from the other in order to prevent labor unity and united struggle of the working class as a whole against the system of imperialist and capitalist oppression. The reactionary orientation of the Histadruth (Jewish Federation of Labor) caused this organization to put forth a program of *Kibush Avodah* (conquering the spheres of labor for Jewish workers alone) and *Totzeret Ivrit* (the campaign to "buy Jewish goods") instead of putting forward the slogan of Arab-Jewish unity. On the other hand, the reactionary leaders of a section of the Arab trade union movement put forward the same type of program through its campaign to boycott Jewish goods. These policies of competition and factional struggle instead of united action against the government and the capitalists made possible the rejection by the reactionary forces of demands for decent social conditions and for social legislation, and the maintenance of low wages, free speculation and a blooming black market.

Conditions of Palestine Working Class

The conditions of the working class in our country after the war can best be illustrated by the following figures: The basic wage in the factories rose by 26 per cent in comparison with the prosperity year of 1935, and by 50 per cent in comparison with the crisis year of 1937. Together with the special increases granted during the course of the war, the increase amounted to 300 per cent in comparison with 1937. If, however, we take into account the actual price-index which, as we pointed out before, stood at 400 per cent, it means that the standard of living of the workers was actually lowered. But to this must be added another fact, namely, that the nominal increase in wages did not come by itself. It came as a result of long and bitter strikes which at times lasted for a half year or more.

This great strike wave brought about a very decided change in the relations between the workers and the employers. The system of arbitration as the dominant method of deciding labor problems was liquidated. In contrast to 1940, when the majority of the conflicts were turned over to arbitration, in 1944 only 17 per cent of the disputes were turned over to arbitration. In 85 cases out of a hundred, the workers went out on strike. It is also important to note that whereas in the arbitration cases 65 per cent of them were decided in favor of the employers, 92 per cent of the man days spent on strike brought victory for the workers. This helped to destroy the faith of the workers in arbitration.

The workers drew proper lessons from these experiences. Thus, for example, the workers in the diamond industry carried through six general and more than one hundred

local strikes in the last six years. That is why they are the only ones in Palestine to have an industry-wide collective agreement and their wages are higher than in any other industry. The same results are being approximated in the textile industry. Where strikes have taken place conditions have become much better. These experiences have taught the working class many lessons and have led them on the path of class struggle in the trade union movement.

The situation among the government workers was a much more difficult one. Among the workers in military camps and in the foreign monopolies wages did not change. The war increases were tied to the official index. The workers in the military camps did not receive their full war increase even on the basis of the official index until 1945, while other government workers have to date not yet received their full increase. In these places the "divide and rule" principles and the isolationist position of the Histadruth and of the right wing of the Arab trade unions have dominated for many years. A classic example of this is the strike of the workers in the military camps in 1943 which was broken because of the separatist approach of the Jewish and Arab working class leaders. Because of this defeat, the struggles of the military camps and government workers have been set back many years.

In the long run, the really basic and common interests of the Jewish and Arab workers had to defeat the imperialist intrigues and the separatist ideologies of the opportunistic Jewish and Arab working class leaders. The tremendous needs of the government workers; the example of the industrial workers; the new winds which began to blow across the country after the anti-fascist struggle; the strike wave in the United States, in England, in India, in Syria and in Egypt; the creation of the new world trade union federation with the participation of the Soviet trade unions—all these led to important changes in the consciousness of the masses. After the joint strike of the Jewish and Arab railway workers and postal workers in 1944 and the workers of the military camps near Tel Aviv, there took place in 1945 the tremendous general strike of government workers—of the ports, railways, telephone, telegraph and radio.

Rise of Arab-Jewish Unity

In our country, 1946 began as a year of increased class struggle. The first months of the year brought a number of big strikes: the Arab workers of the "Nur" factory, workers in the city administration of Tel Aviv and the huge strike of government workers. The Palestine working class during the first four months of the year recorded strikes for over a half million man days, double the whole year of 1944, which up until now was the record year.

Three things are characteristic of the new developments in the strike wave of 1946:

1. The spread of the strike wave from the factories to government installations, thus developing a more general country-wide character.

2. The demand not only for wage increases and for better social conditions, but also for labor legislation. As a result,

there is beginning to develop the proper synthesis between economic and political demands.

3. Jewish and Arab workers striking together against the colonial administration. The strikes are being supported by the broad masses of both the Jewish and the Arab peoples. As a result, this strike-wave is being turned into the vanguard movement of the anti-imperialist struggle.

In order to correctly estimate the significance of the latest strike it is important to consider the political situation in our country.

The Anglo-American Commission, under the pretext of investigating and solving the refugee question, really came to help realize the imperialist aim of transforming Palestine into a military base of British and American imperialism, directed against the independence movement from Egypt to India, as well as against the Soviet Union. This Commission did everything in its power to prove the impossibility of peaceful relations between Jews and Arabs, and the necessity for Anglo-American military might to "keep the peace" in the old imperialist way. The Commission did everything it could with the aid of the Arab and Jewish

chauvinist leadership to spread national hatred. Both David Ben Gurion, head of the Histadruth, and Jamal Hussein, head of the Arab Higher Committee, declared that there was deep-rooted antagonisms between Arabs and Jews.

United Action

At that very moment, 35,000 Arab and Jewish workers were out on strike and were marching through the streets of Haifa with the slogan, "United we will win." Under the same slogan, Jewish and Arab workers demonstrated in Jerusalem and were warmly greeted by both the Jewish and Arab communities. A delegation of the demonstrators turned over to the government a list of demands which included the demand for labor legislation. The demonstrations were carried on under the slogan, "Long live the unity of the Jewish and Arab workers!"

In Tel Aviv, in Histadruth House, at a meeting of Arab postal workers a storm of applause greeted the declaration, "Our enemy is one—imperialism, which wishes to split our ranks. But if we will be united, we will win!"

THE FEAST OF LIGHTS

(Chanukah)

By Emma Lazarus

Kindle the taper like the steadfast star
Ablaze on evening's forehead o'er the earth,
And add each night a lustre till afar
An eightfold splendor shine above thy hearth.
Clash, Israel, the cymbals, touch the lyre,
Blow the brass trumpet and the harsh-tongued horn;
Chant psalms of victory till the heart take fire,
The Maccabean spirit leap new-born.

Remember how from wintry dawn till night,
Such songs were sung in Zion, when again
On the high altar flamed the sacred light,
And, purified from every Syrian stain,
The foam-white walls with golden shields were hung,
With crowns and silken spoils, and at the shrine,
Stood, midst their conqueror-tribe, five chieftains sprung
From one heroic stock, one seed divine.

Five branches grown from Mattathias' stem,
The Blessed John, the Keen-Eyed Jonathan,
Simon, the fair, the Burst-of-Spring, the Gem,
Eleazar, Help-of-God; o'er all his clan
Judas the Lion-Prince, the Avenging Rod,
Towered in warrior-beauty, uncrowned king,
Armed with the breastplate and the sword of Good,
Whose praise is: "He received the perishing."

They who had camped within the mountain-pass,
Couched on the rock, and tented neath the sky,
Who saw from Mizpah's heights the tangled grass
Choke the wide Temple-courts, the altar lie
Disfigured and polluted—who had flung
Their faces on the stones, and mourned aloud
And rent their garments, wailing with one tongue,
Crushed as a wind-swept bed of reeds is bowed,

Even they by one voice fired, one heart of flame,
Though broken reeds, had risen, and were men,
They rushed upon the spoiler and o'ercame,
Each arm for freedom had the strength of ten.
Now is their mourning into dancing turned,
Their sackcloth doffed for garments of delight,
Week-long the festive torches shall be burned,
Music and revelry wed day with night.

Still ours the dance, the feast, the glorious Psalm,
The mystic lights of emblem, and the Word.
Where is our Judas? Where our five-branched palm?
Where are the lion-warriors of the Lord?

Clash, Israel, the cymbals, touch the lyre,
Sound the brass trumpet and the harsh-tongued horn,
Chant hymns of victory till the heart take fire,
The Maccabean spirit leap new-born!

The tremendous government strike ended in a double victory: the workers won their wage demands, and the government was not successful in dividing the workers, neither the Jews nor the Arabs. The strike represents a victory of Jewish-Arab unity against the imperialist employers. There were, of course, plenty of attempts to destroy this unity. The Hebrew newspapers, *Yedioth Aharonoth* and *Davor Zonoraim*, declared that the strike was a maneuver of the Arab League, while a number of Arab newspapers declared that the strike was a Jewish plot. The workers listened to neither of them.

Thirty-five thousand workers struck. Another 50,000 workers of the military camps and oil refineries were ready to walk out in a sympathy strike, thus opening up a second front against the government. However, the reactionary leaders of the Arabs and of the Histadruth were successful in holding back these workers. But the fact that these 50,000 threatened to go out on strike hastened the capitulation of the government.

Strike Wave Growing

The strike wave is not decreasing. On the contrary, it is growing. Arab and Jewish workers of the military camps, of Naffi (equivalent to the American army post exchange) and of the oil refineries are organizing. The strike of the Jewish and Arab workers in the Socony-Vacuum Company ended with a victory for the workers.

Now, at the time of the great imperialist attack on the Jewish community, in the days of the bloody terrorist provocations in Jerusalem which were directed against the Jewish community as well as against Arab-Jewish unity, in the days of the partition provocation, Jewish and Arab workers are carrying out joint strikes against Shell Oil, one of the biggest oil monopolies in the Middle East. Workers are also striking in the potash developments of the Dead Sea.

The government and the monopolies are simultaneously carrying through a systematic attack on the basis of a prepared plan against local industry. First of all they gave a free hand to the foreign monopolies and allowed and helped the local merchants and manufacturers to raise the prices of raw materials. Then they made the import of modern machinery more difficult. Now they are allowing the importation of cheap goods. This has created serious unemployment which endangers the economic positions of the workers as well as the possibilities of organizing class struggles.

Despite this, we can establish the following: In the government projects and in the private factories, the readiness for struggle is growing among the workers. Workers' unity is being strengthened. Under the influence of joint work, a united front of Arab and Jewish workers is developing. The working class in our country is beginning to face realities, and is beginning to march along the right path of struggle for social and national independence, breaking the chauvinistic chains in which imperialism has held it.

DECEMBER, 1946

AT HOME

(In Birobidjan)

By Itzik Feffer

Translated from the Yiddish

By Morris U. Schappes

The wind—trees bend—and a bough wails;
To right and left are paths and trails.

The wagon heaves and dips like a swell;
Here's a short bridge, and there's a well. . . .

Behind us—pasture, hilly and green,
Before us—iris, painting a scene!

We ride and ride; the taiga's deep;
Above us, rain-clouds swim and sweep.

There stand the birches, grayed with dust,
Their bark is whipped by storm and gust.

Dark is the taiga, dense and vast,
From under our wheels—cleft snakes are cast. . . .

Some float slowly, some swiftly sail—
Trees torn apart by thunder and gale. . . .

Three times the rain has dug its gash,
Thunder again, and lightning flash. . . .

Above our heads there flies a thrush;
And here a wolf jumps from a bush. . . .

A thunder-clap! The taiga's dark;
Grass hides the echo with no mark. . . .

Taiga—rain—day; we're on our way;
I am at peace—who'll say me nay?

This ageless peace I do not fear;
I want to talk about you, dear. . . .

Talk, but to whom? I have no luck.
There in the marsh a lizard's stuck. . . .

It's good to step out bold and fast
On roads where no one yet has passed!

I see familiar brick and loam,
The taiga now to us is home!

CHARITY BEGINS ON THE PICKET LINE

By John Garth

THE recent firing of blind and sighted workers by the Guild for the Jewish Blind in New York because these workers wanted to join a union demonstrates the contradictions that exist in Jewish communal life and the great power that the most reactionary section of bourgeois Jewish leadership wields over many of the institutions in the Jewish community.

By its arbitrary action in refusing to recognize the Social Service Employees Union, Local 19, of the United Office and Professional Workers of America, CIO, and in firing its workers for walking on a picket line on their own time, the board of directors of the Guild has exposed how sharp are the contradictions that exist in Jewish social work. It has placed clearly before the Jewish people the issue of reactionary Big Business versus democratic people's control of the charitable institutions which are supposed to serve the people.

This agency collects hundreds of thousands of dollars every year from hundreds of thousands of contributors. Yet it is controlled by a small group of powerful businessmen who determine its policy as they and others like them determine the policies of other philanthropic and charitable institutions, Jewish and non-Jewish. The board of directors reads like a roster of a chamber of commerce or manufacturers association.

For instance, the president, Leonard M. Wallstein, is treasurer and chairman of the board of directors of Devonshire Mills Company as well as head of several other companies. He is high in Republican Party circles. The treasurer, Edmund Waterman, is a businessman of high connections who is executive chairman of the Joint Defense Appeal and one of the top policy making officers of the Anti-Defamation League. Jerome Levine is a member of the firm of H. Hertz and Company, member of the board of governors of Commodity Exchange, Inc., member of the board of managers of the New York Cotton Exchange, and director of many other companies. Alexander Arnstein is president of the Phoenix Investing Company, Inc. Jerome Crossman is president of the Ryan Petroleum Corporation. Edgar Elliner is head of several large New York real estate corporations. I. Montefiore Levy is president of Esquire Films and secretary-treasurer of Midland Oil Corporation. Others on the board are directors of or heads of various manufacturing and commercial enterprises.

Several of them are associated with the American Jewish Committee, which has played and is continuing to play so

reactionary a role in Jewish life because of the character of the dominant leadership of the Committee.

Union Busters First

When faced with the fact that their undemocratic action in this fight, was against the best interests of the Jewish community as a whole, these men revealed that they were union busters first and Jews second. They were unconcerned with the mass of the Jewish people, unconcerned with the services of the agency they operate for the Jewish people. They are primarily concerned with busting the union at all costs since unions represent a threat to them as businessmen.

The situation at the Guild for the Jewish Blind is a harsh example and a harsh lesson. The agency was set up by the Jewish people for those who are handicapped, with the express purpose of rehabilitating them into normal citizens who can make normal contributions to society. These blind "clients" have taken this purpose seriously and have joined a union of their choosing to correct sweatshop conditions under which they are compelled to work. Big Business on the board of directors says these people are not citizens: they are dependents upon charity and as such have not the rights of other citizens. It further says trade unions are un-American and should be busted out of the American scene. And it also says that unless these workers do as they are told, the social service will be discontinued and these blind will be left helpless.

This instance is one of the first expressions of the sharp struggles now going on in Jewish philanthropy between those who feel that philanthropy must be changed into a people's movement and those reactionaries who use philanthropy to degrade the people and to break the democratic organizations of the common people. The benign humanitarian mask worn by Jewish reactionaries who are part of the most vicious section of Big Business in this country is beginning to crack. Their greedy purposes are beginning to show.

Charity Becomes a Class Tool

A century ago, Jewish social work was started by the small Jewish community in the United States as a defense against discrimination, and to perpetuate the old world institutions of self-help created in the ghettos of Europe. The Jewish people, finding there was strong anti-Semitism even in this new land to which they had come with such high hopes of democracy from the pogroms of Europe, set up their own charities and institutions so that the needs of their

JOHN GARTH is an active trade unionist who has worked in social service agencies and has helped organize social workers into trade unions.

own people could be met more adequately. Around these institutions grew a whole culture and a whole life.

As waves of immigration hit America and the needs of the people grew, with unemployment and other social problems, charity became big business in the United States. And Big Business took over charity.

Smarting and suffering under life in sweatshops, discrimination and oppression, the Jewish common people turned to unions and people's movements for solutions. In Jewish life as in American life generally, the reactionary capitalists found a special use in "charity." They took over the welfare agencies. They gave a little money out of the profits they made, and handed it out in the form of doles and relief, in the form of "philanthropy," to alleviate the social problems created by the social system on which capitalists thrive.

Under the slogans of "Join the 'Y' and forget your troubles," and "We'll give you relief if you can't get a job," and "The freedom of being a client, the freedom of being dependent, the freedom of being a receiver of the benevolence of the rich, must be preserved," Big Business took over philanthropy for its own ends. Charity became a class tool of the capitalists to preserve the *status quo*, to keep people from rebelling, and to keep them from joining together in mass movements to correct their social problems in a fundamental way.

On the other hand, it is clear that Jewish social work has begun to reflect in no uncertain ways progressive developments in Jewish life. Trade unionism is well-rooted in the Jewish social agencies of New York. Many sections of the middle class are aligning themselves with the labor movement and directing the policies of agencies toward supporting the basic aspirations of the Jewish people. The professional and staff groups, the employees, are part of the most progressive section of the labor movement, the CIO, in a union led by progressives, Local 19, Social Service Employees Union.

Unity on Welfare Issues

It has been possible to develop a coalition between labor, progressive professional middle class, and center forces in

Jewish life in the United States on many basic welfare issues.

The response of the Jewish community to the call of the locked out workers for support in their battle for reinstatement in and union recognition by the Guild for the Jewish Blind, is an example. Many sections of the Jewish community involved themselves in support of trade unionism and good social work. These included religious groups, anti-defamation and other communal organizations.

This was due in some cases to the fact that a section of the bourgeoisie was concerned lest the humanitarian masks be unwittingly cracked wide open. It was not yet ready to see this happen.

But primarily, there is a bitter ideological and practical struggle going on in the Jewish community around the control and objectives of the welfare agencies. This struggle is led by the organized employees in the field, involves the mass of Jewish people, sections of the Jewish middle class, and sections of the Jewish labor movement, against a section of reactionary Big Business and social-democrats centering around the American Jewish Committee and the Jewish Labor Committee.

This is a struggle that will determine the alignment, the practices, and the direction of some of the basic institutions in Jewish life in the United States.

The Jewish people want these organizations and institutions more democratically administered. They are demanding representation on boards of directors from among the small contributors, the common people, the labor movement, the progressive people's movement. They demand these institutions reflect the aspirations of the masses of the Jewish people, rather than the self-centered objectives of reactionary Big Business.

And they are beginning to win this battle. The attitudes and actions of the Guild for the Jewish Blind today represent *atypical* methods of dealing with unions. Most of the social agencies have already recognized the existence of the union. The struggle with them is on a much higher plane, involving fundamental policies of social work. In this respect, the Guild was extremely backward. But now the Guild, too, has been forced to reinstate the fired workers and deal with the union in a reasonable way.

HERSHELE

THE residents of Kaptsansk are exceedingly poor—may you be spared such misfortune; they haven't, you might say, a penny to save their souls. There are no ways or means for them to gain a livelihood in Kaptsansk, except, perhaps, by begging from door to door.

If one of them ever ventures to start a petty business, and opens a little store or shop, the rest of the community

A Short Story

**By Mendele Mocher Seforim
Translated by Leo Broches**

will immediately engage in the same kind of undertaking, with the result that there are as many little shops and stalls in Kaptsansk as there are Jews. Shopkeepers galore, but not a single customer. The same thing happens in every other field of activity. All of them are bound to interfere, to meddle, to step on each other's corns; wherever two are seen together, the Kaptsansk Jew joins as a third un-

solicited party; if there are three, he'll make it a foursome. And thus it went until now all the paupers of Kaptsansk are so crowded together and in such a state of congestion, that they appear to be clinging to each other as if in brotherly embrace, dooming themselves to suffocation and extinction *en masse*, all at once, in one batch.

It was Hershele's good luck to have been born here in Kaptsansk.

Hershele's parents never for a minute stopped to ponder over the question: why should destitute people, such as they were, bring into the world a living being—a calamity to them, and an eternal anguish to itself?

Instead, Hershele's parents, at the time of his birth, concentrated their mental energies and strained their wits on a problem of an entirely different kind: what name should be given to the newcomer? All the available names of the family tree had already been bestowed on the children who rushed to be born before Hershele's arrival. The distribution began with the names of the nearest departed relatives, and proceeded until those of the farthest of kin were reached. And besides, each child's name was a merger or a combination of the names of two relatives: one from the father's ancestry, the other from the mother's family tree. That was the way it had been prearranged, and consequently each child had two names or a sort of hyphenated patronymic: Chatzkel-Bentzion, Lippe-Todres, Dwosie-Kraime, Peisach-Zelig, Zippe-Zosie, Stisse-Hinde, Karpl-Faivish, Chone-Lemel, Shmerl-Isaac, Keile-Rickle. This went on for quite a long time, until it suddenly dawned upon the prolific couple that there were no more names left—the roll of the family tree was exhausted.

The parents racked their brains in an attempt to find a way out, but could find no solution.

"Listen, Leizer-Yankel," finally said the heroine-in-confinement, after some hemming and hawing, "take my advice and let the child's name be Gdalie-Hersh, in memory of Gdalie-Hersh, may he rest in peace."

"Shut up, you fool," the father snapped back in wrath and scorn. "With due apologies to your Gdalie-Hersh, I do not want to hear his name mentioned. No, a thousand times, no."

Gdalie-Hersh was one of the wife's relatives. He spent his lifetime in the labor of repairing trousers, mending caps, darning jackets, doctoring up all kinds of garments, and at times even in putting patches on shoes. In brief, he could perform any and all kinds of repair work brought to him. In the mastery of patching up torn clothes, Gdalie-Hersh had no equal in Kaptsansk, and because patched up attire is nowhere so much in vogue and fashionable as in Kaptsansk, Gdalie-Hersh was very popular and in great demand. Anything ripped—take it to Gdalie-Hersh; a shoe torn—may Jewish children be spared this affliction—Gdalie-

Hersh will close up the gaping hole and will admonish it with some stinging words to stay put. But should the same old rip reappear on the morrow, as if in spite, and the gaping hole have the audacity to reopen—it learned quickly that Gdalie-Hersh is no laggard: he imposes patch upon patch, and is never shy of patches. So the populace of Kaptsansk exults in the prowess and success of Gdalie-Hersh. Only one person in the village does not share this sentiment: it is Leiser-Yankel. To him, Gdalie-Hersh was a sore to the eyes and a blot on his reputation. It was not a trivial or jesting matter, that he, Reb Leiser-Yankel, a fine Jew, who can read the Holy Script, is close to the leading circles of the prayer house, should be related to that other one, the patch-artist, the lowly artisan—the illiterate ignoramus! Naturally, Leiser-Yankel never recognized Gdalie-Hersh as one of the family, frowned upon him, and never invited him to join in any family affair.

Although Malke-Toybe was quite accustomed to her husband's recrimination and abuse of Gdalie-Hersh, she was hurt this time, however, to the depths of her heart, and she burst into tears. The husband looked at her with some symptoms of pity in his eyes, and now spoke to her more softly.

"Don't cry, you silly one, don't, I say. A good Jewish woman should obey her husband. If he says no, no it should be. Now, just compare in your own mind, stupid, who is your husband, and what did Gdalie-Hersh represent?"

"Gdalie-Hersh was an honorable Jew."

"An honorable Jew—a common, ordinary worker? It's ridiculous! The idea! He was a disgrace to me when he was alive, yet you want me to call my child by his name, and bring shame and humiliation on my head? Forget it, foolish woman, and stop talking nonsense."

"But what about a name, Leiser-Yankel? Where will you get a name? A fine father you are, I hate to say it."

"A name? Yes, a name. Well, it will be all right," mumbles father and seems to be lost in contemplation.

"You know," says mother, interrupting his meditations, "I had a dream."

"A dream? What kind of a dream?" inquires father, staring with surprise at mother.

"Gdalie-Hersh came to me in a dream the other night. 'Good luck to you, Malke-Toybe,' he said groaning. 'I cannot rest in peace in my grave, because there is no one in the world who bears my name. Have pity on me, dear Malke-Toybe,' he said pleadingly and pointed to the child on the pillow."

"Nu, nu, go on," urges Leiser-Yankel.

"Don't nu me," protests the wife. "May I yet have so much joy as it is true that I have seen him. Last night he came again. He kept on staring at me and pointing his finger at the child. Pointing at the baby and staring at me. First he did so as if he were asking, praying, then all of a sudden, his eyes bulging from their sockets, his arms stretched out threateningly, and he rushed at me as if he wanted to choke me, and blurted out: 'If not——'"

MENDELE MOCHER SEFORIM (Sholom Yankev Abramovitch) was the first great writer of Yiddish fiction. A master of satire and a lover of the Jewish common people, he was a critic of oppression and a satirist of Jewish institutions. Born in 1836, he died in December 1917. The story printed here is taken from *Dos Wunshfingerl* (*The Wishing-Ring*).

"If not—then what?" asked the frightened Leiser-Yankel. "What an absurd question to ask, Leiser-Yankel! Woe is me, he thinks one can fool around with the dead! Oh, my misery!"

"Nu, nu, stop it! What is it you want me to do, you fool?"

"Woe is me, Leiser-Yankel, have God in your heart, don't be stubborn, don't aggravate my agony!"

"Sha, sha, calm yourself, it's enough. All right!"

It was then decided that the child shall be named Hershl, a compromise by both sides on the last half of the name Gdalie-Hersh.

The mother, always having been a frugal housewife, loved to save for a rainy day. She figured it out: Well, let the name of Gdalie remain in the household as a spare—it may come in very handy at some future time.

JEWISH NATIONALITY GROUP PROBLEMS

*Resolution of the National Groups Commission
Communist Party, U.S.A.*

1. THE PARTY does not consider communist work among the Jewish masses of America "language work" in a narrow sense, since our work has to be carried on not only in Yiddish but also in English. The facts are, first, that important parts of the Jewish nationality group, particularly large sections of Jewish workers, consider Yiddish their mother tongue and give it a primary position in political and cultural intercourse; and, second, the native-born, English-speaking Jews play an increasingly larger role—in some places the leading role—in the life and struggles of the Jewish nationality group.

2. Hence, the Party views communist work in the Jewish nationality group as the Marxist answer to the special needs, problems, and interests of the toiling masses and progressive movements of the Jewish nationality group. The Party states that there is a Marxist, a communist, answer to the special needs and problems of the nationality group, and that we must combat the efforts of the bourgeoisie and social-democrats to establish a monopoly in the life of the Jewish nationality group. This places great responsibility upon Jewish communists and the Party as a whole to strengthen our work and ties with the Jewish masses. Communists and their progressive allies can and must become the recognized leaders of the masses—workers, farmers, professionals, small businessmen—in the nationality group.

3. It has become evident that the Jewish nationality group, as is true of other American nationality groups, possesses a relative stability and inner vitality which require that the Communist Party supply Marxist leadership to its needs and problems as a nationality group. This is in no contradiction to the Leninist principle of the organizational and political unity of the working class. This principle is directly embodied in the vanguard party of the working class—the Communist Party—and also to a degree in other

progressive political organizations of labor and in the trade unions. Hence, we cannot have separate national group communist organizations or trade unions. But auxiliary mass organizations of a fraternal, cultural, or relief character, organizations called into existence to meet special needs and problems of a nationality group, can function most effectively and properly when organized as nationality groups in character, composition, and leadership, joined in many instances with other similarly organized nationality groups. In such organizations the political and organizational unity of the American working class can be achieved and is being achieved by the work of its vanguard, the communists.

Marxist Position on Integration

4. Experience has demonstrated that communist leadership in the life of the masses of the Jewish nationality group makes possible the development of Marxist answers to the problems of achieving complete integration with general American life, as against the answers supplied to these problems by bourgeois nationalists, bourgeois assimilationists, and social-democrats. The Marxist answer to the problems of integration is based on the objective fact that the Jewish nationality group, like other nationality groups in the United States, is a progressive factor in the democratic development of the American nation. The growth along progressive lines of the nationality group is proving to be a necessary stage toward the voluntary and complete integration of all the component elements of the American nation.

Many factors have combined to develop the nationality group in America as a progressive stage in the growth of the American nation. These factors are: the history of our country; its economic and political structure; the origin of our people from many nations and cultural strains; the historical process of resistance to the rigid attitudes of the Anglo-Saxon ruling classes to keep the masses of other national origins in a position of general inferiority—economic, political, social—and to hold them in ideological and cultural subjection by manifold pressures of forced assimilation falsely called Americanization; and increasing

The Resolution from which this section is abstracted, will be presented by the National Groups Commission of the Communist Party of the United States to a conference of the Communist Party on Jewish work to be held in New York on November 29 and 30, 1946. The complete Resolution is published in the November issue of *Political Affairs*.

political and cultural intercourse between the American masses and the democratic forces of the countries and nations of their origin. It will be necessary for Marxists to carry through a thorough study of the concrete process of growth of the nationality groups and the perspectives of their further development.

5. Jewish bourgeois nationalism seeks to perpetuate a national Jewish identity around Zionism and a Jewish state in Palestine, while accepting forced and mechanical assimilation of American Jews in all respects except religion. As against this, communists must lead the American Jewish masses to the building of a progressive Jewish nationality group life—cultural, social, and in relations with Jews of other countries, especially with the Jews of Birobidjan and with the Soviet Jews in general. In doing so, we must combat all tendencies to separatism and isolation, fighting for the full equality of the Jewish masses to become freely and completely integrated in all phases of general American life, and to participate actively in the building of the American nation, thus bringing the Jewish masses ever closer to the labor movement and to the Communist Party. This demands that Party organizations carry on systematic work in their own name among the Jewish masses.

6. Jewish bourgeois assimilationism, which has also had its influence within the ranks of the Party, seeks to impose upon the Jewish masses the imperialist ideology of Anglo-Saxon race "superiority." It opposes not only Zionism, but the building of a progressive Jewish life altogether, and seeks to reduce the Jewish nationality group to a religious community. As against this, the communists must fight for complete and effective equality of all nationality groups as the first prerequisite for their free and full integration into general American life. The communists must expose the reactionary and imperialist character of forced bourgeois assimilationism and fight for the right of the nationality groups to develop a progressive nationality group life as the only democratic road to the historic goal of integration into general American life. We must consistently expose and combat the reactionary Jewish social-democrats, not only as agents of American imperialism in the labor movement, but also as the direct allies of the Jewish bourgeois assimilationists and reactionary nationalists; not only as the betrayers of the interests of the working class and of the American people as a whole, but also as the betrayers of the Jewish people.

For a Progressive Jewish Culture

7. The struggle for a progressive, anti-fascist, and people's mass culture is one of the basic elements of the struggle against bourgeois nationalism and assimilationism in the American Jewish nationality group. By establishing and developing close cultural relations between the American and Soviet Jews, the latter being the leaders in the field of Jewish culture, it will be possible to enrich American Jewish cultural life with a progressive and consistently anti-fascist content. This will stimulate the growth in the United States of a progressive American Jewish culture, reflecting the

aspirations of the working class and its historic, leading role in the liberation movements of the people. We must carry on the struggle for such a culture in order to combat the efforts of bourgeois nationalism to confine Jewish cultural life in America to the enjoyment of the products of Palestinian Hebrew culture by the wealthy and educated groups, as well as to combat the efforts of bourgeois assimilationism to cut the American Jews off altogether from a progressive mass Jewish cultural life and to attach to the so-called superior Anglo-Saxon culture the more educated and wealthy groups among the American Jews.

Both bourgeois positions—nationalist and assimilationist—would reserve culture to select groups of upper class circles. Communists must fight for the cultural activity of the masses, for a people's culture, for a progressive Jewish mass culture in the American Jewish nationality group, just as we fight for a progressive mass culture of the American people as a whole. The democratic forces of the American Jewish nationality group have the historic task of promoting and building the progressive culture of the Jewish people and to help build the progressive culture of the American nation. In this connection, we especially emphasize the need in New York City of supporting the strengthening of the bilingual School of Jewish Studies.

The Problem of Language

8. The question of language in the Jewish nationality group, as in the others, has to be settled on this basis. American Jews use either English or Yiddish. Considerable numbers are bilingual. Hence, our work has to be carried on in these two languages, and communist actives and leaders in the Jewish national group must aim to be able to use both languages. In the coming period, we must especially concentrate on overcoming the long standing neglect of Jewish work in the English language. We must raise it to the level of crucial importance, without in any way weakening our work in Yiddish, and develop the closest and organic collaboration between the activities conducted in both languages in the one field of Jewish work. We strongly urge the most active support to the new anti-fascist monthly magazine, *Jewish Life*, published in English by the Morning Freiheit Association. At the same time, we must energetically combat the tendency to underestimate the work in English as well as the tendency to belittle the work in Yiddish, since both tendencies are harmful to the Party's work among the Jewish masses.

9. In considering the relative position of Yiddish and English in the Jewish nationality group, the following must be taken into account: (a) Both bourgeois nationalism and assimilationism oppose the development and cultivation of the Yiddish language. (b) The growth of close cultural relations of the American Jews with the Soviet Jews, especially with the growth of Birobidjan as the socialist homeland of a developing Jewish nationality in a system of Soviet Republics, as well as the cultural relations with the Jewish communities in the new democracies of Europe, greatly strengthen the position of Yiddish in the American

Jewish nationality group. (c) While important sections of American Jews maintain Yiddish as their primary language in social and cultural life, the objective processes of integration continue to undermine the position of Yiddish, tending to make the English language dominant in general economic and political life, with bilingualism becoming an outstanding feature in the Jewish nationality group.

The conclusion must therefore be that the Yiddish language, historically the common language and basic means in modern times of cultural intercourse between the majority of Jews in various countries, will continue to play a big and, for a time, decisive role in the struggle for a progressive mass Jewish culture in America. But, at the same time, a continually growing section of American Jews will find progressive Jewish cultural expression in English, with an increasingly larger number finding it in both languages. Hence, the spread of Yiddish and its cultivation among the masses of American Jews is an inseparable part of the struggle for a progressive Jewish mass culture in the United States, along with concentrated efforts for the production and propagation in English of progressive Jewish cultural values, at the same time making available for the English-speaking Jews the treasures of Jewish people's culture embodied in the Yiddish language.

The Jews as a People

10. It is the task of communists to find and present the Marxist answer to the needs and problems of the Jewish people as a people. According to the Leninist position, it is a people having only its national character and culture as common national attributes. Hence, it is not a single

nation and is incapable of acting as such. But the Jews of all countries are capable, in the present period, of fighting as a people, in unity with all democratic forces, for uprooting fascism and anti-Semitism, for equality of rights, for a progressive mass Jewish culture, for the rehabilitation and upbuilding of Jewish life in the liberated countries, for help to the free national development of the *Yishuv* in an independent Palestine state of Arabs and Jews, and for help to the upbuilding of the Jewish Autonomous Region in Birobidjan.

While participating actively in the united anti-fascist activities of the Jewish people of all countries, the progressive forces of the American Jewish nationality group—and in the first place of the Jewish workers and especially the communists—have the historic task of becoming an ever more intimate and organic part of the progressive movements of the American people as a whole, of the developing labor-democratic coalition to check and defeat the reactionary imperialist offensive of the monopolies. Only thus will the interests and rights of the American Jewish people as well as the interests of the American people as a whole, be effectively defended. Only thus will the American Jewish masses be able to make an effective contribution to the progress and well-being of the Jewish people of other countries.

11. Communists must systematically popularize among the masses the Marxist solution formulated by Lenin and Stalin of the national and colonial questions in general and of the Jewish question in particular, as offering the only complete and final solution, which becomes possible only with the abolition of the capitalist system of class and national oppression and the establishment of socialism.

FASCISM SPROUTS IN PENNSYLVANIA

By Walter Lowenfels

AMERICAN Action, Inc., the secret million-dollar combination of Big Money, ex-America Firsters and Liberty Leaguers, whose plot to defeat progressive candidates is under Congressional investigation, appears not to need a separate organizational set-up in some states. Its sponsors, Ernest Weir, open-shop steel magnate, the Du Ponts, and their Pew and Mellon associates, already own the Pennsylvania Republican machine lock, stock and barrel.

Rep. Wright Patman, Texas Democrat, charged in a radio broadcast on October 6, 1946, that the Republican Party leaders were using the propaganda techniques of Hitler and

Goebbels. "They ask, just like Hitler did, that the people put their party into power to destroy communism."

What about the Jews? Is the Republican high command neglecting them?

A column in the Allentown, Pa. *Call* of October 4, 1946, stated that the Republican high command had sent out word "to play the racial and religious string to the last ditch," particularly in the rural communities. The orders were obeyed. The GOP accompanied its anti-communist hysteria with Hitler's hand-maidens—Jew-baiting, Negro-hating, attacks on Catholics and national groups.

And in Pennsylvania, there is on display an open relationship between the powerful financial groups that have seized national control of the Republican Party, and the Republican Party organization itself.

WALTER LOWENFELS is a veteran newspaper reporter who covers the state of Pennsylvania. He is on the staff of the *Daily Worker* and *The Worker*.

Joseph Newton Pew, Jr., head of the Sun Oil Company, not only helps to finance the GOP nationally; in Pennsylvania, where he lives, he gives active, personal leadership to Republican Party politics. There is no secret about it. Gov. Edward Martin, Republican candidate for the United States Senate seat occupied by Joseph Guffey, Democrat, publicly proclaimed that the head of the powerful Pew family was a "friend and a great American."

Mr. Pew, on his part, does not operate behind the scenes. On October 15, 1946, for example, he attacked the late President Roosevelt as a "Pied Piper." He accused our late Commander-in-Chief of having led the nation down the road of deceit and dishonor. He exulted that his "golden voice now has been stilled." He attacked as "political rats" the supporters of Roosevelt's policies for peace and security. He named Senator Guffey as "number one rat." Pew's attack, which shocked many Republicans, was delivered from a prepared script at the 43rd annual dinner of the 24th Ward Republican Club at the Bellevue Stratford Hotel in Philadelphia.

Notorious Supporters of Fascists

The Pew family is notorious for its support of fascist, semi-fascist and anti-Semitic organizations. The Black Senate Investigating Committee revealed that several of America's sixty ruling families, the Pews, the Pitcairns, etc., backed the Sentinels of America with their money. The records revealed this outfit as proclaiming "the New Deal is communist . . . the Jewish threat is a real one," and "the old-line Americans of \$1200 a year want a Hitler."

But the Pew family is only one of the many Economic Royalists who openly run the GOP in Pennsylvania. Ex-Senator Joseph Grundy, now in his eighties, heads the Pennsylvania Manufacturers Association, and is an active leader in dictating Republican Party policies. E. T. Weir, Pittsburgh steel magnate, who controls the last open-shop stronghold, likewise plays a public role in Republican Party politics.

"The Du Pont, the Morgan and other giant financial interests operate a little more cautiously. But Gov. Martin is proud of being known as the "white-haired boy" of the Mellon family, one of the biggest monopoly groups in the country, controlling Gulf Oil, Westinghouse and other giant corporations and banks.

Besides open control of the GOP in the Keystone State, the trusts dictate Republican policies through the Pennsylvania Economy League. This big business outfit boasts of its semi-official relations with the Republican state administration. Gov. Martin was a guest of honor at a secret luncheon at the Penn-Morris Hotel, Harrisburg, Pa., on February 6, 1945. The mimeographed list of other guests in our possession reads like an index to Big Business in America, including the Pennsylvania Railroad, United States Steel and giant insurance monopolies.

Dewey and Martin

How does the Republican high command carry out its Big Business orders to save the country from the communists, the Jews, the Catholics, the foreign born, the Negroes?

In New York State, Gov. Thomas Dewey proclaims himself a "liberal." He is most careful in his associations and his utterances. But it is well known that the most rabid anti-Semitic groups support him. On his part, Dewey goes no further, openly, than to whitewash the murderer of the Ferguson brothers, the Negro veterans who were killed by a policeman in Long Island. He accompanies his whitewash of KKK activities with unctuous statements against "Bilboism." In other states there is likewise an attempt made to disassociate the Republican high command from the race and religious hates that accompany its anti-communism.

But in Pennsylvania, Gov. Dewey's colleague, Gov. Martin, gave personal leadership to his party's attack on communists, Jews and other minority groups. Martin did it on a high, unctuous level, which allowed him to issue statements, as Dewey did, deploring the injection of racial issues. At the same time he burned up the front pages of the newspapers with "revelations" that his Democratic opponents were communists and had forgotten God. ("Jewish godless Bolsheviks" was the original Hitler version.) Thus, while Martin says one thing he lays the groundwork for and encourages his reactionary backers to say the opposite, achieving a division of labor.

For example, Martin told a Bellevue Stratford dinner of the Republican Metropolitan Finance Committee on September 25, 1945, "The Democrats adopted a platform that is so materialistic that it never once refers to Almighty God. For 14 years we have had a government of men in Washington. That government has even forgotten God."

Radio commentator Upton Close, notorious anti-Semite, and Gerald L. K. Smith, the native fascist, both of whom endorsed the Republican Party candidate, translate Martin's high-flown language into "Get the Jews out of Washington." On the streets, Christian Front gangsters punctuate it by smashing the noses of Jewish boys on their way home from school.

In between Martin and Smith, anti-Semitism is promoted on a number of different levels, along with Negro-baiting and anti-Catholic propaganda. The Republican candidate for Governor in Pennsylvania, Attorney General James Duff, was introduced as "the son of a Presbyterian minister and the brother of a Presbyterian minister." The audience quickly got the point—that Duff was not a Catholic, despite his name. It was in this vein that State Senator John Dent, Democratic candidate for lieutenant governor, was attacked by Republican campaigners for his "100 per cent pure-blooded Italian origin."

When the public protested the injection of anti-Semitism and race hatred, the Republican leaders issued statements, but kept on spreading Hitler's poison.

No Action on the KKK

In Pennsylvania, the Republican high command has refused repeated requests to root out the KKK. One such request was made last August by New York Supreme Court Justice Meier Steinbrink, chairman of the Anti-Defamation League of the B'nai B'rith. Gov. Martin responded with a widely-publicized "investigation." He has refused to reveal the results. He has refused to prosecute the Klan, although the names of its leaders have been published in local papers, and it has been shown that the Klan is operating in violation of state laws.

While the Republican high command coddles the Klan, it has been revealed that laws have been prepared to crush labor and the people under cover of "curbing the Klan." Meanwhile, fiery crosses are burned. A Jewish attorney, David Levinson, has received several death threats in the mail because of his work in civil liberties cases. Negroes and Jews are terrorized by Klan-inspired gangsters.

Pennsylvania also offered the unusual spectacle of the chairman of the Republican state committee actively and openly promoting anti-Semitism to get votes. This "gentleman" is State Senator M. Harvey Taylor. He published the notorious anti-Semitic pamphlet, *Clear Everything With Sidney*. He admitted before a Congressional investigating committee that the GOP had financed the publication and distribution of three million copies during Gov. Thomas Dewey's 1944 campaign. The post office banned this anti-Semitic pamphlet as "indecent and scurrilous."

Martin issued a statement deploring race hates. But he followed his statement by promoting Taylor to be president pro tem of the State Senate. Taylor today leads the GOP campaign against communists, Jews, Negroes and other minority groups. One of his henchmen, A. O. Vorse, was subjected to a State Senate investigation for his anti-Semitic activities. But the GOP, which dominates the state, just tapped Vorse on the wrist.

Playing Negroes Against Jews

In New York, the power of public opinion made the GOP agree to passage of a fair employment practices law. But in Pennsylvania, the trusts have such rigid control of the Republican apparatus that they defied the mass demand for a state FEPC. Martin, personally, killed the law by refusing to allow it to come to a vote at the last session of the legislature, although many Republican representatives were ready to vote with Democrats to pass the badly-needed law. Only last month, Martin interpreted the present Republican FEPC plank to mean that they oppose an FEPC law with enforcement provisions.

Former Rep. Hugh Scott ran for re-election in Philadelphia on a simple program: "Clean out the communists." Scott, who was an ideological leader of the Republicans in Congress, made no bones about his neo-Aryanism. He said, "We Republicans are of the best stock."

In the rural communities, the anti-Semitic implications of such Hitler-like appeals are even more brutally expressed. In Allentown, Rep. Charles Gerlach, Pennsylvania Republican, told a Jewish delegation that he was opposed to FEPC because it would give a Negro equal rights with himself. Then he told a Negro delegation that FEPC was a "Jewish bill."

In the north, the Republican high command formulates its anti-Semitism and jimcrow with more care than Senators Bilbo and Eastland and Rep. Rankin, their allies, do in Congress and in the south. Bilbo's ranting against Jews and Negroes is refined to a much more polite level by the Deweys and Tafts and Martins of the north. Nevertheless, the record proves that "the voice is Jacob's voice, but the hand is the hand of Esau."

"Get Tough With the People"

What is the GOP answer to this mountain of evidence against it of which we have only barely scratched the surface? Clearly the Big Money is in a sad condition. They can hardly appeal to the people too openly to support them for lower wages, higher prices, anti-Semitism, jimcrow, economic chaos, international aggression, war. Naked amidst their billions, the Economic Royalists can only promise to save the people from communism—something the Economic Royalists do not control. Anti-communism, Jew-baiting, Negro-baiting, and all their related attacks on labor and the people, are the only weapons the Du Ponts and Pews control.

But the people are learning that with these weapons Big Business reaction really means to get tough with the people, get more profits for the Morgans.

Against labor, the lash of the Big Money is open and above board. Throughout the country, police and state troopers are sent against strikers. Union-busting by injunction has reached new heights. The Republican high command rants and raves against the "communist-dominated PAC."

Labor, the Jewish people, the Negro people, all the minority groups that make up the country's 140 million people are under attack. Rep. Patman charged that the GOP high command, "supported by great wealth, are following the definite Nazi pattern. I charge that with malice aforethought, these leaders are using their attack as a pure smokescreen to conceal their real purpose, to destroy our American democracy."

Jews, Negroes, all workers and their allies in small business and professional circles know the answer: "Together we stand, divided we fall." Unity of the people will defeat the legacy that Hitler's Jew-baiting Julius Streicher tried to leave the world as he denounced "the Bolshevik Jews" in his last words on the gallows in Nuremberg, and called his execution "Purim Fest, 1946."

THE FIRST JEWISH SOCIALIST ORGANIZATION

By Kalman Marmor

(Concluded from November issue)

ALL the members of the Jewish Socialist Society were wage-workers. The Society did not admit to membership even poor peddlers.

Thanks to their close connections with the immigrant Jewish workers, the members of the Society could distribute widely the Yiddish and Hebrew leaflet containing their organization's rules.

For several weeks the small organization caused a great sensation, not because of its organized strength, but because its revolutionary message made a deep impression on those it reached.

On June 23, 1876, exactly one month after the Jewish Socialist Society had adopted its rules, the Anglo-Jewish weekly, *The Jewish Chronicle*, influential organ of London's wealthy Jews, began a bitter campaign against the rules printed in a small quantity by a handful of immigrant Jewish proletarians. *The Jewish Chronicle* that day published this "warning":

"Warning. A correspondent informs us that a printed paper, very mischievous in its tendency, is being circulated among the Russian and Polish working classes at the East End of London. It is written in the jargon current among these people, with a pure Hebrew version accompanying it. The paper purports to contain the rules of the 'Hebrew Socialist Union,' a body which possesses no existence whatever except in the imagination of the insane originator, who is striving to create such a body. We forbear publishing extracts from the paper, as they would only tend to mislead. Such puerile tracts are not likely to have the slightest influence even upon the least informed of our brethren. Indeed, we more than suspect that they emanate from the enemies of the Jews and are put into circulation in order to injure them. In any case, those in whose hands such tracts fall should not assist in their circulation, but strive to discover their authors with a view to their exposure."¹

The leaflet obviously frightened the rich Jews of London. *The Jewish Chronicle* tried first to belittle it as "a puerile tract" that "cannot have the slightest influence even upon the least informed of our brethren." Then it tried to create the suspicion that it was issued by "enemies of the Jews" and was being circulated in order to "injure" the Jews. Finally, it tried to convince the public that there was no such organization as the Jewish Socialist Society, which existed only in the "imagination" of an "insane agitator" who was attempting to create it.

However, this organ of the wealthy Jews was very wary of quoting a single word of what was written in the program and the rules of the Jewish Socialist Society. *The Jewish Chronicle* was admittedly afraid these words would "mislead" the Jewish workers.

At the meeting of the Jewish Socialist Society about a week later (July 2, 1876), the membership discussed the attack of *The Jewish Chronicle*. The Secretary of the Society, Arnold Lieberman, proposed that since *The Jewish Chronicle* denied the existence of the Jewish Socialist Society, it was necessary to announce in the socialist press that such a Society had actually been formed. Georg Saper observed that "when we oppose the bourgeoisie, we must be prepared for attacks from its side. We must stand by our aims and not worry about the attacks." Nevertheless, he agreed announcements about the Society should be published in the socialist press. The Secretary was instructed to carry this out.

Support From the Socialist Press

About three weeks later, Lieberman announced that in its issue No. 37 (July 15, 1876) the Russian Social-Revolutionary journal, *Vperiod* (*Forward*), had published an article about the formation of the Jewish Socialist Society, as well as a Russian translation of the rules. The article also mentioned the attack of the rich *Jewish Chronicle* and ended with a word of encouragement to the "Jewish socialist workers":

"Comrades! It is possible that you are faced with greater difficulties in the work than we, your brothers in this struggle. Never let yourselves be disheartened by the difficulties, slanders, scoldings, blows and spittle that will fall upon you, possibly in even greater measure than has fallen and will fall upon the socialists of other nationalities. May your energy and steadfastness grow in ratio to the difficulties which you may have to meet and fight against! May your organization grow and strengthen itself with every blow that will be aimed at it! The purity and holiness of your task shall be your guarantee of victory! To battle, brothers! Forward!"

After the chairman, Citizen Goldenberg, had read this article in *Vperiod* in Russian, and Arnold Lieberman had translated it into German-Yiddish, Citizen Weiner proposed a vote of thanks to the *Vperiod* editorial board for its expression of sympathy with the aims of the Jewish Socialist Society. Weiner's proposal, amended by Citizen Goldstein to the effect that the thanks should be expressed in writing, was applauded and adopted unanimously.

Citizen Saper proposed that *Vperiod* be asked to publish articles about the life of the Jewish workers in London.

¹ The original English text is here given as it appears in *The Jewish Chronicle*.

Lieberman, at that time a contributor to *Vperiod*, objected that such a request was not proper. He was certain that, if the editors of *Vperiod* found something "of interest to all readers" in the affairs of the Jewish workers, they would publish it without being asked. Otherwise, they would be placed in the unpleasant position of having to reject the proposal. He also called attention to the fact that *Vperiod* was a Russian party paper and must concern itself primarily with party matters. As a Russian paper which had a small and select circulation, *Vperiod* was in general not suited to carry on the fight against the enemies of the Jewish workers in London. Lieberman's conclusion was that "we must seek strength for the struggle mainly in ourselves alone, in our unity. We ourselves must fight against our enemies, because only we can and must do it."

Life of Jewish Workers in London

In the previously mentioned article in *Vperiod* about the formation of the Jewish Socialist Society, the conditions of the Jewish workers in London at the time (summer of 1876) were also described. They were part of the general picture the article drew of the British capital, which had grown large through the workers who came to London in search of a place where they "could best sell their only possession—their labor power."

"The giant city on the Thames," it wrote, "entices and pulls to its market the owners of this commodity, no matter to what nationality, tongue or creed they belong. The Turk and the Serb, the German and the Czech, the Pole and the Jew—all receive here honor and place, all are equally dear and good to the hospitable London market. Come, one and all! Speak as you please, believe as you please, so long as you are a commodity, so long as you loan, sell and resell yourself; if you are needed, you will be bought."

The immigrant Jewish workers in London live "in suffocating, dirty little rooms and rotten holes; in workshops and factories with twelve to fourteen hours of toil and starvation wages; under the pressure of the employer of workers of his own or a different faith." The Jewish immigrant, just like the immigrant workers of other countries, came to London to find "a better lot" and discovered that "there was no reason to go to London: every one of them had had his fill at home of looking at and suffering the same good fortune. . . ." Now they faced the "ever tormenting question: what is to be done? Go to another place where things are better; surrender to one's lot, and continue to starve in London; drown his troubles together with himself in the muddy Thames?"

The article ended with the prediction that in a few years the great majority of the Jewish workers in London would "give an entirely different answer—the same to which the groundswell of the labor movement had brought the small number of Jewish workers (in the Jewish Socialist Society). 'What's to be done?' the handful asked. And they replied exactly as did the working class of the other nationalities: welding themselves into an organization to achieve 'the better lot' through struggle."

Sabbath on the Thames

According to many Jewish investigators, this article in *Vperiod* was written by its regular contributor, Lieberman, who was also the Secretary of the Jewish Socialist Society. The shocking condition of the Jewish laboring masses in London had definitely made a lasting impression upon him. In the third number of his socialist Hebrew periodical, *Haemeth* (*The Truth*, Vienna, 1877), Arnold Lieberman declared that London drew many "Jewish young men from Russia and Poland, Austria and Prussia, who preferred not to wear soldiers' uniforms and to 'be fodder for the jaws of copper and iron.'" But instead of freedom, they found slavery in London. In addition, Lieberman described the labor market in the Jewish quarter of Whitechapel. He wrote:

"It is Saturday. Whitechapel street is packed with people. The long lines of the vast multitude stretch down the street for about half an English mile. Almost all are young men, born in different countries, who came from afar to live in London. They are our brother Jews, and most of them are from Russia and Poland. Their faces are white like corpses. . . . Hunger and need had harrowed their faces, and stamped their youth with the mark of age. . . .

"What does this large crowd want? Why do the Jews run around in the streets of the city on the Sabbath, the day of rest? With me—says London—Sabbath is no day of rest for the Jews. It is a market-day for Jewish children, a day of buying and gain, a day of trading and selling human commodities. . . .

"There go several people, well-dressed, tall and big-bellied, among the crowd of people who wander about in the city like corpses and search in all the corners with their eyes. . . . These are the commanders of the needy, the generals of the army of poverty who come to look over the industrial army and to buy up more 'hands' for the coming week. These are the 'masters' who came to hire workers for the six working days. . . .

"'Mr. Jew' . . . Are you looking for 'hands'? . . . Here are two 'hands'; I and my friend there; we are very agile hands who do excellent work. . . . 'Take me!' . . . 'Me!' . . . 'Me!' . . . 'No, me!' The voice of hunger is heard around each employer.

"But the boss knows his business. He quietly studies all those who ask for work, and with an experienced eye selects those human commodities that have more power and strength in their hands. For the sweat of his 'purchases' will in the course of the work-day be transmuted into golden pounds. . . . And fortunate are those 'hands' that find a purchaser for themselves on the Sabbath, and how envious of them are the rest of the living machines that remain without a 'breadgiver!'"²

Emerging from this environment, the first Jewish Socialist Society set for itself as its main goal the organization of these Jewish hands and the transformation of these "living machines" into free human beings.

² Translated from the Yiddish text in the *Morning Freiheit*, June 22, 1946.

HOW DO JEWS LIVE IN DP CAMPS?

An Eye-Witness Report

(Continued from page 1)

How do the Jews live in these camps? What are their conditions with regard to food, clothing and hygiene? Through whom is the entire apparatus controlled? Where do the Jews come from to these camps? Into what nationalities can this mass of people be divided? What is their political orientation? Which are the most influential social forces in these camps? What are the aspirations of these people?

On the whole, the plight of these Jews is a very difficult one. Food consists of 500 grams of bread a day, coffee in the morning, and soup from a common pot in the afternoon.

Living conditions vary. In most places, the people live in real concentration-camp barracks, tens of them in one room. They sleep in the old concentration camp beds in two or three tiers. Hygienic conditions in these barracks are very bad. There are people who live with small children in damp and wet cellars. The whole atmosphere is literally that of a concentration camp.

In contrast to this, the people live in requisitioned Nazi homes in Saltzheim, in Stuttgart, and to a smaller degree in Feldafing. In this respect, their condition is a much better one.

The majority are fairly well clothed. They had helped themselves, taking everything they could lay their hands on from Nazi homes right after the liberation. They also help themselves today by exchanging cigarettes and other such items with the Germans for clothing.

Reactionary Influences

In general, these people are maintained by UNRRA which appoints camp officials to direct the whole apparatus. This apparatus, which takes on the character of a city administration, is generally appointed from above, and is to be found in most cases in Zionist hands, very often in the hands of the Revisionists.

The greatest portion of the Jews in these camps was freed by the American Army. They were all found in various sections of the well-known concentration camp in Dachau. Most of them were sick and weak. The American Army concentrated them in these points. There were some others who came to these camps a little later, from various parts of Germany where they had been freed. They came because here they found some members of their families and friends. They were also attracted by the fact that these camps were under the control of the Americans. Lately, people from Poland also came to these points. But their number is not large. The greater part of the Jews in these camps are Polish citi-

zens; some of them are Hungarian or Carpatho-Russian; and a small number are from the Baltic countries.

The orientation of these people is very confused. These people, in their greatest majority, give the impression of being completely cut off from the world. They are totally unfamiliar with the fundamental changes that have taken place in the world. They live according to old patterns, as they did in the little villages from which they had originally come. The Jews in these camps have built up their old life all over again, establishing the familiar organizations: right and left Zionist, Revisionist, Mizrachi, Aguda, synagogues, mikvahs, and even Hassidic institutions.

Organizational life is dominated by the reactionary section of the Zionists. A big influence is also exercised by the orthodox religious organization, the Aguda, which has large funds and receives a great number of packages. It is also assisted by the Zionists. But despite the whole poisoned atmosphere and the terrorizing rule of the Zionists, there has been built up in quite a few camps groups of earnest progressive workers.

Work of the Progressives

This was possible as a result of the energetic activity of a few progressive Jewish workers who, during the whole course of the war and the occupation, in the ghettos and in the camps, never ceased their political work, and in various forms carried forth their revolutionary struggles. Now, in these DP camps they are continuing their activity by starting to build a progressive Jewish life, which stands in opposition to the Zionist campaign of hysteria.

This activity has developed most fully in the camps at Feldafing. The progressive workers began with bringing people closer to a productive working life, establishing cadres of tailors, shoemakers, electrical workers, and organizing mechanical and technical education for young and old. In this manner they were successful in involving in these projects over 1,500 of the 4,000 that are to be found in this camp. They were able to remove the camp officials who had been imposed upon them. And in the new democratically-elected committee they play a very important role.

They waged a successful struggle with UNRRA for better food allotments for the inhabitants of the camp. As a result the people now get raw products in order to make their own soup instead of having to eat from the collective pot. They also won a more or less satisfactory wage for the workers, which is paid to them in products. They have established a house of culture where they carry on serious educational work. They have established a drama circle

and a chorus. As a result of all this activity, these progressive workers have come forward as the defenders of the day to day interests of the Jewish masses held in the Feldafing camps.

Politically this group orients itself completely on the progressive movement. In the struggle they have to carry on constantly with the reactionary Zionist elements in the camp, they have used all possibilities for unity. They have collaborated with such groups as the Bund and the left Poale Zion, and at times also with the Hashomer Hatzair. Such left-wing progressive groupings have also been established in the camps at Landsberg and Ferenwald. The ties and co-operation established in these groups are serious. A central leadership has even been created. During our visit, and as a result of our initiative, such groups were also established in Saltzheim and Stuttgart.

We held a whole series of meetings with these workers in the various camps and also with the leaders of these camps. In Feldafing we met with the executive of the General Jewish Workers Committee in which this group of workers participates together with the Bund and the left Poale Zion. We also had a broader conference there with approximately 50 leaders of this workers' committee. We visited the workers' institutions and the officials of the various camps. We had talks with hundreds of Jews of different beliefs and tendencies. We have arrived at the following conclusions:

Conclusions of the Delegation

1. The work of these groups in these camps is of tremendous importance. They were constantly terrorized by the Revisionist camp officials. (In Ferenwald, these workers were put into the jug for 15 days by Revisionist camp officials because of their anti-Zionist propaganda.) They were cut off from every contact with the growing progressive movements. Yet they were able in spite of these difficult circumstances to effect a real break-through in the Zionist fort, which had been built up among the Jews in the camp. They became a very considerable factor in the struggle against the demoralization which spreads more and more because of the situation in the camps. And it is primarily their work that has helped so much to create the basis for the complete liquidation of these camps. Their work demands our earnest attention and help.

2. The Zionists have tremendous sums of money and partisan camp officials. They have complete control of the Munich central committee in their hands. Important Zionist leaders are constant visitors to these camps. But despite the strong Zionist propaganda and the tremendous opportunities and resources with which to carry on this propaganda, the greatest portion of the Jewish masses are not Zionists. And in the greatest majority, outside of small groups to be found in the official *kibutzim*, they are all for the immediate liquidation of the DP camps and for being given the right and the means to go to those countries where they have families and friends. All of them are most anxious to leave these camps as quickly as possible.

3. The attitude toward the new Poland of the greatest portion of the Polish Jews in the camps is a positive one. If they hold back from returning, and if a small number still keep coming to these camps from Poland, it is to be explained in the first place by the fact that they have lost everything in Poland, and that every plot of ground and mass of ruin reminds them of their own great losses. It is also to be explained by the fact that these people are psychologically broken and cannot find a place for themselves in the present difficult and revolutionary conditions in which the new Poland is being built.

4. Among the great mass of Jews to be found in the camps, there are a large number of very capable and productive elements, first class, skilled workers both in small and in heavy industry, a certain number of engineers and chemists—in other words, elements with a healthy and social perspective.

5. Perhaps the greatest majority have located members of their families in America, in the South American countries and also in France, with whom they have established contact and upon whom they place great hopes for re-establishing themselves in healthy, normal and human living conditions.

6. There is a certain small group that has gone into trade in a most disgusting and swindler-like manner. This has caused a great deal of commotion. On the one hand, it has caused demoralization within the life of the Jews in the camps. On the other hand, this small Jewish group acts as a strongly provocative element within the German community and the American occupation army, and raises a very serious danger of the spread of broadly developed anti-Semitic propaganda.

7. The Zionist organizations, feeling that their mass influence is not becoming stronger, have undertaken to turn their small groups in the *kibutzim* into "shock troops" against every democratic tendency, and spread vicious anti-Soviet propaganda. In this way they seek to stamp the Jewish camps in Germany with a reactionary character.

Such are the conclusions which we draw from our visit to the DP camps.

SUPPLEMENTARY REPORT

I visited the DP camps in the American zone of Germany, especially in the neighborhood of Munich where there are four large ones, Feldafing, Ferenwald, Alteting and Landsberg. I also visited a whole series of smaller camps with Jewish inhabitants in various towns. I also established contact with one of the newly established camp communities.

It is possible to record the following developments which have taken place between the time of our first visit and the present:

1. There is a decided increase of new people, especially from Poland.
2. New camps have been established.
3. The material conditions in the camps have worsened.
4. Firmer control has been established in relation to the

interned Jews, and anti-Semitism is more widespread on the part of the Americans, especially the M.P.s, and sections of the German people.

5. There is a more profound sense of hopelessness among the refugees.

6. As a consequence of this, the people in the camps have sunk into a deeper demoralization.

Two facts manifest themselves very clearly:

a. The Anglo-Americans continue to maintain the Jewish camps not only in order to mask the existence of other fascist camps, but also in order, with the help of Jewish reactionaries, to turn the Jewish camps into fascist camps, too.

b. The camps are an attraction for the Jews of Eastern Europe, especially of Poland, but also for the new immigrant Jews from the Soviet Union, to leave their homes, and not alone because of the dangers that threaten them on the spot.

Organizations such as UNRRA, the Jewish Agency, and partly the ORT and the Bund are the organs that implement this policy. These organizations have mobilized their people and spread them in all the countries of Europe for the main purpose of officially drawing the Jews out of Eastern Europe. Unofficially, a recruiting campaign is being conducted for various secret police organizations which are in all probability espionage outfits. In general, there are hundreds of people who travel about legally or illegally, and not for business reasons either, from one country to another, especially toward Poland and toward the Soviet zone. UNRRA, of course, helps them along, just as it helped to organize the so-called *aliyah* "B" or the illegal *aliyah* (immigration) to Palestine.

A large part of the Jewish Brigade remained in the camps after demobilization. They have become the organizers, together with various agents who have different objectives, of all the secret organizations. The CIC, the American secret police, has organized hundreds of these Jews for their work.

A Dangerous Situation

From the situation just described, it is possible to come to the following conclusions:

1. The Jews who find themselves in the camps are being transformed into a reactionary force.

2. The Jews in the camps, after years of living in ghettos and in concentration camps, find a certain satisfaction in the fact that they are living for the time being in a Jewish atmosphere, which creates in them the psychology of Jewish self-rule. This, understandably, strengthens chauvinist tendencies among them.

3. Besides these, there are still present in the camps significantly healthy groups which under normal conditions could become productive elements.

4. The progressive groups in the camps not only exist under abnormal conditions, but they are used as a pretext for the reactionary policies that are applied in the camps.

The members of these groups, under normal conditions, could contribute to the progressive movement.

5. The progressive groups are the only organized groups that receive absolutely no help from the outside. There is no authoritative central body that stands at the head of these groups, and collaboration between one group and another is very weak.

Here are a few observations:

Of the approximately 150,000 Jews in the camps, about 80 per cent are Polish Jews. Of these, 30 to 40 per cent were liberated on German territory. The rest came from Poland. During the last two months, according to unofficial figures, there was an increase of 30,000 Jews from Poland. The overwhelming number of them are in the 20-40 age group. Very significant sections of them are skilled workers.

Here is another significant symptom. Small groups of Lithuanian Jews are returning to Soviet Lithuania. The letters from there are especially optimistic and frequently contain a call to return.

There are persistent rumors that by the end of the year UNRRA will give up the camps which will be taken over by the Joint Distribution Committee and the Jewish Agency.

The quota of visas to America for internees at the camps has been completely closed. The official reason given is that the quota is supposed to be reserved entirely for Jews coming directly from Poland.

The absence of effective international action for the liquidation of the Jewish camps, the unlimited resources of the Zionist organization, the hopelessness and apathy of the Jews who live in the camps, will result in strengthening Jewish reaction with tens of thousands of chauvinist elements who will become a menace to the progressive movement.

CONFERENCE PROPOSALS

The representatives of the organizations that sent the delegation to the DP camps, meeting in joint conference, made the following proposals on the basis of the report:

1. It is vitally necessary that all the Jewish communities in the world, and especially the Jewish community in the United States, shall inaugurate immediately a major campaign for opening the doors of their countries in order to rescue these refugees, and in order not to permit the tragic conditions of these Jews to continue.

2. Simultaneously, Jewish leaders in every country should undertake concrete and immediate steps to bring over to their countries sections of these Jews who find themselves in the camps. An extremely heavy responsibility falls on the Jewish landsmanschaften in the United States. They should place before themselves the immediate task of getting visas and of bringing their former countrymen now in the camps over into the United States.

3. The Executive of the World Jewish Congress should immediately call a conference of representatives of all the countries in which it has affiliated bodies, for the primary purpose of rescuing the Jews that find themselves in such desperate conditions in Germany.

LETTERS FROM ABROAD

THE JEWS OF GREAT BRITAIN

THE Jewish community of Great Britain suffered least of all the European Jewish communities throughout the war launched by Hitlerite fascism. While millions of Jewish men, women and children were being murdered in the death-chambers and incinerators of fascist-occupied Europe, the Jewish community in Great Britain enjoyed relative safety—subject only to the severe battering of the 'blitz' period, which did, indeed, hit London, the largest center of Jewish life in England. But aside from that period they enjoyed relative safety alongside the rest of the British people.

The spread of fascism in Europe, and of course, the war, led to an increase in the number of Jews in Great Britain and a new geographical distribution. During this period some 80,000 Jews from Germany, Austria, Czechoslovakia, etc. found asylum here. The overwhelming majority of them will remain here. Many have already integrated themselves in various occupations, businesses and professions. Except among the most politically advanced there is no expressed desire to return to their former countries of residence. Thus within a period of just over a decade the Jewish Community will have increased in Great Britain by nearly twenty-five per cent.

So far these have not integrated themselves into the Jewish life of Great Britain. Language difficulties as well as class composition, are responsible for this. Most of those who found refuge here were of the moneyed or the professional classes. Their presence has very often been used as an excuse for anti-Jewish agitation by anti-Semitic and pro-fascist organizations. This has been the case recently in Hampstead, where the presence of a large group of refugees was used as the background to an anti-alien campaign.

Nearly 90% of the Jews of Great Britain are concentrated in a few large centers. London has 234,000; Manchester 33,000; Leeds, 25,000 and Glasgow, 15,000. Then again, within these cities they were concentrated within given areas, as for instance, in the East End of London. And in those given areas were concentrated all Jewish communal and institutional life. The evacuation at the beginning of the war of school children, mothers and babes, and the aged, followed later by the havoc of the 1940-41 blitzes, led to a new dispersion of British Jewry. This process has left its mark. Small Jewish communities are now distributed far and

wide over the country, while in the large towns the areas in which they lived previously have been markedly depleted. North-West London and the adjoining County of Middlesex are now as thickly populated by Jews as Stepney was previously.

This new dispersal has affected very severely the life of Jewish organizations. First, the "blackout" and transport difficulties, later the long distances from Jewish centers, led to a decline in Jewish activities. The destruction by bombing of meeting halls—both Jewish and non-Jewish—is also a contributing factor.

However, very few voices will be heard claiming that these were the factors responsible for the apathy of British Jews toward the problems and needs of their European brothers and sisters. It is unfortunately true, and sad to record that the Jewish community of Great Britain has shown insufficient concern with the tribulations of the Jewish communities of Europe. For example, during the years in which the Red Army, almost single-handed, faced the overwhelming weight of German fascist armor, the Jews of Great Britain responded very poorly to the appeals of help for Soviet Jewry. Neither the visits and appeals of Mikhoels and Feffer during 1943, nor the fervent appeals of the late Chief Rabbi, Dr. Hertz, were sufficient to rouse them from this detached attitude. Throughout the war years the Jewish Fund for Soviet-Russia failed to reach the target of £50,000. It barely reached £40,000.

The responsibility for this falls upon the leaders adorning the British Jewish community. In this matter, as now on the Palestine question, they have followed the policy of the British government.

In the present Palestine crisis, British Jewry, under its present leadership, despite the fact that it is very largely under Zionist influence, displays a similar fawning attitude. British Jewry is the least vocal or active in denouncing the imperialist and reactionary policy being conducted by Britain in Palestine. Indeed, instead of British Jewry being the center of agitation and struggle against Britain's mailed-fist policy in Palestine, we hear from Britain's Jewish leaders paeans of praise for Britain's democratic traditions and friendship towards the Jewish people on the one hand; and on the other, the proposal for inclusion of a Jewish Palestine in the British Empire. The proposition that the

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question of Palestine be taken before the
UN is frowned upon if not ignored.

However, much of the responsibility
for the preponderance of Zionist leader-
ship in Jewish organizations and in the
Jewish community must be borne by pro-
gressive and left-wing Jews for their fail-
ure to play an active part within them.
These elements have, until quite recently,
been completely isolated from all forms
of Jewish organized life. Concern in Jew-
ish matters and problems was "taboo."
Sectarianism reigned supreme. The view
was held that the place for Jewish social-
ists was among the broad masses—not
among the Jewish people. For example,
the Workers' Circle, which has branches
in several towns, and which includes
amongst its 2500 members the most ad-
vanced and progressive elements within
British Jewry, refused to have anything
to do with the rest of Jewry. It is only
during the last few years that it has agreed
to be represented on the Jewish Board of
Deputies.

Consequently, the mass of the Jews in
Great Britain have been left at the mercy
of, and became the prey of all kind of re-
actionary and chauvinist elements. This
explains the predominance of Zionist in-
fluence among the spokesmen of British
Jewry.

The advent of fascism, and the resultant
spread of anti-Semitism, the need of
mobilizing all popular forces against reac-
tion and wars, brought about a change of
outlook. The effect of this change of out-
look finds its reflection in the activities of
Jewish communities and progressive ele-
ments within Jewish organizations.

That the Jewish masses, composed as
they are primarily of working class and
lower middle-class, have within them ele-
ments who are looking to the left for
policy and guidance, is proven by the atti-
tude of the Jewish electorate to the candi-
dates of various political parties. Invari-
ably they give their support to progressive
candidates. The Labor Party enjoyed the
overwhelming support of the Jewish
electorate. At present the Communist
Party is given great support wherever it
has put up candidates in Parliamentary or
local government elections.

The election to Parliament of Phil
Piratin in Mile End—the election of Ted
Bramley, (secretary of the London Dis-
trict Committee of the Communist Party)
and Jack Gaster, to the London County
Council, and the election of ten commu-
nist Borough Councillors in the same area,
has amply proven this. Likewise, the num-
ber of votes received by communist candi-
dates in other areas populated by Jews
confirms this.

This support for the Left by the British
Jews is a very positive factor which holds
great promise for their future. Provided
that left-wing and progressive Jews devote



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themselves to giving strong leadership and concrete objectives, the British Jews have yet a great role to play within the councils of European Jewry.

Foremost among the causes in which British Jews must take the initiative is the

fight against the remnants of fascism, and its hand-maiden—anti-Semitism. It is their prime responsibility to organize the fight against the tolerance shown to these festering remains in Great Britain.

London

L. ZAIDMAN

THE JEWS IN CZECHOSLOVAKIA

DURING the Nazi occupation, 80,000 Jews were deported from the provinces of Bohemia and Moravia, and only about 4,000 returned. In Slovakia, out of the original 130,000 roughly an eighth remained. Altogether there are no more than 40,000 Jews living now in Czechoslovakia, and they cannot and should not constitute a special problem in a country which is reconstructing its political, economic, cultural and social life on a truly democratic basis.

This of course does not mean that there are not certain problems from the Jewish point of view. Seven years of fascism and incessant anti-Semitic propaganda could not but leave certain traces behind, which are much more pronounced in Slovakia than in Bohemia. At the same time it is necessary to emphasize that the signs of a more militant anti-Semitism in Slovakia at the present time are not connected, as some people like to put it, with a mystical strain in the make-up of the Slovak people. On the contrary, the explanation is a very rational and purely material one, although we cannot go into details at the present time.

The Slovak peasant and the Slovak worker were not and are not anti-Semitic. The leading anti-Semites are to be found among the towns' petty bourgeoisie, which profited directly from the Hitler-Tiso regime when it decided to "aryanize" Jewish property. It is clear that any efforts of recovery of this Jewish property by the survivors of the massacre are strenuously resisted by this backbone of the past regime. Since anti-Semitism is one form—and a very important one—of opposition to the new democratic state which is in process of being built, it is obvious that strengthening of democratic Czechoslovakia in every respect is the only guarantee for the surviving Jewish inhabitants, and for the final eradication of anti-Semitism.

It is regrettable that certain reactionary influences hostile to the new Czechoslovakia are trying to use the Jews for their own purposes. Only recently the world press reported the "news" that the Czechoslovak government was bent on expelling all those Jews who considered themselves to be of German nationality at the last census in 1931, and sending them to Ger-

many together with the other Germans who were in reality Nazis.

The Ministry of the Interior was constrained to issue a categorical denial of such rumors. Your correspondent was able to obtain further assurances that the Czechoslovak government considers all such German-speaking Jews, provided they did nothing against the Czechoslovak cause, as anti-fascists, and as such they have the right to stay in Czechoslovakia or, if they wish, to go anywhere they like.

If they wish to stay they have to realize that Czechoslovakia is now a national unified state, and they would have to respect this by learning Czech or Slovak, and by trying to understand what Czechs are doing at the present time.

Prague

M. RUSKIN.

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FROM THE FOUR CORNERS

AT HOME

A delegation, representing the American Jewish Labor Council, left on October 29 for European Jewish centers to deliver funds raised by the Council in its campaign for \$250,000 for reconstruction of Jewish life in Europe and to fight against anti-Semitism. The delegation consists of Pietro Lucchi, secretary-treasurer of the International Fur and Leather Workers Union; Joseph Winogradsky, vice-president of the IFLWU; Morris Gainer, president, Painters District Council 9; Sam Burt, manager, N. Y. Joint Board, Fur Workers; Leon Sanders, business agent, Local 65, United Shoe Workers; Harold Goldstein, business agent, N. Y. Joint Council, IFLWU; Sam Mindel, president, Local 2, Fur Dressers and Dyers; Abraham Feinglass, Midwest regional director, IFLWU.

Representatives of Jewish organizations are attending the General Assembly of the United Nations as observers. They are concerning themselves with the International Refugee Organization, Palestine, and the human rights question. American organizations include Agudas Israel of America, American Jewish Committee, American Jewish Conference, American Jewish Congress, American League for a Free Palestine, Central Conference of American Rabbis, Hadassah, Jewish Labor Committee, Jewish War Veterans, National Council of Jewish Women, National Jewish Welfare Board, Rabbinical Assembly of America and Union of Sephardic Congregations. International organizations include Agudas Israel World Organization, Jewish Agency of Palestine, World Jewish Congress. Two of the most active and progressive organizations are not included: American Jewish Labor Council and the Jewish Peoples Fraternal Order.

The first school of higher learning to be called by the New York City Council Committee investigating discrimination, was Cornell Medical College. At hearings held during the week of Oct. 21, a letter was introduced from Dr. William S. Ladd, former dean, in which he admitted his own belief in a quota system against Jewish students, and his own application of this policy in 1940. Dr. Joseph C. Hinsle, present dean, denied the current existence of a quota system. Councilman Walter Hart, attorney for the Committee, accused the College of destroying application records, which prevented ascertaining the degree of discrimination practiced against Jewish students. Dr. Dayton Edwards, incumbent assistant to the dean, claimed records were now kept for only one year, instead of three years as had been the previous practice.

On Sept. 13, vandals desecrated the sacred scrolls of Congregation Tifereth Zion Hapoel Hmistrachi in the Williamsburg section of Brooklyn. On Sept. 16, similar vandalism took place at Congregation Tifereth Israel and the Educator's Institute of Congregation Mesifita Torah Vodaath, in the same section. On Sept. 28, arsonists set fire to the synagogue of the Corona Jewish Center in Queens, N. Y.

O. John Rogge, special assistant in the U. S. Department of Justice, was fired on Oct. 26 by Attorney General Tom Clark for quoting from a special report proving the active tie-up between the German Nazis and American isolationists, pro-fascists and reactionaries, including Ford, John L. Lewis and a whole unnamed group of political and industrial big-shots. Rogge wrote and submitted the report based on his investiga-

tions in Germany and interviews with Goering and other Nazi notables. Clark insists on suppressing the report. Rogge has been obliged to go the way of Wallace for refusing to remain silent on Clark's undemocratic procedure.

George A. Timone, appointed to the N. Y. Board of Education by Mayor O'Dwyer over the protests of progressives, was whitewashed of any connections with the Christian Front in a report issued Oct. 13 by the Mayor's Committee on Unity. Timone denied he ever belonged to the Christian Front, ever attended its meetings, or ever knowingly met a member of that organization; and stated he was never in sympathy with it, and always criticized it. Timone did not deny he was one of the sponsors of a mass meeting on Feb. 19, 1939, leaflets for which listed the Christian Front as a source for tickets, and named among his fellow-sponsors such outstanding pro-fascists, Coughlinites and anti-Semites as Merwin K. Hart, John Eoghan Kelly, Francis X. Talbot, Edward Lodge Curran and Patrick Scanlon, whose names Timone admittedly "recognized" as "outstanding and highly respected citizens." Timone also sponsored a meeting on Nov. 29, 1939, in association with Jeremiah Cross who appeared at a meeting months earlier with Bundleader Fritz Kuhn, and Robert Appleton who gave office space to Nazi Joe McWilliams. Merwin K. Hart was chairman of this second meeting. Objection was also raised because the appointment of Timone on the basis of a list submitted by the Catholic Hierarchy undermined the principle of separation of church and state. In spite of Timone's connections with "outstanding and highly respected" anti-democratic elements, Judge Joseph M. Proskauer, Henry Epstein and Judge Meier Steinbrink appeared as witnesses on his behalf.

Less than 1,100 DP's are being admitted monthly to the United States, in spite of President Truman's directive to admit 3,900 monthly. All visas of any monthly quota not used, become void and are lost for future use.

EUROPE

About 900 Jews, who fled from Poland to the DP camps in the American zone of Germany, have voluntarily returned to Poland recently. They despaired of ever getting to Palestine or the United States, and found the conditions in the DP camps intolerable. They also heard of the activity of the Polish democratic government on behalf of the Jews which has been stepped up since Kielce.

A bill has been introduced in the Polish National Council to outlaw anti-Semitic propaganda as a supplement to the law declaring acts of anti-Semitism a crime.

The Polish government is continuing to track down terrorist and anti-Semitic members of the opposition, who have been proved agents of General Anders. Some of them have admitted a tie-up with British authorities, and several of them have been caught with British intelligence papers on their persons, a fact which has created resentment on the part of the Polish people and encouraged growing unity, according to JTA.

Rabbi Dr. Moses Rosen, in an article in the Rumanian Jewish weekly, *Unirea (Unity)*, discounted the value of the proposals of the British delegation to the Paris Peace Conference to include safeguards of the rights and property of the Jews in the peace treaty with Rumania. Such international guarantees, said Dr. Rosen, were al-

ways accompanied by "sweet words of compassion and timid protests—pronounced in whispers." He explained that "the newly united people's forces of the new democratic Rumania constitutes the only possible guarantee of our life and future."

The vice-president of the Rumanian National Peasant Party, Ion Mihalache, who recently made an anti-Semitic speech at a student meeting in Bucharest, has been removed from the list of candidates in the coming elections because of his anti-Semitic views and his connection with the fascists before 1941.

Under the cloak of local book clubs and discussion groups, bearing a variety of names, the old British Union of Fascists (BUF), Mosley's outfit, is making a comeback in England. Clubs are already active in London, Lancashire, Yorkshire and elsewhere. Initial fears that a Labor government would make things difficult have proven to be unfounded. A great sales push is on for Mosley's recent book, *My Answer*. Among organizations which have agreed to sell it are the Duke of Bedford's British People's Party and the Union for British Freedom, a new anti-Semitic outfit with which former Mosleyites are connected.

While some newspapers and periodicals rejected advertisements for the book, the *News Chronicle* and *The Times Literary Supplement* accepted them.

JTA reports that Canadian newspapers, chiefly published in Quebec, have begun a strong campaign against admitting refugees to Canada. *Montreal Star* wants strict selectivity against the efforts of pressure groups who "have sought a reckless flinging wide of our doors to all and sundry." The *Montreal Notre Temps* says humanitarian arguments for admitting refugees are hypocritical, while the Quebec newspaper, *Action Catholique*, objects to a full scale immigration program. Some newspapers use as an argument against admission of refugees the fact that several Jews were implicated in the alleged Canadian spy case.

PALESTINE

Dr. Nahum Goldmann, member of the Jewish Agency executive, told a press conference upon his return from Europe during the week of Oct. 21, that if Britain did not accept the Agency's partition compromise, the Agency would urge the United Nations to take up the Palestine question.

The Arab Office in Washington denied Dr. Goldmann's statement that moderate Arab leaders will consider a partition scheme if "they knew they had to accept a compromise."

Hussein el Khalidi, member of the Palestine Arab Higher Executive, after a conference with the ex-Mufti, announced the Arabs of Palestine consider the Arab League has failed to solve the Palestine problem, and will now seek a solution through national struggle.

Moshe Pojade, vice-president of Yugoslavia, denied in a statement to a representative of *La Presse Nouvelle*, Paris, that Yugoslavia has withdrawn its request to try the ex-Mufti as a war criminal. "Please convey to the Jewish public," Pojade stated, "that the Mufti will always be considered by us as a war criminal. It was he who organized the Muslim division for the enemy. Unfortunately, all our requests so far to try him have met with the opposition of a certain power."

According to Sept. 1946 *Pal-Eco News*, latest figures indicate that 37,500 Palestine Arab workers are organized under three unions: Palestine Arab Workers Society, 15,000; Arab Workers Congress, 18,000; Palestine Arab Labor League (affiliated to the Histadruth, but in separate locals), 4,500. The Histadruth (Jewish Federation of Labor) has a membership of 108,433.

