

Jewish Life

Issued Monthly by the Morning Freiheit Association

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Terror Against Foreign Born In the U. S. A.

By **ABNER GREEN**

"What I am trying to do is to get out of the country all those who have any subversive connections, particularly someone who is a top figure and is pretty active in some organization. We check if he is an alien and just what his situation is." (Attorney General Tom Clark, testifying before the House subcommittee on immigration and naturalization on April 29, 1947.)

A SERIOUS nationwide reactionary attack on the democratic rights of the American people is in full swing. Through legislation and all other available means, reaction attacks the rights of organized labor, seeking to cripple and destroy this bulwark against the assaults on our living standards and democratic rights. An integral part of this attack on organized labor and the liberties of the American people is the attempt to outlaw the Communist Party; the resurgence of anti-Semitism; the growth of Jimcrow and discrimination in employment against the Negro people; the nationwide attack on the rights of foreign-born Americans.

The foreign-born communities in the

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AUGUST 1947

OIL ROBBERY IN THE MIDDLE EAST

By **ROBERT W. DUNN**

BULGARIA SHIELDED ITS JEWS

By **DR. N. MEVORAH**

RED-BAITING FEPC TO DEATH

By **REV. CHARLES A. HILL**

OUTLOOK FOR JEWISH CULTURE

By **MOSES MILLER**

LIFE IS HARD IN COLONIAL PALESTINE

By **LEAH NELSON**

From the Four Corners

AT HOME

Hearings on the Stratton Bill to admit 400,000 refugees in four years opened before the House Sub-Committee on Immigration. Stratton stated that organizations representing over 40 million Americans have expressed approval of the bill. Rabbi Philip S. Bernstein, adviser on Jewish affairs to the American military command in Germany, testified that not more than 60,000 displaced Jews from the American zones of occupation would emigrate to the United States, if immigration restrictions were lifted. He said that these DP's possessed a great variety of labor skills that would make them useful citizens. Ugo Carusi, Commissioner of Immigration and Naturalization, stated that Attorney General Tom Clark had proposed an amendment to the bill providing for the admission to permanent residence of a maximum of 15,000 persons who are now here and who are in the DP category. He also challenged the "false and misleading" statements on immigration statistics made by American Legion National Commander Paul H. Griffiths at a DAR meeting in May. Major General Lowell Rooks, Director General of UNRRA, emphasized the inadequacy of this organization to take care of the DP's. Rep. Ed Gossett, of Texas, a member of the Committee, revealed opposition to the bill by his comments and questions. "Because we fought the war to liberate these folks, do you mean to say we have to take them over here?" he asked. "This is our country," he added. He said that he would vote for the bill if the American Legion and Veterans of Foreign Wars support it. He also asked why Gen. Clay had to have an adviser on Jewish affairs and not one on Polish, French and other affairs. "Isn't this an Anglo-Saxon country?" he asked and then remarked that he was not referring to New York City, which he said is foreign and "where they don't speak English."

On his recent return from Europe Dr. Joseph Schwartz, European director of the Jewish Distribution Committee, warned that Europe's Jews, particularly the 250,000 DP's in Central Europe, are facing the "most critical period since liberation more than two years ago," as a result of UNRRA's liquidation, the refusal of the American Army to feed and shelter refugees fleeing to the American zone and crop failures in many parts of the continent.

Indications are that the report on *Fascism in Action*, prepared at the request of Rep. Wright Patman, will be passed for publication by the House Administration Committee only after militant anti-fascist parts are expurgated from it. Rep. Fred Busbey attacked the report as "Communist propaganda," objecting to its attacks on the Franco regime and big business support of fascism. Rep. Patman is pressing for publication because he believes "the threat from the right" is the greatest threat facing the nation.

According to Walter Winchell, Rep. Rankin permits his frank to be used by fascist Gerald Winrod.

The Ku Klux Klan has surrendered its national charter to a Georgia Superior Court. However, Prof. James H. Sheldon, administrative chairman of the Non-Sectarian anti-Nazi League, warned that the Klan would continue to function in many states throughout the country. He said that the Klan is organized under different names in various Southern states. He also pointed out that the Federated Ku Klux Klan of Alabama still has authority to operate nationally. He added that few, if any, of the Klan's activities, even in Georgia, are affected by the surrender of its charter, since most of them were not covered by the document.

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VOL. I, NO. 10

AUGUST, 1947

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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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George W. Armstrong, wealthy oil operator and landowner, has been consulting with prominent lawyers in preparations to establish a foundation to launch a nation-wide anti-Semitic and anti-Negro campaign on a scale never before attempted. Armstrong has advocated repeal of sections of the 14th and 15th Amendments, "thereby limiting the franchise to the nation's white Americans." He plans to flood the country with hundreds of thousands of slick and expensively printed pamphlets and leaflets.

The NLRB recently released its conclusions that the Macon (Ga.) Textile Mills had been conducting a vicious anti-union campaign against the Textile Workers Union joined with an anti-

Semitic red herring. The owner of the mill is the Jewish Louis Bachman, Sr.

The American Jewish Committee has obtained the promise of the Swedish government that it will try to stop a world-wide flow of anti-Semitic literature emanating from Swedish army officer Einar Aberg, supported by a group of nazis who escaped to Sweden. The anti-Semitic documents in many languages have been sent to every country in Europe, South Africa and the United States. All hate groups in this country have been receiving the literature in large quantities.

A two-year survey of eight million Methodists (Continued on page 32)

FROM MONTH TO MONTH

HAD ENOUGH?

IT IS only nine months since the last elections when reaction was swept into office in an understandable, though ill-expressed, protest against Truman's turn to the right. And never in our history have dire predictions of the consequences been so promptly fulfilled.

Secretary of Labor Schwollenbach started it off by demanding the illegalization of the Communist Party, while Truman issued a decree bringing the witch-hunt into the government on an official basis. This was followed by the establishment of government by injunction in the case of the miners. Then came the enunciation of the Truman Doctrine, a plan for the domination of the world under the pretext of saving the world from communism. The House Un-American Committee broke out into a rash of contempt of Congress charges against communists, alleged communists, progressives and liberals who questioned its non-existent authority to push the American people around. Then there came the attempt to silence Paul Robeson as a prelude to the attempt to silence Henry Wallace, which reached its climax in the effort of Rep. O'Konski, leading a miserable outfit known as the anti-Communist Association, to prohibit Wallace from appearing in Washington even as a private citizen. On top of this there suddenly emerged the Crow bill in the House to deprive communist or alleged communist veterans from receiving the full benefits due to all the World II vets. All this, of course, led up to the grand climax to date, the passage over the President's veto of the Hartley-Taft anti-labor bill.

The mere cataloguing of the events gives a clear indication of how far we have moved from the path of FDR. What is more, it is beginning to bring into view the first outlines of the fascist horizon towards which reaction in our country is driving. The passage of the anti-labor slave bill took a long step in that direction.

We are not impressed with Truman's veto of the Bill. After all, it was Mr. Truman who encouraged reaction by making one unnecessary retreat after another from the line of FDR; who weakened the progressive forces by proclaiming an international as well as a governmental witch hunt; who strengthened reaction by shackling labor in the railroad and coal industries. If today, reaction sheds all restraint by going one step further in the Hartley Bill, Truman can hardly evoke enthusiasm by moralizing and scolding in his veto message. No doubt about the evil pro-fascist intentions of the Tafts and Hartleys, and their silent spiritual and political guides, the Hoovers and the Deweys. But Truman has not emerged as the people's champion on whom any reliance can be placed.

Never before was the labor-progressive-democratic coalition as vital as it is today. The slowness with which it went into operation in defense of labor's rights was partly responsible for the passage of the Hartley-Taft Bill. But the past two decades hold many tragic lessons of the danger of the policy of "too little and too late." These lessons must be learned, if the greater tragedy is to be avoided. The people are aroused. Reaction can be defeated, if the labor-democratic-progressive coalition moves into high gear in building a third people's political party, and in scrapping the anti-labor bill from the books. Until that is achieved, the American people—all the American people—are in gravest danger.

WHERE IS JEWISH AGENCY GOING?

IN AN appearance before the UN Inquiry Commission, Moshe Shertok, political spokesman for the Jewish Agency, was asked if the instances of Arab-Jewish cooperation in civic and economic affairs and in joint strikes did not show that an independent Palestine of Arabs and Jews was possible. "While practical cooperation exists in day-to-day life," he replied, "this does not mean that the two sides are ready to pull together politically within one unitary state."

Shertok has stated that if the UN were to recommend a bi-national state, the Jewish Agency would reject the plan.

The position of the Jewish Agency remains unchanged. It still remains faithful to the Biltmore program of a Jewish state over all of Palestine, but at the same time indicates its readiness to compromise on a "viable state in an adequate part of Palestine."

Any hope that the leadership of the Zionist movement would take into account the new and basic developments that have created new possibilities for the fulfilment of Jewish aspirations and for a solution of the Palestine problem, has now gone by the board. The Jewish Agency rejects out of hand any solution which corresponds to the realities of the situation and which is predicated upon Arab-Jewish unity, the basic foundation of peace in Palestine.

Reliance upon America and Great Britain remains the cornerstone of official Zionist policy despite the events at the UN session, where it became obvious that a unilateral American policy will frustrate Jewish aims and aspirations. The Agency tenaciously clings to this orientation despite the new prospects for a solution opened up by the historic position of the Soviet Union. It is true that the Gromyko speech is hailed by all, including the Zionist leadership, but

the incontrovertible points made by Gromyko that the British mandate was unworkable and must be abrogated and that Palestine, which is the land of two peoples, can be "defended in a proper manner only by the creation of one dual, democratic Arab-Jewish state" are entirely passed over.

Jews the world over instinctively felt that a new and brighter stage had been reached in relation to the Palestine question, in relation to the achievement of statehood in Palestine. These hopes were raised because new factors had entered the scene, namely, the presence of the Soviet Union and the new democracies of Europe, who fought on behalf of Jewish rights and who proposed a solution which would be democratic and at the same time would fulfil Jewish aspirations.

By clinging to its old orientation, the Jewish Agency overlooks these new factors. It refuses to recognize the elementary fact that unless Jewish policy is based upon the cooperation of all the great powers and upon a solution to which all the great powers agree, there is little hope for a change of status in Palestine and there is every danger that the Jews will continue to be a pawn in the power game of one or another imperialist country.

These are days of decision and the acceptance of, and the struggle for, a proper orientation is of extreme urgency. There is need for a concerted effort by Jews everywhere to bring pressure to bear upon the American government to join with the Soviet Union in a democratic solution. There is also need for Jews to bring pressure to bear upon the Jewish Agency to forsake a policy which leads into a blind alley and to become the spokesman for and the leader of a united movement of Arabs and Jews in struggle for the achievement of statehood and national rights for both peoples.

LEGISLATION OR LEGALISMS?

THE New York City Council has before it the Quill-Connolly resolution, calling for support "of the purposes of H. R. 2848," the Buckley Bill, outlawing the spread of anti-Semitism and other forms of national, racial and religious baiting.

Shad Polier, in the name of the American Jewish Congress, has written to every member of the City Council urging him to vote against the resolution on the ground that the Buckley Bill is defective, that the AJC has better ideas about a bill, which they were now drafting. In the next issue of JEWISH LIFE we will publish the complete correspondence, Polier's objections to the Bill, the American Jewish Labor Council's defense of the Bill, and Councilman Cacchione's defense of the resolution. This correspondence will clearly indicate how wrong Mr. Polier is in his estimate, analysis and understanding of the bill.

Here, however, we wish to raise another question. The fact is that there had been no bill to outlaw anti-Semitism on the books or in the hopper. The fact is that after all

these years the AJC is still "drafting such a bill," without any indication when this long-term drafting will finally produce results, and whether the result will be a mountain or a mouse. The American Jewish Labor Council was therefore correct in precipitating matters by sponsoring the Buckley Bill.

Under these circumstances one would think that the AJC, concerned about the welfare of the Jews, would welcome this action. Certainly the AJC should not make the total denunciation of the bill its major campaign. That the bill may have faults is altogether likely. But, this could certainly be overcome in friendly and collaborative discussion, especially since the American Jewish Labor Council is an affiliate of the AJC.

The fact is that the AJC has condemned not only the Buckley Bill prior to passage, but the Indiana law after it was passed. And there is no doubt that the Indiana law is the finest bit of legislation against anti-Semitism and other forms of hate propaganda either on the books, or now being contemplated.

The consistent opposition on spurious legalistic grounds to effective legislation against anti-Semitism and other forms of discrimination is contrary to the interests of the Jewish people. Certainly it does not square with the program of action of the American Jewish Congress, nor with the progressive position Dr. Stephen S. Wise has so frequently and effectively expressed on all questions of concern to the people. The AJC must set itself right on this problem if its role in American Jewish life is to be fulfilled, in spite of some who would deliberately divert it into a dead end.

BIGOTRY AND THE CHURCH

MANY Protestant church bodies, Jewish religious and defense organizations and national educational groups have in the past few years and months expressed deep concern over the trend towards a breakdown of separation of church and state in our free public school system. The problem is taking on major proportions. The trend became serious with the enactment of "released time" and "dismissed time" laws all over the country before the war. It entered an even more serious phase in February of this year with the five to four decision of the United States Supreme Court upholding the New Jersey law providing for bus transportation to private and parochial school children out of public tax funds.

The growing sense of alarm recently evoked a reply from the highest American spokesman for the Catholic Church, Cardinal Spellman. In an important speech at Fordham University on June 11 the Cardinal gave the argument an oblique turn. Instead of answering the critics he interpreted the growing protest against the deepening wedge of religion into public education as a revival of anti-Catholic "bigotry." The attack, he said, was not aimed at "Catholicism as such" but "against the Catholic Church

as a social institution, as a cultural force in the United States." His speech as reported in the *New York Times* (June 12) does not even touch upon the main point at issue, the infringement of the basic democratic principle of separation of church and state. Instead the Cardinal asserted that the question "never should have been raised" and that "it is embarrassing that this issue was raised" at all.

The Cardinal has not served the cause of democracy in these dangerous times by his diversionary tactic of charging his opponents with "bigotry." For it is the threat to the basic principle of separation of church and state which opens the way to bigotry. Our free American public education system has promoted equality and tolerance of minorities and has been a strong bulwark against bigotry. In fact the opponents of religious encroachments on the public school system are resisting these developments that are sowing seeds of bigotry. It was this realization which led Rabbi Ahren Opher, president of the Synagogue Council of America to reply to Father Charles M. Walsh, chairman of the Coordinating Committee on Released Time in New York: "We look upon released time as a divisive force in our public schools and as tending to create a breach in the structure of our democracy, which holds as one of its inviolate principles the separation of church and state."

When the Cardinal did touch upon the central issue in a speech at Loyola University on June 17, he hedged. After asserting the Catholic position that the civil and ecclesiastical powers are each "supreme" in their own spheres, he cryptically added: "The state is sovereign in its domain, but in practice all rationally religious folk admit that the sovereignty of the state is not absolute; that the state is not God." This leaves the way open for intrusion of the church in secular life, and this is the issue on which every uncompromising fighter against divisions among the people will defend the democratic principle of separation of church and state.

None of the forces fighting state aid to religious education has questioned the right of Catholics or anyone else to attend schools of their own choosing. The parochial schools themselves are not under attack. The clear issue is encroachment of the church in public education. Such encroachment has effects far beyond the educational system itself, for it threatens the freedom and rights of minorities, national, racial, religious and political. Catholics in the United States are a minority group, and as such they too are endangered by these divisive effects.

Danger to minority groups is accentuated in times of reaction. The pro-fascist Taft-Hartley Act is only the latest, and perhaps the most dangerous, evidence that we are threatened by reaction. The movement to check the creeping encroachment of religion on the educational system therefore assumes the greatest importance. Cardinal Spellman will not intimidate or confuse the fighters for democracy in education by false cries of "bigotry." He will only spur them to greater efforts to arrest the breakdown of separation of church and state.

AUGUST, 1947

FORCED AMERICANIZATION

IN OLD Tsarist Russia, one of the means of oppression that won universal condemnation was forced Russification. It involved the destruction of the native cultures of peoples by legal restrictions on their national cultural expression.

In America we did things more subtly. Through the use of the concept of the melting pot, through the movies, the radio, the press, the theater, the school system, through "patriotic" organizations, through ridiculing of "foreigners" and their dialects and manners, we sought to achieve not the integration of people, but the domination of Anglo-Saxon culture.

Apparently the subtle method is not good enough any more. And so we now have a bill in Congress aimed at forced Americanization. H. R. 3098, introduced by Rep. Ed Gossett of Texas, and now in the Committee on Education and Labor makes it "unlawful to teach or cause another to teach any subject, in any school within the United States, in or by means of any language other than the English language; except that this section shall not prohibit the teaching of a foreign language."

This would prohibit the existence of Talmud Torahs, of Yeshivas and theological seminaries where any subject is taught in Hebrew. It would shut down institutions like the School of Jewish Studies, where Jewish history, labor history, social sciences, American progressive tradition and history are taught in Yiddish so that not only those who find Yiddish their means of expression may become more useful citizens; but also to keep alive Yiddish culture which has so much to offer to the development of American culture.

Other national groups in America would find themselves similarly restricted. The objective is not only to straight-jacket all foreign born into a uniform way of life, but to make them forget the progressive traditions of their people, to try to keep them ignorant of the progressive development their countries of origin are passing through in many parts of the world today.

At other times, it might be thought that such a crackpot bill should receive no attention. But under the present temper of Congress, the existence of a House Un-American Committee, which had already proposed restricting the foreign language press by making it publish column for column of translations, must make us vigilant about every move made by our current crop of legislators.

Write to the House Committee on Education and Labor insisting that it kill H.R. 3098.

PROTECT THE FOREIGN-BORN

WE WISH to call particular attention to the article in this issue of *JEWISH LIFE* by Abner Green on the current attack on the foreign-born, which is part of the general reactionary drive against the American people.

One cannot, however, think of the problems of the foreign-born, of their defense, without thinking of the

American Committee for Protection of Foreign Born. This Committee has for years been concentrating in the field of the foreign-born as its contribution to the struggle to extend American democracy, to keep alive the traditions on which this country was founded by immigrants and victims of 18th and 19th century reaction.

The American Committee for Protection of Foreign Born has done a consistent and outstanding job in giving day to day aid and advice to the foreign-born Americans, in helping them to withstand the attack levelled on them by the enemies of American democracy. The Committee played an outstanding role in defeating the attempt to withdraw citizenship from William Schneiderman and to deport Harry Bridges.

America faces perhaps the most serious threat to democratic rights in its history. The foreign-born are one of the intended victims. As a part of its campaign to develop a nationwide fight against this attempted terrorization of foreign-born Americans, the American Committee for Protection of Foreign Born is sponsoring a National Conference, which will be held at the Hollenden Hotel in Cleveland, Ohio, on Oct. 25 and 26, 1947. The National Conference will have as its main responsibility the organization and implementation of a program for action on these many problems facing the foreign-born in the United States today.

We urge the fullest support by Jewish organizations for this conference. Landsmanschaften, trade unions, fraternal and mass organizations should make sure they are represented at the conference, and that they participate actively in formation of policy and program and in implementing them. This conference can contribute in many important ways to the development of a nationwide fight that will extend democratic rights by protecting the liberties of the foreign-born.

ROLE OF TROTSKYITES

IN THE July issue of JEWISH LIFE we printed what we consider one of the most important articles in our short life, "Ex-Ray on 'Commentary'" by Louis Harap. Its importance lies in the fact that it exposes a most dangerous development in Jewish life.

The article reveals how Trotskyism has penetrated into the press that purports to speak for the Jewish people. The virtue of the article rests in the fact that it not only exhibits the Trotskyite influence on *Commentary*, but in the American Jewish Committee which fathered the periodical. In previous articles in JEWISH LIFE we had already shown a similar Trotskyite penetration in such organizations as the National Council of Jewish Women, and in the Anti-Defamation League.

The essence of Mr. Harap's findings is that an unholy alliance has been formed between Jewish reaction and the Trotskyites that complements the alliance between reaction generally—and the pro-fascist sections of reaction at that—and the Trotskyites for the destruction of democracy, for

the subversion of peace and for the establishment of fascist terrorist dictatorship.

This is no new adventure for the Trotskyites. Their service to the German fascists and Japanese militarists has long been established. The Moscow trials were only one public exposure. Even Dan Tobin's teamsters' union journal, the *International Teamster* has on several occasions had to expose their anti-union and anti-labor role. The government had to put eighteen of them away in prison during the last war for sabotage and treason. And they are constantly teaming up with the Hearsts, with the Un-American Committee and other pro-fascist individuals and outfits in a joint attack against American democracy.

What is the program of the Trotskyites? Their overpowering urge is the destruction of the Soviet Union, the defeat of socialism. To achieve this they will stop at nothing. And to achieve this, they have turned to the only forces who stand to gain from it, the fascists, the imperialists, the monopolists, the most anti-social political and economic forces, who are also the most anti-Semitic forces in our country. The Trotskyites are today not a part of the labor movement. They are not "leftists" or "sectarians" or "left sectarians." To call them that is to credit them, no matter how tenuously, with some connection to the labor movement. But their very role contradicts any such connection. A stoolpigeon, a police spy, a finger-man, a provocateur, an enemy agent is not a member of the working class. And these are the precise functions of Trotskyites.

We emphasize the menace to the Jewish people in the penetration of these elements into important Jewish organizations and periodicals. Their function is to weaken, split and divert. Their purpose is to enervate the militant forces in defense of the Jewish people and of democracy. They are the advance guard of reaction. They must be destroyed.

JPFO ACHIEVEMENT

THE emergence of a powerful force for progressive Jewish life in America was signaled by the Seventh National Convention of the Jewish People's Fraternal Order on June 13-15 in New York. The culminating meeting held at Madison Square Garden bore impressive witness to the cultural and political significance of this growing organization. The enthusiasm displayed at the Convention and the solid achievements made known there indicate the maturing on the American scene of an organization that is carrying on the best progressive traditions of the Jewish people. The JPFO has played an important part in cementing Jewish unity and in broadening its base by participation in the American Jewish Conference, the overall body of American Jewry, and in the American Jewish Congress. The JPFO has been a force for the more effective defense of the Jewish people and has exerted an active anti-fascist, anti-reactionary influence in American Jewish life.

The recent achievements of the JPFO in bringing closer

together the work of English and Yiddish speaking Jews are of special interest to JEWISH LIFE readers. In his convention report Rubin Saltzman, general secretary of the JPFO, said: "One of the most magnificent chapters in our work is our progress in rooting and building the JPFO among the American-born Jews. This is an accomplishment which cannot be measured merely in the number of English-speaking Jews now part of the Order or in the number of English-speaking lodges, of which there are 100. We have brought the English-speaking Jews and Yiddish-speaking Jews together into one organization. Progressive Jews of both generations are now welded into

one mighty and powerful fighting organization of the Jewish people."

The growing desire of American Jews to engage more actively in the struggle of their people and in its culture is reflected in the phenomenal growth of English-speaking lodges to 22,000 members in three years. In this short period the JPFO has been transformed from a purely Yiddish-speaking organization into a bi-lingual one in which both groups work as a team and share leadership.

Progressive Jewry is proud of the JPFO and greets the decision of the convention to make the Order an ever more effective fighter for the Jewish people.

OIL ROBBERY IN THE MIDDLE EAST

By Robert W. Dunn

"What Arabian oil means to the United States is . . . obvious. It means, first a supply of foreign markets of American companies—the opportunity to make money. It eventually may be required to make up the deficit between American supply and American consumption. In the long run it means having adequate reserves for the purposes of war." (Clifton Daniel, to *New York Times*, Cairo, March 2, 1947.)

THE Truman Doctrine, with its announced purpose of "containing" the Soviet Union and financing bases to stop the spread of "communism" in various parts of the world is based, at least in the Near and Middle East, on economic considerations which might be summed up in one word—Oil.

United States policy in Palestine is likewise affected by oil pipelines and Palestine's proximity to countries that are rich with this "liquid gold," as the trade papers like to call it. The Wall Street oil companies have persuaded the United States State Department, as J. Raymond Walsh said recently, "that repression of the Jews is a small price to pay in order to keep friends among the Arab potentates who own the soil" in that rich region. Under that soil is oil and over it run the pipelines to ports like Haifa where the British and American navies stop and where the tankers of Standard Oil tie up to fill their holds with petroleum.

Some of this Persian Gulf oil may even be exported all the way to the United States this summer to "ease the current petroleum pinch," as the *Journal of Commerce* (May 26) expressed it.

Developments such as the enunciation of the Truman Doctrine should not come as a great surprise to those who have followed the course of United States, as well as British diplomacy in that part of the world.

ROBERT W. DUNN is executive secretary of Labor Research Association and author of *American Foreign Investments*, *The Americanization of Labor*, *Soviet Trade Unions* and other books. He is editor of the *Labor Fact Book* series of which No. 8 has just been published.

Although some of the Congressional supporters of the Truman Doctrine have readily agreed that it was aimed to maintain the security of oil in the Middle East—where about 42 per cent of the world's proved oil resources are found—others have tried to cover up this point by evasion or outright denials.

Wall Street Hosannas

But the spokesmen of Wall Street have, on the whole, been quite frank in their jubilation. They fear the spread of peoples' nationalist movements all over that part of the world. They realize the dangers that might be created for oil investments if anything like democratic governments were established in these regions now controlled for the most part by semi-feudal potentates, the source of whose income is increasingly oil wells and oil pipelines owned by American and British finance capital.

The ultra-reactionary *Barron's*, the national financial weekly, pointed out a few days after the Truman Doctrine was announced that, in effect, it "erects an American-trained Turko-Greek army between Russia and the world's largest oil reserves."

Likewise *World Report*, February 11, 1947, a month before the doctrine was proclaimed, declared that "The United States is rapidly replacing Britain as the biggest oil operator in the oil-rich countries of the Middle East."

In an earlier issue the same organ of reaction had pointed out that American oil companies "are moving into a stronger position to compete with British-Dutch oil interests both in the production fields of the Middle East and in the markets of Europe and North Africa."

This oil in the Middle East has been uppermost in the minds of State Department officials since the end of World War II. They have it very much in their thinking in their preparation for World War III. When they write speeches for the President they usually work in some fairly large chunks of hypocrisy on this point.

Perhaps you remember the words of President Truman on Army Day, April 6, 1946? Referring to this area of the world he stated that it "contains vast natural resources." It is, he said, "of great economic and strategic importance, the nations of which are not strong enough individually or collectively to withstand powerful aggression." From whom, the President did not specify.

So, says Truman, "It is easy to see how the Near East and the Middle East might become an arena of intense rivalry between outside powers, and how such rivalry might suddenly erupt into conflict."

Then he went on to give the usual lip service to the United Nations, suggesting, with tongue firmly in cheek, that the UN has a right "to insist that the sovereignty and integrity of the countries of the Near and Middle East must not be threatened by coercion or penetration." He could not, of course, have been referring to the financial penetration by his new friends in Wall Street!

Beginning of U. S. Operations

When the President said this, he may not have suspected that within a year the United States would be by-passing the United Nations and dealing it the most serious blow it had yet received, violating its very charter with an American imperialist policy bearing the name of "Truman." But such is the compulsion of oil and the "intense rivalry" it brings about.

Recognition of the "vast resources" of this area is of course not confined to the White House and the State Department. In his World Trade Week speech in Los Angeles, May 19, 1947, Secretary of Commerce W. Averell Harriman, who should know what an oil concession can mean in terms of profits, referred to the "fantastic opportunities" for investment in the Middle East.

U. S. oil companies have, in fact, been engaged in such "fantastic" operations in the Middle East for over two decades. It will be remembered how after World War I there was what appeared to be an oil shortage in the United States. The effects of this shortage were immediately apparent in the comings and goings of our State Department representatives as well as certain vessels of the U. S. Navy. The slogan "free and equal access" was applied to the oil wealth of the Near and Middle East.

The defeat of Germany in World War I and the collapse of the Ottoman Empire had upset the old economic and political relationships in that part of the world. The British mandate of Iraq took over what was formerly Mesopotamia. The French got mandates for Syria and Lebanon while Arabia became independent, several sheikdoms being set up on the borders of Arabia under British "protection."

Into this situation the U. S. State Department, both under the Wilson and Harding Administrations, went pushing in defense of American oil companies. It was through its influence that the San Remo agreement of 1920 was nullified. This agreement had provided that French capitalists would get from the dominant British a 25 per

cent share in any private company that might be established in Iraq.

The U. S. State Department protested this deal and charged in a note to London, that the British were "preparing quietly for exclusive control of the oil resources of this region." The British came back with the argument that the United States, not being a member of the League of Nations, had no right to be demanding equal economic treatment which League members were entitled to in mandated territories.

Dividing the Loot

The controversy was continued heatedly for years thereafter and many books were turned out by both U. S. and British writers on the "oil war" between the two dominant capitalist empires.

Finally, State Department pressure was strong enough to make the Anglo-Persian Oil Co., a British concern, turn over a half of its interest in the Turkish Petroleum Co. to five U. S. companies, the two major ones being Standard Oil of New Jersey and Socony-Vacuum Oil Co., both big Rockefeller concerns. The other three companies in the deal were bought out a little later by these two.

This left control of the Turkish Petroleum Co., which shortly thereafter changed its name to the Iraq Petroleum Co., equally divided in the hands of the two American companies (united for this purpose in the Near East Development Co.), the Anglo-Persian Oil Co. and the Royal-Dutch Shell Co., two major British concerns, and the *Campagne Française des Pétroles*. Each of these four groups had a 23.75 per cent interest in Iraq Petroleum Co., the remaining 5 per cent being held by an Armenian capitalist.

This Iraq Petroleum Co. had obtained a 75-year concession to the rich Mosul oil fields in Iraq. The two Standard Oil concerns have maintained their interest in this company which now has concessions not only in Iraq but also in Syria, Lebanon, Palestine, Qatar, Cyprus, Transjordan, and the coastal Arab states. It also has the same proportionate interest in the related pipeline company which operates the pipeline carrying oil from Iraq to the Mediterranean coast at Haifa in Palestine and at Tripoli in Lebanon.

A report to the *New York Times* from Amman, the capital of Transjordan (May 13) stated that a subsidiary of the Iraq Petroleum Co. had been granted a 75-year right to explore and develop oil and gas resources for all of Transjordan.

A spokesman for the company said "it was hoped to be able to produce a million tons of petroleum annually after three years." He added that the agreement provides that oil may be exported through Palestine, necessitating construction of a pipeline which would possibly run to Haifa.

This is not, of course, the first taste of oil intrigue in which the rulers of Transjordan have been involved. Discussing this subject in the January issue of *Jewish Life*, I. Rennap referred to the importance of the Haifa-Mosul pipeline which "traverses some 200 miles of territory and

which gives employment to thousands of workers." This is the Iraq Petroleum line referred to above.

Current Controversy

It was out of an earlier agreement, signed in 1928, at the time the U. S. companies entered the Iraq Petroleum Co., that some of the current controversy over oil in the Middle East originally arose. All the companies entering into the Iraq Petroleum Co. agreed that any new concessions obtained by any of them within the territories corresponding roughly to the old Turkish Empire would be shared equally with the others.

This so-called "Red Line" agreement was raised by the French capitalists recently when they claimed that under it they should be entitled to a share in the pickings of the Arabian American Oil Co. which Standard of New Jersey and the Socony-Vacuum Co. are now entering.

This Arabian American Oil Co. ("Aramco") was set up originally by the Standard Oil Company of California and the Texas Co., neither of which were signatories of the "Red Line" agreement. "Aramco" developed out of a concession obtained in Saudi Arabia by the Standard Oil Company of California in 1933. It was expanded in 1939 to take in about 450,000 square miles. Later the Texas Co. became an equal partner in "Aramco." Estimated reserves of oil in the territory covered by this company amount to about five billion barrels and the production has already reached 225,000 barrels a day.

Latest reports indicate that the objections raised by the French have somehow been adjusted and that Jersey Standard and Socony-Vacuum will soon be permitted to become partners in these profitable Arabian operations. That would make the "Aramco" interest held by Texas Co. and California Standard and Jersey Standard each 30 per cent, while Socony-Vacuum would hold the remaining 10 per cent. It would thus pour dividends into the pockets of four groups of American stockholders.

Reporting on these recent developments the *Journal of Commerce* declared (May 24) that "Company officials here generally radiate a new air of optimism in discussions of their prospective interests in Arabia." This optimism, incidentally, has been greatly strengthened by the implications of the Truman Doctrine.

The broadening out of ownership of "Aramco" to include not only the original concessionaires but two other American companies, is regarded as in line with the interests of all four companies and with State Department policy. Furthermore, as *World Report* put it frankly (December 31, 1946), with all the possibilities of trouble, "oil companies feel they will get firmer support from the U. S. government if ownership of Saudi Arabia oil is held by more than two companies. The U. S. State and War Departments favor the wider spread of oil ownership." In other words, an almost perfect understanding seems to exist between the oil executives and the "American Century" designers in the State Department.

Taking Top Position

The result of all this and the related developments in Iraq, is that American interests, as *World Report* puts it, "may gradually take away the balance of power from Britain in Middle Eastern oil. . . . American ownership of a huge oil pool in Saudi Arabia gives the U. S. oil business a place in world commerce on a level with the place the U. S. Government holds in world affairs."

In connection with this exclusively American development in Saudi Arabia a related Trans-Arabian Pipeline Co. has been organized by the same four U. S. oil companies to build the 1,200-mile line that will carry the product to the Mediterranean coast. The governments of Syria and Lebanon have recently reached an agreement covering the amount of money which each will derive from this pipeline which will be financed by a loan from leading Wall Street-controlled insurance companies. Another loan for capital purposes is being made by "Aramco" from the Chase National Bank, a Rockefeller institution.

Wall Street monopolists have also obtained an exclusive interest in the Bahrain Petroleum Co. which is owned jointly by California Standard and the Texas Co., the latter company controlled by Morgan, Rockefeller and the Continental Illinois Bank & Trust Co. of Chicago. Some 20,000 barrels a day are being turned out by this company on the Bahrain Islands off the coast of Arabia in the Persian Gulf.

Another large company in the Middle East in which American "free enterprisers" have been able to get a share of ownership is the Kuwait Oil Co. which has estimated reserves of about 9 billion barrels to exploit. The Gulf Oil Corp., the big Mellon concern, has a half interest in this company; the Anglo-Iranian Oil Co. holding the other half. Gulf Oil reported recently (*Wall Street Journal*, May 29) that the eight wells of this company in the Burgan field are producing 40,000 barrels a day, with further increases expected.

This Anglo-Iranian Oil Co. is Britain's biggest oil company. It has a concession in southern Iran which the British have been exploiting for years. It produces about 118 million barrels of oil a year. Although American companies have not yet been able to buy into this company they have recently reached an agreement under which they—Socony-Vacuum and New Jersey Standard—are to sell in the European market large quantities of oil from the wells of the Anglo-Iranian company. They are also engaged in the joint construction of a pipeline from the Iran and Kuwait fields to the Mediterranean coast and have a 50 per cent interest in Middle East Pipe Line Co., Ltd. which is to build and operate this line.

Soviet Position

The Iranian government has also agreed to set up a company with joint Soviet and Iranian capital to develop oil exploration in the northern part of Iran, but the terms of this contract have not as yet been approved. American and British influence is being used to prevent approval. The

United States government is making loans to Iran, and selling army surplus equipment to that country to be used in "maintaining her internal security." (*New York Times*, May 4, 1947.)

Following the October Revolution the Soviet Union had renounced all Russian oil rights in Iran held under the Tsarist government. This was done on condition that these concessions would not be assigned to citizens of third countries.

Later on, after the British concession was revised in the south of Iran, American interests tried to get a foothold, but in 1944 the Iranian parliament passed a law forbidding government officials to negotiate oil concessions with any foreign country. This was understood to have been passed in order to prevent concessions to the Soviet Union in the northern part. However, in 1946, the Iranian government finally consented to have a Soviet-Iranian oil company set up, but parliament has not yet approved this move.

Under the terms of this agreement, the Soviet government would have 51% of the shares in the joint company and the Iranian government 49% for a period of 25 years. After that the ownership would be equally divided (50-50) and at the end of another 25 years the Iranian government would have the right to purchase the Soviet-held shares. These terms are unprecedented in their non-imperialist character.

Even though these Middle East countries are relatively on the doorstep of the Soviet Union this is the nearest thing to a "concession" that has been obtained by the U.S.S.R., which is certainly entitled to an equitable share of this important natural resource about which the U. S. State Department has been so feverishly concerned. It would seem that "equal access" and the "open door" was a policy that so far was meant to be applied only to British and American interests. Henry Wallace, in an interview, June 15, declared that the oil of this region, and especially of Saudi Arabia which "our Navy is determined to get . . . should be made available to all nations, including Russia, under Article 4 of the Atlantic Charter."

At any rate it would be interesting to see what the State Department would do if the situation were reversed. Suppose the Soviet Union were to make substantial loans to, say, Mexico and Guatemala, two countries at our doorstep containing rich oil fields, the Mexican one in active exploitation. Suppose the USSR would proceed to construct new ports, pipelines, airfields, roads in these countries. Suppose a few vessels of the Soviet Navy were to make "courtesy calls" at ports in the Gulf of Mexico and carry on maneuvers not far from the Panama Canal. Suppose it decided to go further and help build up a stronger army, say, in Cuba just as a preventative measure to "contain" capitalism and prevent the extension of the "free enterprise system."

It requires a minimum of imagination to paint the conclusion of this supposition. Yet a situation something like this is being developed by the Truman-Vandenberg-Dulles-Standard Oil "communist containers" in the Middle East

in what Truman correctly calls an area of "great economic and strategic importance."

In this region the policy of U. S. imperialism in the present stage is to back up the traditional colonial methods of the British and to use their administrative machinery and manpower, insofar as possible, to oppose the Soviet Union and the spread of democratic movements.

On the other hand the "American Century" expansionists, with the use of the Truman Doctrine, are attempting to extend their grip on the "vast natural resources" of the area at the expense of a greatly weakened British Empire and the native peoples.

The struggles around the Palestine question in the United Nations involve these basically colonial issues. And all of them are thickly smeared with oil.

ELEGY FOR DPS

By A. M. Krich

Where are the angry men?
Will they come again?
Or are they here,
Waiting as a tear
Must wait to fall?
When will it fall?
O, when?
And will it drown us all?
All who have been spared
Torture we might have shared.

Survivors of another flood
Embark on a sea of blood
From the island of their discontent,
Graveyard in a continent.
Wanderers with empty hand,
Strangers in their native land,
This scar, that mark,
The same name and face,
Meet in the dark
Theater of a world's disgrace.

I was not there.
Nor was I anywhere
Among the bearded men.
Dimly felt the ancient woe,
Forsaken, yet returns again.
When will it go?
O, when?
Always I die on Israel's beach.
They are so near,
That torn from each,
I almost hear
Those last good-byes
Thunder in their darkened skies.
Dark, dark a world I cannot see.
My kinsman's wounds must be my eyes;
And, bleeding, open them for me.

BULGARIA SHIELDED ITS JEWS

By Dr. N. Mevorah

TO the eternal shame of much vaunted German civilization, Hitlerism adopted as one of its essential dogmas a pseudo-scientific racial theory, which was unfortunately not allowed to remain in the domain of pure theory, but was turned into a tragic reality. It became the basis of aggression, and served as a starting point and justification for the mass destruction of millions of human beings in the death camps. That which has come to light in Nuremberg now shakes even the most hardened human conscience to the core.

This is not a case of accidental or occasional excesses of separate individuals, but the planned and industrialized mass destruction of millions of innocent human beings, men and women, old and young, whose only crime was that they fell into one or other of the categories of Hitler's racial fads. The Jews took first place as targets for this scientific rage, which served to hide low passions and robber instincts. Their sufferings are inconceivable. Nor is it easy to assess the number of them who fell victims to it.

The Hitlerites tried to impose their racial theories, and more particularly their mortal hatred of the Jews, on all the world. For this purpose they had at their disposal an enormous and well-organized propaganda machine, money, scientific literature, pamphlets, the radio, many quotations, photographs and statistical tables.

They saw in the Jews a uniting element between their eastern and western enemies. They called the Anglo-Americans "Jew-plutocrats," and the Russians "Jew-bolsheviks." By concentrating on Jews as the target, the Hitlerites could claim that their struggle against their enemies was not directed against the Anglo-Saxons (which would not have harmonized in the least with the principles of their racial classifications), nor against the Russian people. It was directed against world Jewry (see the *Protocols of the Wise Men of Zion*), with its money and its international relations, and which they thought held the fate of all nations in its hands. In their eyes the Jewish question was an international one and so was the war.

The total destruction, physical and brutal, of all the Jews in Germany, seemed to them insufficient. For according to the mad ideas of the Nazis, as long as Jews lived on in other countries, no quarantine frontier walls could permanently defend them from this terrible Jewish danger. It is characteristic of the Germans that they do everything thoroughly. And they desired to destroy the Jews in Europe as thoroughly as possible. They would undoubtedly have carried out their intention fully, they would have massacred down to the last baby, they would have destroyed

the last seed even down to the descendants of mixed marriages, had not the armies of Eisenhower and Stalin put a stop to their mad plans.

At first the scientific world, as well as the Germans themselves, received this racial theory with ridicule and a shrug of their shoulders. But this reception did not discourage the Hitlerites, who only increased and enlarged their propaganda efforts.

State Adopts Anti-Semitism

In Bulgaria this theory was looked upon as the vision of maniacs. Militant anti-Semitism was considered entirely alien to the interests and the traditional tolerance of the Bulgarian people. The social structure of the Jewish community in Bulgaria is exactly the same as that of the Bulgarian urban population and consists mainly of tradesmen, craftsmen, workers and peddlers. For the Bulgarians—peasants, workers, tradespeople or intellectuals—the anti-Semitic mania, which saw a plutocrat in every peddler and a cousin of Rothschild in every beggar, seemed simply funny.

Later, however, after Bulgaria had entered the Tripartite Pact, after she had definitely sided with Germany, after the German aggression against the U.S.S.R., after the "symbolical" declaration of war on our part against Great Britain and the United States of America, our fascist government tried to create the framework of an anti-Semitic movement, so as to solve the Jewish problem in true Hitlerite fashion. An active campaign was started with pamphlets along traditional lines copied from Streicher's gutter propaganda, and using the legend of the wise men of Zion. Nationalistic groups of young people were formed, centering around an ideology which was already well-known in all countries and whose chief impulse was militant anti-Semitism, with its window-breaking, disruption of meetings and beating up of innocent Jews in the streets, and so forth. Patriotism became synonymous with anti-Semitism, and these official circles considered anyone who was not anti-Semitic an unpatriotic person whom Jewish "capital" had made into a not disinterested friend. Old theories, old slogans, old gangster methods became the religion of the state.

In January 1941, an obedient Chamber of Deputies voted the "Defense of the Realm" Law which deprived the Jews of all political and civic rights. This was a heavy blow, the far-reaching, destructive consequences of which it was impossible to foresee at first. But the gradual application of its many paragraphs one after the other soon resembled the development of creeping paralysis, which begins in the limbs and slowly but surely reaches the heart. Certain professions and activities were definitely closed to the Jews. They were forbidden to have Aryan maids, to attend uni-

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versities and schools, to marry Aryans. And those of them who had adopted Bulgarian names or name-suffixes were obliged to change them. All Jews were given special identity cards, etc.

Fascist Robbery

But this law soon appeared insufficient, for the state needed money. Two new laws were passed for the so-called capital levy (20 to 25 per cent of the entire fortune) and for the alienation of all real estate belonging to Jews. Even these seemed insufficient, and the Sobranje¹ passed a law, by virtue of which it entirely surrendered its law-making prerogatives and empowered the Cabinet Council to issue decrees for the settlement of the Jewish question.

The Sobranje thus washed its hands of the whole matter, and the Cabinet Council promulgated a series of decrees further inhibiting the Jews, the most terrible and cruel of which was that of July 28, 1943 which deprived them of their last means of existence. Ghettos were created and the Jews were rapidly and brutally removed from the capital and sent to various towns in the provinces. All business undertakings and industries, which according to previous laws had been partly "aryanized," were now completely taken from the Jews, as well as all stocks and all valuables (gold watches, chains, rings, ear-rings and money). Their notables were sent to concentration camps. The young men were called up and sent to serve in special labor camps where the regime was particularly severe. Then came the obligation to wear a yellow star.

But the climax was reached when 13,000 Jews from Thrace and the Aegean coast were handed over to the Germans according to an agreement between the Bulgarian Jewish Commissariat under Alexander Belev and the Germans. Of these 13,000 not one remained alive, not one returned. Not the slightest doubt remains today that all Jews within the old frontiers of Bulgaria, 40,000 in all, would have followed in the wake of their 13,000 expatriated brothers and would have shared their fate, i.e., they would have taken the road to Auschwitz, Maidanek or Treblinka. Everything was ready, the lists for the first group (which were to bring the 13,000 up to 20,000) had been prepared.

This brief sketch of the situation of the Jews in Bulgaria during the fascist regime is necessary so as to explain the attitude of the Bulgarians towards these anti-cultural and anti-Jewish measures, that made it impossible for the government to carry out its plan.

Bulgarian People Reject Anti-Semitism

The Bulgarians had and still have one great moral attribute: their inborn feeling for democracy and their broad tolerance towards minorities. There are Turks, Jews, Armenians and Gypsies in Bulgaria, and all live in absolute freedom, having their own schools, speaking their own

¹ The national assembly of Bulgaria.

languages and possessing full and equal rights of work, citizenship, etc. Nobody persecutes them or attempts to limit their activities in any way. Mixed marriages between Bulgarians and Jews are not uncommon. The fascist anti-Semitic offensive did not succeed in infecting the people of our country, nor did it arouse any enthusiasm. Only the small organized group around the government noisily showed enthusiasm, together with various agents, bought by German money.

When the "Defense of the Realm" law was voted, not one public organization showed approval or gave its support to the measure. On the contrary, many resolutions protesting against it were handed to the government, among them those of the association of Bulgarian lawyers, the writers' association, and the physicians. Many public men, including the present Minister of Information, Mr. Dimo Kazasov, published letters protesting the measures in preparation against the Jews, which would affect the fair name of Bulgarian tolerance.

The church, truly national and faithful to the ideals of the Bulgarian Risorgimento, openly and boldly fought the anti-Semitic folly of the government. Our present Exarch, Stefan I, then Bishop of Sofia, deserves special mention in this respect, for his open and fearless condemnation of these anti-Semitic attacks, and for the fatherly consolation and support he gave to the Jews who turned to him for protection and help.

The opposition in the Sobranje, though small in numbers, did its best to restrain the government in its crazy imitations of Hitlerite excesses. The ordinary citizen was strongly against this wave of governmental anti-Semitism, which had attained an unexpected degree of virulence. For him this policy was alien and incomprehensible. So he adopted an attitude of passive resistance. He gave no support to the authorities, no expressions of sympathy or approval. But for the Jews he had compassion and active assistance. In those sad days, a sympathetic pressure of the hand, an encouraging word warmed the hearts of the Jews, consoled them and filled them with hope. Many were the Bulgarians who offered to hide whatever the Jews wished to save—money, jewels or other reserves, which gave them the possibility of living even under conditions of great difficulty and want during the days when the Jewish Commissariat did not allow them to undertake any kind of work at all.

The People Save Jews

Dissatisfaction reached its height, and protests were stronger than ever when the above-mentioned expatriation of the 13,000 Jews from Thrace and the Aegean coast to Poland took place. That was the climax. In Sofia there were rumors of people dragged from their homes at night without any luggage; of property taken from them; of journeys during which they were given no food; of women and old people who fell ill under those intolerable conditions. All this, whether in private conversations or anonymous letters,

found its way into expressions of dissatisfaction and disapproval from the entire nation.

It is clear that the governments of Filov and Bozhilov, and more especially of those monsters Gabrovski and Alexander Belev, felt that they had no solid support. They were unable to ignore the silent disapproval of the Bulgarian people. They realized the heavy responsibilities which would lie upon their shoulders on the morrow, and they dared not hand over the Jews from the old provinces of the country to the Germans. These Jews had taken part in two wars, like good and true subjects of their country, and had always respected the laws and paid their taxes regularly. What is more, they loved Bulgaria as their own dear homeland, the country that gave them, as it gave all its children, her bread, her wine, her fruit, her air. It was the will of the people that saved the Jews. That and that only. Without it the end in Auschwitz would have been certain, the inescapable consequence of legalized, cynical and bestial violence.

The Bulgarian Jews themselves give us the greatest proof of the truth of this contention. They voted 100 per cent for the Fatherland Front. On all occasions, whether in official statements, books, articles or private conversations they underline their deep conviction that the Jews in Bulgaria were saved by the people alone. This is expressly underscored in Nathan Grünberg's book,² in B. Pitti's articles in the morning paper, *Izgreu*; in the articles of the Secretary of the Jewish Consistory, Is. Francez, published in *Vestnik na Vestnitsite* of April 22, 1942; in Joseph Serper's letter, sent from Palestine to *Izgreu* on May 15, 1945, and so forth. This deep inner conviction has strengthened the bonds between Jews and Bulgarians. All of them, Bulgarians and Jews alike, today feel again that they belong to one and the same country which places them on the same footing and gives them equal rights.

Dawn of a New Freedom

September 9, 1944 put an end to these sufferings. It was the dawn of a new freedom for the entire nation, of freedom and equality for the suffering and humiliated Jews, who had themselves taken an active part in the bitter struggle for this freedom as outlaws and partisans, some of whom were imprisoned. With one stroke of the pen the Fatherland Front government annulled all fascist and anti-Semitic laws: the "Defense of the Realm" law, the capital levy law, the articles of the law against speculation in real estate, the decree of July 28, 1943, and so on. With one stroke of the pen the fearful nightmare vanished and, theoretically at least, all was as it had been before, in the days before fascism.

Actually, however, this theoretical rehabilitation was insufficient. The damage done had been very great. The Jews were homeless, without clothes or furniture, without work, and without tools or instruments for their respective trades. The government did all that was possible to help

² Nathan Grünberg, *Documents*, Sofia, 1945, in Bulgarian.

this impoverished national minority. First of all it re-established their right to live in the capital, and did a great deal to help reinstate them in their former homes. That was an important though difficult task, because after September 9, with winter knocking at the door, Sofia was half in ruins, and it was very difficult to find room to house the population which had fled from the bombardments.

The yellow stars and the pink identity cards were removed, and the Jews were again able to travel freely all over the country. Nor were there any longer any forbidden streets for them. Schools and universities were again open to them. Mixed marriages were no longer forbidden. Then came the law providing for settling the consequences of and annulling the anti-Jewish laws (*Official Gazette*, No. 227 of 1945). With this necessary measure all rights were fully restored. All real estate was returned. All stocks, blocked accounts, confiscated property, gold, jewels, wireless sets, rent that had been collected by the state, and, as far as possible, the capital levy were returned.

Today we see our Jewish fellow-citizens working without let or hindrance everywhere, in private enterprises, the free professions, or the state departments. There are Jews on the teaching staffs of the universities, in the civil services, in the theater, the opera, the broadcasting stations. Jews take part as official representatives of Bulgaria in various delegations abroad.

Of course there is much to be done yet to achieve complete recovery. But the government of the Fatherland Front recognizes that only long-range and well-thought-out efforts can bring this about. These must be parallel with all efforts to efface the evil done to the entire Bulgarian people by fascism. It is a question of including Jews in the general economic and cultural life of the country, of training young Jews in trades and professions which they avoided until recently for various reasons; of the psychological re-education of the entire youth of the country, including of course, the Jews.

Difficult but noble tasks await our country and our people. For we must reconstruct our entire life, including its material foundation and every-day philosophy. To these efforts, the Jewish minority, free and unimpeded, will contribute much from the treasure of their national spirit inherited from many generations, hardened by struggle and suffering.

In a forthcoming issue

PSYCHOANALYSIS AND ANTI-SEMITISM

By Walter S. Neff

OUTLOOK FOR JEWISH CULTURE

By Moses Miller

MANY basic problems of Jewish culture in America are precipitated by the recent announcement that IKUF (Yiddishe Kultur Farband), together with other organizations, is calling a nation-wide conference this fall on Jewish culture. This conference can be a long-needed occasion for some searching and realistic thinking about the cultural life of our American Jewish community.

An increasing number of individuals and organizations have recently become absorbed in a critical analysis of their own role in, as well as of the general direction of, the American Jewish community. Such a critique is long overdue. American Jewry has been drifting too long without any clear cut perspective and orientation.

The American Jewish community has for a long time now been subjected to the propaganda that its major task must be relief to European Jewish communities and participation in the upbuilding of a Jewish national home in Palestine. These tasks—whose importance no one will deny—have usually been presented in such fashion as to imply that American Jewry was unable or impotent to develop a full creative existence of its own.

Efforts were made in some cases to heighten this sense of inferiority by invidious comparisons with achievements of the great cultural centers of Europe. American Jewry were reminded daily that the sacred flame of Jewish cultural continuity and creativity resided exclusively in these foreign centers and that American Jewry's greatest contribution could be to help nourish this flame.

On the other hand, another and perhaps larger group collected millions for the upbuilding of Palestine and spent part of these funds to convince the donors that Jewish life was marked for extinction everywhere except in Palestine, that creative achievement could come from nowhere but the Jewish community in Palestine, that Jewish life was growing more and more insecure throughout the world.

As a result the American Jewish community has been drifting along from one fund drive to the next while major emphasis and energy were directed between drives toward establishing bigger and better committees and finding more efficient methods to get the American Jewish community to come across.

In those larger cities with compact Jewish communities in which many of the older generation and the older tradition still survive, some kind of cultural atmosphere and activities persist. But among the second and third gen-

erations and certainly in the smaller towns and cities a whole generation has abandoned Jewish culture and disassociated itself from Jewish life.

This situation has caused deep disquiet to many who are concerned with the future of Jewish life in America. Of late the fund-raisers have also become concerned. For the sum total of their propaganda has helped to undermine Jewish morale. It has imbued many with a sense of frustration and futility and has given rise to a feeling among scores of Jews that they were traveling down a blind alley. A community which sees no future for itself and no prospects of creative group life will not for long continue to take an interest in Jewish life anywhere. Much of the propaganda of the fund-raisers would eventually react negatively on their own efforts.

It is of course an oversimplification to attribute all of our shortcomings as a community to these factors alone. For there are other factors involved of equal, if not greater, importance. Thus, for example, the American imperialist mentality has engendered an Anglo-Saxon approach to cultural questions that has banefully effected the thinking of large masses of the American people.

Nevertheless certain positive factors must not be overlooked and can be made the source of a rich and progressive development in American Jewish life, if effectively channelized. It is well known that never before have so many young Jewish people shown such tremendous interest in Jewish problems. There are a number of reasons for this. Not least of them is the profound tragedy that has befallen our people. A new sense of responsibility is developing toward other Jewish communities. Our people sense also the need to exert greater effort to establish a mature and all embracing plan for the full flowering of the Jewish community in America.

A rich, mature and progressive Jewish American culture will not be established by edict or by fiat. Such a culture can only be realized when the conditions necessary for it have been satisfied. Undoubtedly proper leadership can help to hasten such developments. But such a culture cannot grow and become the property of large masses of the Jewish community if certain groups seek to circumscribe and restrict it.

Roots in the Community

Those who sincerely desire to further the cause of Jewish culture must take into account the realities and foundations of American Jewish life. Such people must recognize that creativity must emerge from the community itself and from its own experiences and capabilities. This does not

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mean that much inspiration cannot be derived from the great creative efforts of Palestinian Jewry and of other Jewish communities. This is desirable and will help. But the American Jewish community will never be in a position to receive from others without being itself a healthy, living, creative organism constantly drawing upon its own experience as its main source of inspiration.

Nor can the further development of the American Jewish community be insured if cultural leaders in its own midst look with disdain upon Jewish youth because so many of our youth have not lived in the world of Sholem Aleichem or Peretz or Mendele and hence—these people believe—cannot join in the building of Jewish culture. Such an approach is pessimistic and makes futile any effort for cultural survival. We must also put among the pessimists those who argue that American Jewish youth must be written off the books because it is no longer creative in Yiddish. This outlook perpetuates the concept of an elite or of a chosen people within the chosen people. Such an approach renders more difficult the task of uniting the entire Jewish community, young and old, for a real program of survival.

Surely we cannot solve these problems by ignoring them. They must be faced. The answers may not come as quickly as we would like and some of them will probably be answered only as a consequence of further activity. But only by facing such difficult problems squarely and by slanting all future efforts towards seeking an answer can we hope to crown our efforts with success.

Few organizations have done so much to stimulate the development of Jewish culture in America as the IKUF. It has published many Yiddish classics and has encouraged and materially helped many younger Jewish writers and artists. Through its monthly magazine *Yiddishe Kultur* it has brought to the attention of the Yiddish-speaking community of America the writings and creative efforts of Jewish communities in all lands. It has provided a platform for serious discussion of important cultural problems and for the exchange of opinion on these problems.

Problems of IKUF Conference

Together with a number of other organizations IKUF has issued a call for a nation-wide cultural conference to be held this fall. JEWISH LIFE welcomes the convening of such a conference and believes that if the conference is properly organized, it can do much to help further the development of progressive American Jewish culture. We feel, however, that unless IKUF grapples with a number of problems which it has hitherto failed to meet, it will fall short of the goal which it seeks to achieve.

In the first place, IKUF must firmly come to grips with the problem of uniting the Yiddish-speaking and the English-speaking Jews of America into one common creative family. We are a bi-lingual people here in America and neither part of the community must be neglected or relegated to a position of inferiority. There must be mutual

self-respect and a desire to bridge the gap between the two. But this demands more than a recognition that there are language problems to be overcome. This demands a realization that new forms must be developed to express the peculiarities and unique attributes of the American Jewish community. This demands a recognition that out of the American Jewish community must come a cultural development firmly rooted in American soil, and maintaining its continuity and association with other Jewish communities not on an artificial, superimposed basis but as an outgrowth of its own experiences and interests.

In the second place, a realistic and day to day working program must be worked out so that Jewish creative efforts in both Yiddish and English in literature, in music and in all the other arts will be distributed on the broadest possible basis. A concrete program is also needed whereby the Jewish masses can be drawn into the vortex of Jewish cultural creativity and thus become not only recipients but participators in a mass cultural upsurge. Such a task is of course not easy but it must receive immediate attention from those who are building the conference. Pre-conference discussions should begin now so that well-considered plans may be presented to the conference.

In the third place, such a conference must create a greater urge for a firmer and more intimate contact with Jewish communities throughout the world. News coming daily from such communities as Poland is awe-inspiring. The great creative efforts put forth by rehabilitated Jewish communities are a source of the deepest inspiration. Such efforts as those in Poland, France, the Soviet Union and particularly in Biro-Bidjan, we of the American Jewish community must help to strengthen by every means in our power. The creative effort of the Yishuv in Palestine is of deep concern to us and we must establish closer contact with it. Our sense of responsibility to these communities must be deepened and our efforts in their behalf intensified. Out of such contact can come much to aid us in the further development of our own community.

These are only a few of the problems that must receive the attention of all who are concerned with the advancement and the growth of the American Jewish community. They demand more than superficial recognition. They call for a basic study of the American Jewish community and of its relationship to American life generally. They call for a study of the instruments, the organizations and the materials at our command for use to this end. They call for deep and thorough-going study of the trends in Jewish life and of the possibilities for a broad united effort of people of various shades of political beliefs who are ready to join on a common program of action for the development of a broad secular culture in Jewish life.

To the extent that the forthcoming conference will begin to pose these questions and move in the direction of an answer, it will lay the groundwork for a wide and powerful movement which will gain many adherents to the movement for the creation of a sound progressive Jewish life and culture in America.

RED-BAITING FEPC TO DEATH

By Reverend Charles A. Hill

ON OCTOBER 26, 1946, 500 citizens of the State of Michigan met in conference. They met to work out plans for the tremendous task of collecting 150,000 signatures of registered voters to petitions, in the frighteningly short space of three and a half weeks. This was a job that had never been accomplished before. The people who gathered represented the broadest coalition brought together since the days of Franklin D. Roosevelt's campaign for a fourth term. And his spirit was the motivation for the meeting. One of his directive orders had given the greatest hope to the minorities of America, especially the Negro. This was the order establishing the Fair Employment Practices Commission, where everybody would be permitted to do his best, according to his skill, for the winning of the war against fascism.

With the cessation of the war—and with the death of Roosevelt—Congress refused to provide money to enable this Commission to do in peace what it had so courageously done in war, that is, prevent discrimination in employment because of race, creed, color or nationality.

Broad Unity

In such a moment, the Civil Rights Congress brought together those folks in Michigan who were determined to give our state a fair employment practice law. They initiated the Committee for a State Fair Employment Practices Commission and secured such wide sponsorship as Walter P. Reuther, president of the United Auto Workers, CIO; George Addes, its secretary-treasurer; Father Kern, Bishop Emrich, Rabbi Herschman, Judge Patrick H. O'Brien, Charles Mahoney and others. The Civil Rights Congress had no money, but it had tremendous faith in the people. After diligent research, it found in the State Constitution the requirement which would compel the legislature either to pass on FEPC or submit such a bill to the people at the polls. This provision, known as Initiative Petition, necessitated the collection of the 150,000 signatures in three and a half weeks.

Public officials scoffed. Conservative leaders of the Jewish Community Council gave lip-service to the "idea" of the campaign, but privately sneered at the effort. But the petitions were printed and circulated. Four thousand individual volunteers, including Jews, were enlisted in the task of collecting petitions. Four weeks later over 200,000 signatures of registered voters were submitted to the Clerks of more than 42 Counties in Michigan. With the help of thousands of plain hardworking people, the first part of the job had been done.

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The idea for the petition campaign had originated with the Civil Rights Congress, and a conference prior to the collection of the signatures had been under the exclusive sponsorship of the Congress. But it was agreed that the issue of FEPC was so broad, and the possibilities for united action so great, that it was essential to include all organizations in the state in the circulation of petitions. At the conference, therefore, the committee was broadened to include all interested organizations. All groups in the community, political, religious, labor and racial, became active in the campaign. The Jewish people, the Negro people, Protestants, Catholics, professionals and workers entered the competition to turn in the most signatures. It was a demonstration of the unity of the people around an issue.

Enter Disruption

But there was opposition. Where did it come from? It came from those who give lip-service to progress. It came from some of the leadership of some trade unions and the ACTU (Association of Catholic Trade Unionists) and of the Jewish Community Council. It came not from the rank and file, but from those who have little faith in the people. It came from those who if they cannot control an organization must ruin it. All during the campaign, and even before, those forces attempted to thwart the will of the people.

But those who had given lip-service to the FEPC petition campaign only because of the desires of their membership were not satisfied. Everything was done to hamper the success of the campaign for signatures. The Committee for a State FEPC had carried the fight up to this point, when another group known as the Michigan Council for Fair Employment Legislation was suddenly formed, thus splitting the forces that wanted and had worked together for a state FEPC law up to this time. Why did the lip-service crowd create this outfit? Because they said the Committee for a State FEPC was communist controlled. Through this red-baiting many fine citizens were made parties to a movement which made the securing of such a law impossible.

The Michigan Council's chairman is George Schermer, director of the Mayor's Interracial Committee of Detroit, which to date has failed to remove basic causes of racial tensions in the city. Mr. Schermer was ably supported by one Oscar Cohen of the Jewish Community Council. The Michigan Council through red-baiting played into the hands of a governor and legislature who were determined not to heed the wishes of over 200,000 citizens who had signed the petitions. This technique of red-baiting is not only used by public officials who wish to cover up their doing nothing policy, but it is also used by too many supposed liberals, who feel that their security rests on keeping other

minority groups and the masses from enjoying all the rights a human being is entitled to.

How to Defeat the People

It was interesting to watch the maneuvers of the Michigan Council, which was publicly committed to the fight for an FEPC law. Many members of this Council had been parties to the original drafting of the bill. Most of the people supporting the Council had given open support to the petition campaign, to which the bill was attached. The Michigan Council for Fair Employment Legislation had issued directives to its contacts urging an all out drive for a huge "Yes" vote for the measure had it appeared on the ballot.

Yet these were the same forces who, after the bill had been killed in the legislature and subsequently had been ruled unconstitutional by a Republican controlled State Supreme Court, said, "We do not support this bill because it has no teeth in it." "We do not support the fight for this measure because communists inspired it." "We will not join with the Committee for a State FEPC because there are communists and 'communist dominated organizations' in it." The Michigan Council, allegedly in favor of the enactment of a state FEPC, was not satisfied with withdrawing its support from the original bill, which many of its members had helped to draft. It also provided the governor and the legislature, in writing, with the most convenient weapon which would make it possible for them to do nothing about taking action on fair employment legislation—a letter publicly proclaiming the Council's opposition to the measure on the grounds of its so-called sponsorship by "communists."

The Committee for a State FEPC, co-chaired by myself and Reverend O. Walter Wagner of Jackson, Michigan, has been open to every citizen and organization; not so the Michigan Council for Fair Employment Legislation. The Committee for a State FEPC is an action group that believes in less talk and more work. None are barred because of race, creed, color or political belief. Ours is a people's organization. The formation of the Michigan Council for Fair Employment Legislation not only confused many of the people who believe in fair employment practices, but the enemies of fair employment practices took advantage of this unwarranted division among the ranks of those who want such legislation. This splitting of the forces that favor such legislation brought forth from Governor Kim Sigler and others the comment, "Unless you, the proponents of

such legislation can agree, what choice have we but to do nothing?" So nothing was done.

Unity of NAM and Red-Baiters

During the course of the campaign another committee came into being, ironically titled the Committee for Tolerance. This committee had its origin with the Chamber of Commerce and the National Association of Manufacturers. Its sole purpose was the defeat of *any* FEPC legislation. The Supreme Court threw out the FEPC on the basis of an alleged technicality, in a suit brought by members of the Committee for Tolerance. At this point the Michigan Council for Fair Employment Legislation in a carefully worded statement to the press, invited the Committee for Tolerance to join with them in the "solution" of the fair employment problem through use of long term educational processes. It is understandable that this invitation was not extended to the Committee for a State FEPC. The outright enemies of FEPC had at least one thing in common—red-baiting.

The red-baiter, Negro-baiter, Jew-baiter, labor-baiter is the worst enemy the mass of the people have. Such individuals, whether Jew, Gentile or Negro, become even more dangerous when they hold office in community organizations. The sooner such persons are exposed and removed from leadership and places of influence, the sooner will democracy and the four freedoms flow down to the masses. The worst enemies of the minorities are those who work to divide us within our own ranks. They are the ones who are betraying us at every turn.

The Michigan Council for Fair Employment Legislation instead of aiding the cause of an FEPC law, has stymied and made impossible such a law at this session of the legislature. The Committee for a State FEPC has repeatedly invited the Council, as well as other organizations, to join it, with the purpose of presenting a united front. The Committee for a State FEPC has been on the firing line for an FEPC law and will continue to battle for such a law until one is enacted. The Committee for a State FEPC will not be a party to red-baiting, Negro-baiting, labor-baiting or Jew-baiting. Neither will it be diverted from the struggle for the cause of FEPC because of this divisive tactic. The people did the job in collecting the petitions. The people will finally weld the unity that will result in the establishment of FEPC in Michigan and elsewhere. The people will expose those leaders who prevent progress and democracy through red-baiting and splitting.

Announcing:

ANNIVERSARY ISSUE CULTURAL SUPPLEMENT

November 1947

The Editorial Board invites manuscripts of fiction, poetry and non-fiction on Jewish themes. All material must be submitted by September 1, 1947, to be considered for the supplement.

WHAT HAPPENED TO MY CHICKEN LIVER?

A Short Story

By Yuri Suhl

PROMPTLY at five o'clock Monday morning I was in front of Mr. Resnik's butcher store. The door was still locked. It was dark out and I was the only living soul on the block. It made me feel important. It was my first job in America and I rose ahead of everybody. Even my father, who got up early every morning and rushed to the synagogue before he went to work, had still been sound asleep when I tiptoed out of the house.

I walked over to the show-window and pressed my face against it. By the light of the street lamp I could make out dimly the fixtures in the store. The mirror on the ice-box door, facing the window, registered me much reduced in size. This annoyed me, for I was far too short as it was. I turned my head away, only to behold an even more unpleasant sight—the bicycle. Just looking at it quickened my heart beat with apprehension. For only yesterday I had had my first lesson in bicycle riding and soon I'd be called upon to ride it for a living.

I remembered Cousin Bernie's final words of advice to me right after the lesson, and now I repeated them to myself: "Hop on the seat and start turning the pedals. Don't look at the bike, look ahead of you. There's nothin' to it. It's a cinch." Some cinch! It's easy enough for him to say so. He's an American. He's been riding a bicycle all his life. But I'm from Pedayetz. . . . Suddenly I felt a poke in the ribs. I turned around quickly. A tall, heavy-set policeman was towering over me, his eyes jabbing me with suspicion.

"Who are you?" he growled.

"I'm the new butcher boy. I'm waiting for Mr. Resnik." It was as though I had parted with my last words, and now I was completely empty.

"The new butcher boy, eh?"

The "eh" worried me. It was wrapped up in a snarl.

"Honest, officer, I'm telling you the truth, so help me God."

He ran his glance up and down me. "How old are you?"

"Fifteen."

"Fifteen, eh?"

Another mean "eh."

"Kids like you ought to be in bed now," he said. Then he gave the leather loop of his club a quick spin around his finger and walked away.

Presently Mr. Resnik arrived carrying a bag full of fresh-killed chickens.

"Good morning, Sol," he said, as he commenced to open the door. "Are you waiting long?"

"Since five o'clock on," I said, probing his face for approval.

"That's fine," he said. "When I was a butcher boy I also came ahead of the boss. It's always better to come a little earlier than to be late."

"So far, so good," I thought to myself. "I've started off with the right foot."

Mr. Resnick dumped the chickens on the floor of the back room, gave me a dirty apron to put on and pointed to a small stool. "You sit here," he said. "Did you ever pluck chickens before?"

"No," I said apologetically.

"I thought so; then I better show you how." He picked one up from the floor, drew both wings in backward till they touched and with his left hand secured a firm hold on them. He talked and plucked at the same time: "The main thing—watch the skin. The women are funny people; the skin they don't eat anyway, but give them a nice fat chicken with a torn skin and they think it's second-hand merchandise. And if, God forbid, you should tear the neck, the whole chicken is *kaput*. Stuffed neck by them is a whole business, and the customer is always right. So what can you do?"

I watched eagerly the nimble movements of his fingers and when he finished plucking the chicken, he held it up by the legs and gave it a few slaps on the back, as a doctor does to a newborn baby. "See?" he said with a great deal of pride. "Clean like a whistle. Now I'll go and make the orders ready and you start plucking."

I REACHED FOR A CHICKEN AND PULLED ITS WINGS BACK. The fowl was still warm and clammy, and its head dangled loosely over my hand and stared at me with a pair of half-closed eyes. Could it be that it's still alive? The thought frightened me. I pressed the lids down, but they wouldn't stay shut.

"How are you making out, Sol?" inquired Mr. Resnik from the store.

"All right, Mr. Resnik," I said timidly and started to pluck.

But the feathers were wet and slippery, and they clung stubbornly to the skin. The ripping sound that came with each pull at them made me wince, as though I were hurting the chicken. After each pull I paused to convince myself that the fowl was really dead.

Mr. Resnik must have sensed that his chickens were not being plucked, but merely being stared at. "Sol," he called in urgently, "make it snappy. Don't tickle 'em. Pluck 'em."

"Yes, Mr. Resnik, right away," I said.

I closed my eyes and dug my fingers deep into the

YURI SUHL is a prominent Yiddish poet who is now working on his first novel in English, of which this story is an excerpt.

feathers. Blindly I plucked and pulled at them as though I were defending myself against a wild bird that was attacking me.

"Sol! For heaven's sake! What are you doing?"

I opened my eyes and saw Mr. Resnik bending over me. Bloody feathers clung to my face and covered my head. The chicken looked like a fugitive from his own skin.

"Look at it! Look at it!" He shook his head angrily. "What did you do—pluck it with your hands or your teeth? If it was run over by a truck it couldn't be worse. And the neck! My God, where did the neck disappear to? How can you make stuffed neck without a neck?" He shrugged and heaved up a deep sigh. "Well, what can you do? You killed a chicken and that's all. A customer would have to be crazy to buy it. I'll have to give it to Mrs. Resnick."

When he lapsed into silence, I rose and said: "I'm sorry, Mr. Resnick. I didn't mean to do it," and began to untie my apron.

"Where are you going?" he looked at me sharply.

"Whatsematter, you feel insulted maybe?" He shook his head like a puppet. "All right, I beg your pardon. I beg your pardon once; I beg your pardon twice; I beg your pardon three times." Each beg of pardon was not only mocking in tone, but was also accompanied by a derisively elaborate bow. Suddenly his voice changed to an angry shout: "Sit down and pluck the rest of the chickens! And for God's sake, look what you're doing." Then he turned abruptly and went back to the store.

But he still had to get something off his chest. "Eh," he said out loud for my benefit, "they're independent yet to the bargain. Whatsematter with today's greenhorns? In my days a greenhorn was a greenhorn, but today a greenhorn is a regular primadonna," pause, "and a *landsman* yet to the bargain."

DURING THE NEXT TWO HOURS THERE WEREN'T ENOUGH WORDS between us to break the silence even once. But I picked up the challenge and was determined to show him that a greenhorn of today was as good a greenhorn as any. I plucked slowly but carefully and paid special attention to the necks.

Around eight o'clock Mr. Resnik called in to me, "Sol, the orders are ready, you can start delivering. You'll finish plucking later."

I rose, took my apron off and wheeled the bicycle into the store. He piled the orders into the wire basket and said:

"The addresses are written down on the bags. Take along a pencil and a piece of paper. When you deliver an order you take an order for tomorrow. Don't take any orders for *brustflanken*. It's sold already. I only got four pounds and they all want *brustflanken*. Now let me see how fast you can go and come back."

As I wheeled the bicycle outside, Mr. Resnik followed me to watch me take off. With his arms folded across his chest, he stood there regarding me critically. I couldn't move. It was as though his eyes had welded my hands to

the handlebar and my feet to the ground. I began to perspire. I was desperately in need of air. Without looking I could see him shake his head mockingly, "And they're independent yet to the bargain."

Slowly, as through a dense fog, Cousin Bernie's words broke through in my mind: "Hop on the seat. It's nothin'. It's a cinch." I put the pedals in position and swung my right leg over the seat. But I hadn't counted on the basket. Its weight shifted sharply to a side, and in my effort to restore the balance, the front wheel began to writhe and wriggle like a hoola-hoola dancer. For a moment it looked as though bicycle, orders and I would go sprawling down on the sidewalk. "Oi," Mr. Resnik sighed tragically, "I should only have *naches* from you, Sol." Just then a customer appeared and said: "Good morning, Mr. Resnik, what are you doing outside in the rain?" and she walked into the store. Mr. Resnik trailed behind her, "What I'm doing outside?" he said mournfully. "My enemies should only do it. I'm watching my *groisen ferdeener* take off on the bicycle. A chicken he killed already. Now I have to pray to God he shouldn't kill the bicycle, too."

WITH MR. RESNIK OUT OF SIGHT, MY LIMBS CAME TO LIFE again. I led the bicycle off the sidewalk and leaned it against the curb. I raised my leg cautiously over it and sat down. Then I gave the pedal a forward push and rode off. Once I was in motion I kept turning the pedals frantically for fear that if I stopped I wouldn't be able to start again. I remembered Bernie's instructions and looked ahead of me. Ahead of me lay a pair of trolley car tracks, wet and shiny—and luring. An idea crossed my mind. If a trolley car can keep a straight course on the tracks, why can't a bicycle? No sooner thought than done. It didn't take me long to find out how wrong I was. Now both wheels did the hoola-hoola, only in a much more accelerated tempo. I tried to steady them, but only for a second. In a flash it was all over. The separation between me, the bicycle and the orders was complete. I lay on one side of the tracks and the bicycle on the other, with the front wheel turned upward as though it were trying to raise itself. And the orders, at a first glance, seemed to have vanished altogether.

The bags were soaked through with the rain and now the impact of the fall had split them wide open, scattering the contents all over the place. Both sides of the tracks were littered with quarters of chicken, strips of flanken, chopped meat, chunks of beef fat, marrow bones and chicken giblets.

I gathered them all up and tossed them into the basket. One small, blue-skinned chicken foot was so firmly embedded in a crevice of the track you'd think it was contemplating suicide.

In the meantime traffic was suspended on both sides of the street. Trolley cars were clanging impatiently; autos were blowing their horns and a crowd of curious pedestrians gathered on the sidewalk to see the mess I had made of my first job in America. I had but one consolation; Mr. Resnik was not one of the spectators.

I picked up the bicycle and wheeled it up on the side-

walk. I leaned it against the show window of a Gentile butcher store, walked in and bought six new paper bags. I could still make out the addresses on the old bags and I copied them on the new ones. But I didn't know which meat belonged to whom, so I used my judgement. I put some into each bag; then, using one as a gauge, I "weighed" them one by one in my hand.

Not wanting to take any more chances with the orders, I delivered them on foot. I ran through the streets, wheeling the bicycle alongside me.

On the way back, with the basket empty, I rode the bicycle; with myself I took a chance, as though I were expendable cargo and whatever happened to me personally didn't matter. Oddly enough nothing happened. I came riding up to the store and dismounted like a veteran cyclist.

THERE WERE SEVERAL CUSTOMERS IN THE STORE AND I TRIED TO hurry past them to the back room as quickly as possible, but Mr. Resnik stopped me. "Sol," he said with deliberate calmness, and without raising his head from the meat block, "what did you do with the orders? deliver them or cook them? I wanted to call the police already. I thought they kidnapped you."

The customers turned to look at me. My face reddened. Just then the telephone rang. Mr. Resnik picked up the receiver.

"Hello? . . . yes, Mrs. Zimmerman, this is Resnik speaking . . . what? . . . your chicken liver? . . . you haven't got it? . . . look in the bag, Mrs. Zimmerman, I put it in with my own hands . . . are you sure? . . . just a minute, I'll ask my boy . . . Sol," he turned to me, "what happened to Mrs. Zimmerman's chicken liver?"

"I don't know," I said haltingly, as though trying to remember something.

Mr. Resnik shrugged, shook his head and turned to the phone again. "I'm sorry, Mrs. Zimmerman, I have a new boy . . . you understand . . . yes . . . I'll send you another chicken liver . . . sure . . . thanks . . . good-bye."

The receiver was hardly back on the hook when the telephone rang again, urgently, frantically. I slipped into the back room, put on my apron and sat down on the stool.

"Hello? . . . yes, Mrs. Pichatny . . . yes, I know you wanted chopped meat . . . Chicken? . . . impossible . . . I put in the meat with my own hands . . . God forbid, Mrs. Pichatny, who's calling you a liar? . . . if I didn't put the chopped meat in your order then I shouldn't live to be at my children's wedding . . . now you believe me, Mrs. Pichatny? . . . I have a new boy so he mixed me up the orders . . . sure . . . sure . . . I'll send you a pound of meat right away . . . yes . . . and a bone for the soup . . . yes . . . good-by, Mrs. Pichatny."

He didn't hang up the receiver. He slammed it on the hook so hard that I felt a throttling sensation around my throat, as though I were the telephone hook. I picked up a chicken and began to pluck it. It was stiff now, and the feathers were yielding. I was able to pluck fast without

tearing the skin. I saw in this an opportunity to redeem myself in Mr. Resnik's eyes and seized eagerly at it.

BUT BEFORE I WAS EVEN HALF-THROUGH PLUCKING THE chicken, the door opened and closed vehemently. I stuck my head out to see who it was and drew it in quickly. The face was familiar. I know what was coming. My fingers grew numb and wouldn't pluck any more. I held my breath and listened.

The woman plunked down a bag on the meat block and tore it wide open. "I'm surprised at you, Mr. Resnik," she said, pointing to the contents. "It's bad enough that you send me chopped meat when I ask for *flanken*, but, my God, look at it, it isn't even meat—it's mud!"

"Sol!" Mr. Resnik's voice boomed into the back room. "Come here!"

My feet became two heavy weights pinning me down to the floor. I had to drag them in, the half-plucked chicken still in my hand. The customers moved a little to one side to make room for me. It was like bringing the criminal to the scene of his crime. Mr. Resnik pointed a finger at the open bag and said, almost pleadingly, "Tell me, Sol, tell me, how did you manage to cause me so much trouble in so short a time?"

The color of my face kept changing rapidly. I said nothing. I fixed my eyes on the meat block and kept them there.

Exasperated by my silence, Mr. Resnik turned and addressed himself to his customers: "It's no use," he shook his head with finality, "my heart told me right away he's not the boy for the job. But I figured—a *landsman*, a greenhorn, I'll give him a show. So what does he do? Instead of appreciating it, he's stubborn like a mule. Instead of saying, 'All right, Mr. Resnik, I mixed up the orders, excuse me, I didn't mean it'—no, for this he's too independent!" He sounded like a prosecutor trying to wring a verdict of guilty from the jury. The customers were non-committal.

When Mr. Resnik was through with his little speech, I put the half-plucked chicken down on the meat block, and began to remove my apron.

"Where are you going?" Mr. Resnik looked surprised.

"Home," I said, still avoiding his eyes.

"Nu," he turned to his jury again, "what did I tell you? He's independent yet to the bargain. Every two minutes he throws the divorce at my feet."

Now he turned toward me. "All right. I am guilty. I apologize. I beg your pardon." If he didn't bow elaborately it was only because of space limitations; and if he didn't complete the I-beg-your-pardon routine it was only because one of the customers interrupted him. It was Mrs. Rosen, the very woman who had come to complain about the order.

"That's enough, Mr. Resnik," she said with a wave of the hand, "that's enough! What do you want from the poor boy? Look at him," she turned and pointed her hand in my direction. "It tears my heart out to see a kid like this work. Give him another chance."

She tied my apron around me, took the half-plucked

chicken off the meat block and handed it to me. Mr. Resnik said nothing. Under the sympathetic glances of the customers I walked triumphantly into the back room.

Later on, when Mr. Resnik had another batch of orders ready to be delivered, he announced it in gentle, apologetic tones, as if he were the one who felt guilty about something. This time, although there were no customers in the store,

he didn't follow me outside to watch me take off. And I didn't. I ran through the streets on foot, wheeling the bicycle alongside me until all of the orders had been delivered; then I hopped on it and rode back.

The rain had stopped and it felt fine to ride a bicycle like an American boy. Right then I was even ready to admit that Mr. Resnik was not such a bad fellow, after all.

LIFE IS HARD IN COLONIAL PALESTINE

By Leah Nelson

I DID not visit Palestine as a disinterested observer. Aside from the fact that I have the usual Jewish interest in the "Promised (Oh! How often promised!) Land," I went to visit my people whom I hadn't seen for many, many years. My aged parents had foresworn the comforts of steam heat and good food in the United States to come and live in a land where only Hebrew was spoken. My brother, Yakow, had volunteered to fight in the Gdud Ivrith (Jewish Legion for Britain during World War I). When he had finished fighting he was one of the first to settle in Palestine and raise his family there in the hope that they would one day be free citizens in an independent Jewish homeland.

How had they lived, I wondered? Had their dreams been realized? No sooner had I stepped off our boat's gangplank at Haifa, than I received a dramatic reply. A swarm of Arab porters swooped down on me shouting and screaming in their anxiety to be chosen to carry my luggage. In the bitter struggle of these men to earn a few piasters they fell to fighting with one another. I knew at that moment that in any land where the dignity of labor had sunk so low there could not be any semblance of a prosperous life.

If I needed any further confirmation of this thought, I found it as we entered a cafe in Haifa, where we were approached by a tall Arab woman. Her thin frame was clothed in rags. With one arm she held an infant who was sucking doggedly at her emaciated breast. The other arm she held outstretched. She was pleading, crying, *Bakshish, Bakshish*. Begging for money is an ancient custom that the British here have never changed but rather aggravated. It is familiar enough all over the globe. But this was a mother and child, supposedly enshrined in statue and story.

British Power

There were Arab doormen, who watched us as we entered and left the customs house. But aside from this

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exception, all the port authorities and the customs duty clerks who passed on us were British. This in a country of more than one million Arabs and over 600,000 Jews. I found this employment situation to be true all over Palestine.

The great mass of Jews and Arabs are allowed no representation in the government. All power rests in the hands of the British High Commissioner, who has made Palestine into no more than a Crown Colony of Britain. This is, of course, in direct violation of the conditions of the mandate.

Elections are held only occasionally for minor municipal offices, and even these representatives (elected only by the propertied class) are subject to the whim of the administration.

The "big" cities of Haifa, Tel Aviv and Jerusalem are honeycombed with barbed wire, coiled around the streets and the buildings. Heavily armed military trucks race on the road between the cities. There is terror in the air. All vehicles are stopped and their passengers prodded and searched at bayonet point while huge searchlights light up the roads.

Why this great show of British might to the tune of 150,000 armed British troops? The small country is bulging with soldiers to the point where the native Jewish Palestinians—one thousand families in Tel Aviv and Jerusalem—had to be evicted from their homes to make room for more incoming troops. I saw these families crying in the streets and wringing their hands. They had no place to go, for the housing shortage is worse there than in the rest of the world.

Is it for the handful of Irgunists that all this military might is assembled here? I doubted that, once I had seen the huge economic interests that Britain had filched from the colonial people. The British are gunning for bigger game—for oil from Syria and Iraq, for potash from the Dead Sea. And America has equally promising interests in the Middle East. The terrorism in Palestine is only given to the world as an excuse for the concentration of troops. The real reason for the British occupation of Palestine is to use it as a military base for the continued enslavement of the entire Middle East.

We finally passed the searching police. Our bus to Tel Aviv finally got under way, but not until we had been treated to the sound of our bus driver cursing fluently in classical Ivrit (Hebrew).

Jewish Economic Conditions

I found my parents looking older and more tired than they should, but still proud and ardent Jewish fighters for a Jewish homeland. Like the good soldiers they are, before I had heard a word of complaint from them, they proudly took me to see the bright spots in the life of their people. We were taken to attend the twenty-fifth Jubilee of the Emek Israel. There we heard eloquent tribute paid to the almost superhuman determination of the first pioneers who came to settle; how they had wrested life from the dry sands and rocks. Now these *kibbutzim* (collectives) in the Emek (valley), and in other parts of the land, number 120 flourishing oases in the desert. All this was achieved in spite of deliberate British sabotage (in a land predominantly agricultural, only three per cent of the budget has been allocated for the agricultural needs of the country). There are miles of orange groves and artificial lakes that breed the fish that are served on every Jewish table on the Sabbath. They pointed out that Tel Aviv is the Jewel of the Middle Eastern cities, and how modern it is in comparison to the huts and sand dunes that had been there before. And the Jewish hospitals and kindergartens and theaters!

"But why must you grow oranges?" I asked my brother, Yakow. He had just finished telling me that of the 120 trees he originally had, half must be left to die. Although these oranges have a rare deliciousness, and heaven knows that this fruit is badly needed all over the world, still trees must be left to die, and oranges to roll around in the orchards and on the roads. When Yakow answered my question he spoke with the voice of all the Palestinian fruit growers. Since citrus growing is almost the only farming done in Palestine, it has been the imperialist policy to force the Jews through repressive agricultural methods, into the monocultural produce of citrus. Then, with characteristic imperialistic high-handedness, they strangle the orange growers by restricting the export of citrus and limiting them to the domestic market.

"Then how do you meet your bills?" I asked at the Sabbath meal. I had just been told that the scrawny chicken that had been served in honor of our visit had cost \$1.74 a pound. Bread was 35 cents a pound; milk 32 cents a quart; sugar 52 cents a pound; butter \$2.40 a pound. The cost of poor quality clothing was even proportionately higher. They did not answer my question, and I knew then that they were putting on their best face for us, and that when we were gone they would return to their diet of bread and noodles. As I mentioned before, any attempt at a self-sustaining agriculture is discouraged, and the country is fair prey for the British foodstuff monopolists.

Women in the Middle East

As one who is working in women's organizations, I quickly noticed how degraded was the position of women in the Middle East.

On the road to Jerusalem, I saw a little woman barely discernible because of the heavy bundles she was carrying, among which was her little infant. Her feet were bare and she ran quickly, gingerly behind her husband over the wet, stony road. He strode ahead of her in lordly fashion, his arms swinging freely. On his feet he wore thickly soled boots. She was his wife, duly contracted and paid for, and she must trot behind him for the remainder of her days, like a beast of burden.

In addition to pitting against each other the Jewish and the Arab people by encouraging mutual boycotts, the British have started sly but effective whispering campaigns against the more progressive attitudes of the Palestinian Jew towards his womenfolk. They threaten the Arab that he will lose his mastery over his women if the stranger (the stranger being the Jew, not the British) continues to live in Palestine.

I saw curfew fall suddenly in Tel Aviv without any warning. I saw the panicky people leave the busses that had been jammed on the road, together with the motorcycles and bicycles, while the dread military trucks raced madly through. They ran home while powerful searchlights cut the darkness on the dusty roads. The *otzer!* (Curfew is on!) In the city people crowded around the posters to read about the ultimatum of the High Commissioner. "The Yishuv is to help suppress the Irgun or take the consequences!" That means martial law! Now it is on again—the same age-old pogrom panic.

I saw Jewish mothers in Palestine trying to feed their families while the threat of British terror hangs over them. Frantically hustling their kids in before the dread curfew fell, trying to get their shopping done in the two hours allotted to them each day during curfew. The lines forming for food move very slowly and many mothers return home empty-handed. And finally, there is bitter pain over the dead—the dead by British noose and bullet.

When I left Palestine this war was still on. I am writing this in the terms of the every-day sorrows of the Jews and Arabs in Palestine. It is clear where the solution lies. The British Mandatory Power that creates these evils must be removed if both peoples are to find peace.

In a forthcoming issue

NEGRO-JEWISH UNITY IN STRUGGLE

By William L. Patterson

COMMERCIALISM IN CANTORIAL MUSIC

By Norman Cazden

DISC Records are to be commended for their release of three albums of traditional Hebrew music. Opinion may differ as to the musical judgment shown in these releases, and also with regard to their positive cultural value for the understanding of a vital aspect of Jewish life and its heritage. But there can be no doubt of the importance of having these recordings available for discussion.

Disc Album 900 presents four "Cantorials" sung by Cantor Liebele Waldman, with organ accompaniment by A. Ellstein (Two 12-inch records: \$3.53). Album 901 contains Sabbath Prayers led by Cantor Jonah Binder, with chorus (Two 12-inch records: \$3.53). Album 930 consists of four "Cantorials" sung by Cantor Samuel Malavsky and his family choir, with organ accompaniment by N. L. Soslovsky (Three 10-inch records: \$3.93). The pressings are on laminated discs of fair reproduction quality.

These recordings do not reflect the tradition of Hebrew liturgical music as a whole. They reflect only a part of that tradition, and not the best part. They represent the commercial influence on professional American cantors during the past half century. These men are all well-trained singers. Some time in their lives they were probably well acquainted with the lore handed down through many generations, and one can believe that they still secretly respect it. But their efforts have been diverted from a serious and responsible carrying forward of their appointed art into the sale of entertaining and obvious wares. The cantor no longer deepens the heritage of his people, or inspires his community with the emotional outpouring of a music born in centuries of struggle against oppression. He has become rather a hired singer, called upon to exhibit a series of standard *kuntzen* (tricks), and is forced to compete with theater and radio entertainers in order to keep his following and his job.

So it happens that Cantor Waldman goes through a routine set of certain flourishes peculiar to the Hebrew liturgy, but interprets them as an arty flavoring for a style resembling 19th century opera recitatives. *Nishmas*, in which the text begins with "Hitherto Thy tender mercies have helped us" and ends with "Thou delivered the poor from him that is stronger," might easily be an aria by Bellini; while *Omar Rabi Eloozor*, speaking of comfort to the builders of peace, applies an exaggerated falsetto to an exit on a heroic pose common in Verdi's earlier melodramas. Worst of all is the organ accompaniment. We need not be purists: though the organ does not belong in

the tradition, its use may conceivably lead to a worthwhile expressive commentary. But here we get only dramatic chords and imitations of phrase endings that sound exactly like the "change of scene" interludes of some 1:15 radio serial. If this is supposed to attract customers, it fails.

The organ background for Cantor Malavsky's group is still more annoying. It has the mechanical tremolo characteristic of waltzes in a skating rink. Here also easily labeled styles have precedence in the singing. The choral harmony is monotonous and does not arise naturally from liturgical melody. It belongs rather with that synthetic "folksy" color originating in outmoded cafe "shows" and indiscriminately called Spanish or Slavic or Jewish or Gypsy according to where it is a saleable novelty. *Shma Yisroail* opens like a Christmas carol. *Me Shebairlach* has quick costume changes from an operatic duet to an Italian-style coloratura (on a Russian theme) to an imitation of Handel's *Hallelujah* chorus. Yet in *V'hu Rachum* Cantor Malavsky proves his excellent solo voice in an exciting free melody of the traditional ecstatic style, and shows good taste in the response recitations.

Cantor Binder has a well-controlled soft voice, and sings soberly with a judicious organ and choral background.

All in all it may be said that the choice of material and the treatment in these albums does not give a true sample of the best of Hebrew liturgical music. There can be no doubt that a carefully organized study and a serious presentation of that music, directed towards the preservation and deep understanding of its beauty and its glorious associations, are both possible and desirable. What is needed is an opportunity and a perspective for such work on the part of Hebrew musical scholars able to bring forth the significance of the impassioned voice of the Prophets through the ages. Such a task would be as worthy as, let us say, the reconstruction of the younger traditional chant of the Catholic Church (compare, for instance, the recordings of Gregorian Chant in the Solesmes version, Victor Album M 87).

It is another matter whether this work can be undertaken within the present limits of the recording industry. Small and ambitious producers like Disc Records are not able to take business risks in what the larger firms consider a field of marginal sales. In present circumstances smaller recording companies are not to be blamed for requiring a quick turnover. It is a penalty paid when culture is dominated by advertising methods.

Yet even in a small way we might expect better taste and less haste. Perhaps the compromises are ill-advised. A miscellaneous assortment of Cantorial songs such as appears in

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these three albums may seem to guarantee a temporary appeal where one or another "effect" sounds familiar. But such a basis for audience contact is bound to be fleeting. These releases reflect an underestimation of the potential interest of a large Jewish (and not only Jewish) audience in the documentation of an important part of their cultural resources. As a result, not only is a debasement of its values perpetuated, but before long the market return itself dries up with the appearance of next month's novelty.

BOOK REVIEW

A WARNING AGAINST RACE HATRED

By Moise Katz

THE American people are paying increasing attention to the "race problem" and the racial policies being carried out officially or unofficially in the United States against Negroes, Jews and other minorities. The fact that such books as Laura Hobson's *Gentlemen's Agreement*, dealing with anti-Semitism, Sholem Asch's *East River*, dealing with relations between Jews and non-Jews, Lillian Smith's *Strange Fruit*, dealing with Negro-white relations in the south, and a number of other books on similar themes continue to be best sellers for a long time after their initial appearance, indicates a growing concern on the part of the public with a painful problem that is being sharpened and complicated instead of solved.

The High Cost of Prejudice,¹ belonging in the category of books written in protest against race prejudice in the United States, is a socio-economic study of the question.

Bucklin Moon, the author, is a young American writer who lived for an extended period in the south, and had an opportunity to examine at first-hand the source from which flows the poison of American race prejudice, especially against the Negroes. He has long been interested in this question. Several years ago he published a long novel, *The Dark Brother*, which attracted a great deal of attention. Last year he edited an anthology, *Primer for White Folks*, a collection of stories and articles by Negro and white authors about the "race" question in America, which was well received. His current work, *The High Cost of Prejudice*, is a study of the price paid by America for maintaining racial intolerance.

Obviously, the consequences of such an extensive and deep-rooted cancer as race prejudice, which expresses itself in inhuman jimcrowism against Negroes not only in the south but also in the north; in poisonous anti-Semitism

A long-range plan, utilizing the best of available expert advice, and aimed at a comprehensive and authoritative collection of traditional Hebrew music of all types (where is a good album of Chassidic singing to be found?), might provide a library that would be treasured in every Jewish family and community. It would also pay for itself, though not immediately. However, a program of that order may require a different kind of enterprise than may be expected now from the best-intentioned record manufacturer.

against Jews; in discrimination against Mexicans, Portoricans, Filipinos, Japanese, Chinese, Slavs, etc., cannot be measured in dollars and cents. Nor does the author of the book attempt it. He does, however, infinitely more. He shows how race prejudice exacts a frightful price from industry, from the labor movement, from the cities where there are significant communities of minorities, from cultural institutions and from the whole American cultural and social life.

Prejudice Can Be Destroyed

Bucklin Moon reveals still another thing. He demonstrates that no matter how widely race prejudice is spread in America, and no matter how deeply it appears to be rooted, it is not so deep or widespread that it cannot be fought, and destroyed if the effort was seriously made. If this struggle is not waged, it is not because race prejudice cannot be fought, or because the American people are in general not inclined to wage it, but because, as the author states, "those symbols which control the community—the church, the press, the 'better people' and the business interests—are firmly opposed to any change in the status quo."

Bucklin Moon deals in his book primarily with the treatment of the Negro people in the United States. But he clearly indicates, and quite correctly, that the Negro is no exception. "In part," Mr. Moon says, "the Negro suffers hardest from discrimination because of his high rate of visibility." (Mr. Moon unfortunately does not elaborate the special and most important character of Negro oppression—that of nation within a nation.) "A dark skin is easily picked out in a crowd, a hardship Negroes share, to an extent, with some other minorities such as Mexicans and Orientals. Being our largest minority group, the Negro becomes in a sense the barometer of discrimination. In areas where Negroes are very badly treated, other minority groups likewise have a hard time of it—not as hard to be sure, but their sufferings are nonetheless in ratio. Where Negroes are less badly treated, other minorities usually have a better time of it. This is not always the case but usually is. Thus

¹ *The High Cost of Prejudice* by Bucklin Moon, Julian Messner, New York. \$2.50.

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we shall be applying our yardstick most often to his environment, showing by such measurements the indirect effect on all minorities."

Mr. Moon concludes that in effect there is no difference between the mass hatred against Jews which the nazis developed in Germany, and the hatred and contempt for the Negro which is spread and maintained by certain interested circles in the United States. Furthermore, jimcrow sentiments and relations in America must react on attitudes toward other minorities—and particularly toward the Jews. The author doubts that jimcrowism will bring about another "civil war," as happened in 1861. "More probable," says Mr. Moon, "is the possibility that increased feelings against minorities *may drive us into a pattern not too different from nazi Germany*, (my italics—M. K.) for the same seeds are already planted here. That they have not thus far taken roots does not rule out the possibility of their eventually doing so."

A Timely Warning

This serious and timely warning should be closely heeded. Racial and national discrimination in general and discrimination and prejudice against the Negro people in the United States in particular must concern the Jewish people deeply. Jews must be concerned not only because this prejudice and discrimination are unjust and immoral, not only because the Negro people are fellow-citizens and neighbors, but also because discrimination against the Negro people prepares the base, the atmosphere and the forces for similar and perhaps even worse discrimination against the Jews at the first opportunity.

Skillfully promoted anti-Semitism in nazi-Germany helped to *brutalize* certain elements among the German people and to create the conditions under which the annihilation of Jews and the bestial destruction of millions of members of other nations was made possible. In the same way American lynch-breeding jimcrowism leads to the brutalization of significant sections of the American masses and may create the necessary conditions and sentiments for a new Hitlerite destruction of the Jews of America. In the interests of the security of Jewish life, of the future of the Jews of America, we must fight with all our strength *all* forms of race prejudice and discrimination against the Negro people, as American citizens, as neighbors, as workers, as fellow-members of unions.

Mr. Moon has several chapters in his book that must evoke an especially responsive reaction from every Jewish reader, from everyone who thinks about the future of the Jews in America and about the danger of an unrestrained and growing anti-Semitism. One chapter is called "Last to Be Hired: First to Be Fired." It deals with the difficulties which the Negro has found, and still finds it necessary to overcome in order to make a place for himself in the big American industries.

Why are there so few Negroes in the major industries? Why are they faced with such difficulty to get to jobs at machines? Why are they ousted from employment at the

first opportunity on the least provocation? Those who practice discrimination, and go to the trouble to answer questions about it, assert that it is because the Negro is "lazy," "undisciplined," "backward;" he presumably does not understand what highly skilled labor is, he is good only for menial jobs for which neither skill nor brains are necessary.

Is not this reminiscent of the complaints of those who for a long time did not permit, and still do not want to permit, Jewish workers to enter the big basic industries, or to work on complicated machines? Do not those who discriminate against Jewish workers argue that the Jew "dislikes heavy work," that he has no mind for labor but for business, that a Jew is a trouble-maker and a striker, that he is no good at a machine?

Mr. Moon presents a number of very interesting facts and experiences that give the lie to the anti-Negro prejudices in industry. He indicates that even in the period of slavery, the Negroes were the main craftsmen in the south. Only later were they slowly pushed out of all skilled trades. Now they are even being rejected as bellhops in hotels and as errand boys in offices. The author shows that the craft unions of the AFL played, and still play, a big part in the maintenance and spread of prejudice and discrimination against Negroes in industry and in the unions. He places great hopes on the CIO, and believes that it is sincerely interested in abolishing job discrimination against the Negro people.

From the rich material about the harm that race prejudice causes in every sphere of American life, the author draws the logical conclusion that the only way to get rid of it is to fight against it constantly, unceasingly, openly, personally and socially, morally and politically, at every step, and to make absolutely no compromises with it. He believes that all means made available to us by democracy must be used for this purpose. But he does not exclude the possibility of the need of a deeper "social change."

His conclusion is that "So long as we have no solution for the Negro problem we have no solution for any minority problem. And so long as our false concepts of racial superiority continue, the Negro can never be an American, but more than that, Americans can never be free men."

The book is a fine contribution to the fight against race-discrimination, and contains a long bibliography of additional works that can and should be read on the same subject.

In a forthcoming issue

THE JEW IN AMERICAN ART

By Louis Lozowick

TERROR AGAINST THE FOREIGN BORN IN THE U. S. A.

By Abner Green

(Continued from page 1)

United States are very important in the plans of reaction seeking to destroy labor and the rights of the American people. These communities are in the heart of the industrial areas of the country—around Youngstown, Pittsburgh, Cleveland, Chicago, Detroit. They are an important part of the organized labor movement, especially in the basic industries of steel, coal, auto, rubber.

The foreign-born communities are a base for the expression and realization of democratic sentiment and progressive activity. The development of the new democracies in Europe and the growing strength of the democratic forces in all European countries are reflected in the thinking and in the activities of the center of foreign-born population in this country. After all, immigrants came to this country to escape oppression and improve their economic condition. They came here to be free. They have always fought to maintain their freedom. Their fight against discrimination has always served as an inspiration to the rest of the American people. Today, spurred by the examples set by the people in their native lands, and by their own needs in the United States, the foreign-born may be expected to be among the groups in the forefront of the fight against reaction.

Therefore, the attack on the rights of the foreign-born includes the following main objectives: 1) to demoralize and weaken the strength of organized labor; 2) to terrorize potentially democratic and progressive national committees; 3) to destroy the civil and democratic rights of the American people by weakening the people's defense against reaction.

It was in this atmosphere of hysteria, of red-baiting and labor-baiting, that the Justice Department launched a series of deportation and naturalization cases—several hundred, in fact—in all parts of the country. It was in this atmosphere of hysteria that the Justice Department undertook to bring its policies on the home front into line with the foreign policy outlined in the Truman Doctrine of atomic destruction.

Political Persecution

The most serious attack on the rights of the American people is the attempt by the Justice Department to deny to non-citizens in the United States the equal protection of the Bill of Rights, and to deport non-citizens because of their political beliefs.

More than 124 political deportation cases are now pending. The test case is that of Peter Harisiades. He faces de-

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portation to Greece, after living in the United States for 31 years, because, the Justice Department claims, he is a former member of an organization that advocates the overthrow of government by force and violence. This charge is based on his membership from 1925 to 1939 in the Communist Party of the United States.

Who is Peter Harisiades? His story is simple. It is no different from that of millions of immigrants. He came here from Greece with his father in 1916, when he was 13 years old. He was not a communist. He was young boy. His ideas were unformed.

Peter Harisiades went to work as a waterboy on the Illinois Central Railroad in 1916. Then he worked in a foundry in Wisconsin; from there he went to a rubber factory in Akron, Ohio; to a steel mill in New Castle, Pennsylvania; and to a textile mill as a loom fixer's helper in New Bedford, Massachusetts.

In 1925, while working in Boston, Peter Harisiades joined the Communist Party. He became a communist as a result of his association with other American workers in Wisconsin, Illinois, Ohio, Pennsylvania, Massachusetts. He became a communist as a part of his development as an American. When the Justice Department says this is some kind of crime then the Justice Department is trying to stigmatize, to blacken, to deny, and to destroy that freedom of political belief which is essentially American, a freedom that is in the heart and soul of America.

Peter Harisiades continued his membership in the Communist Party until 1939, when non-citizens were dropped from the party's rolls. He states that he has not changed his political or social views and that he still believes in the Communist Party and its program.

On two occasions he tried to become a citizen. The first time his application lapsed because he could not meet the residence requirements since he was moving from place to place seeking employment. The second time the Justice Department, instead of considering his application for citizenship, arrested him for deportation.

Whose Bill of Rights?

Three million non-citizens are affected directly by the Harisiades case. If Peter Harisiades can be deported because of his political beliefs, then all non-citizens now in the United States will be told in effect that they are not entitled to the protection of the Bill of Rights. They will be told that the Bill of Rights of the United States Constitution is for citizens only, that freedom of speech is for citizens only. They will be told, in effect, that the United States of America is a free country—for citizens only.

Eleven million naturalized American citizens will be

affected by the Harisiades case. As members of a national group, their freedom will be restricted by the fear and the insecurity that will grip the foreign-born communities of this country if non-citizens are deprived of their democratic rights. Naturalized American citizens will be told that they should not do this, that they should not participate in that, because they may jeopardize the freedom of their parents, or some other relative who is an alien. Naturalized citizens will find also that, once 3,000,000 aliens are deprived of their rights, the next immediate object for reactionary attack will be the rights of 11,000,000 naturalized citizens.

Native-born citizens will find, if Peter Harisiades is deported, that they cannot live as free Americans in an atmosphere of repression, in an atmosphere of fear and hysteria. Once the Constitution of the United States is changed to read that the Bill of Rights is for citizens only, it will come to mean "for white citizens only," then "for Protestant citizens only," and so on. The American people must realize that those who seek to deprive non-citizens of their rights are really intent on depriving all persons—citizens as well as non-citizens—of their freedom and on destroying American democracy.

That is the basis on which the issues in the case of Peter Harisiades must be considered. That basis is always true. It was true yesterday. It is true today. It will be true tomorrow. Any time anyone seeks to deprive one group of its rights—be they non-citizens, Jews or Negroes, communists, trade unionists or Catholics—he is really seeking to undermine our democracy and destroy the rights of all of the people.

It is significant that the Justice Department arrested Peter Harisiades in 1946 on a warrant issued in 1930—16 years later. Why did it wait 16 years to hold him on the warrant? Was it, as it claims, because it could not find Peter Harisiades who, during these 16 years, was secretary of the Greek Bureau of the Communist Party, on the editorial staff of a Greek-American newspaper, a public figure writing articles for his newspaper and appearing at public meetings throughout the country? Or, was it rather, because it did not suit its purpose to attempt to deport Peter Harisiades until the time was ripe, until his deportation might be used to help scare and terrorize all non-citizens?

Progressives All—Victims All

Apparently, there were a lot of people the Justice Department could not find. Refugio Ramon Martinez admitted membership in the Communist Party in 1938. Deportation proceedings were started against him in 1946—eight years later. Charles Kratochvil's membership in the Communist Party was established in 1931—sixteen years before he was faced with deportation. Does anybody believe that the United States Department of Justice could be that inefficient?

It is not just communists who face deportation and deprivation of their rights. Steve Tandaric and Joe Weber are not communists. Their cases reflect the attitude of government officials toward any person who devotes himself to

the cause of labor, to the welfare of the people, to the preservation of democracy and the defeat of fascism.

Steve Tandaric of Hammond, Indiana, was born in a part of Austria-Hungary which is now Yugoslavia and entered the United States legally in 1911. In 1937, he went to Spain to fight fascism as a member of the International Brigades. In 1944, he was served with a deportation warrant on the ground that he entered the country illegally in 1939, when he returned from Spain.

Joe Weber of Chicago was brought to the United States from Yugoslavia in 1913 at the age of 9. For 25 years he worked to organize coal miners, shoe workers, machinists, steel workers, and farm equipment workers. Now he faces deportation on the grounds that in 1939, while in San Francisco, he crossed the border to Caliente for a 4-hour visit. The Justice Department is also trying to send Joe Weber to prison because, it alleges, he falsely claimed American citizenship.

Humberto Silex is an active, militant trade unionist. He is a leader among Mexican-Americans in the southwest. He is Texas State Organizer for the International Union of Mine, Mill and Smelter Workers of America. He has lived here since 1920. He is the father of seven American-born children. Last year, an attempt by the Justice Department to deport him on the basis of a technicality, a thirty minute trip to Mexico for lunch, was defeated. Now, Humberto Silex is being threatened with a denial of citizenship. There is an attempt to frame Humberto Silex in Texas because he is a militant fighter for the rights of Mexican-Americans, because he has devoted himself tirelessly for years to the fight for progress and labor's rights.

John Murra is an anti-fascist. He is a native of Russia. His parents moved to Rumania because of the Tsarist pogroms. John Murra is an instructor in anthropology at the University of Chicago. Last month he was denied his American citizenship because, in 1937, he went to Spain to fight fascism as a member of the International Brigades.

Werner Fink of Detroit became 21 in January 1947. In 1939, Werner Fink, his father, his mother, and his sister—persecuted by the Nazis because they were Jews—escaped and came to the United States. In 1943, he attended the University of Michigan. In 1945, he went to Wayne University, majoring in sociology and education. Last month, at his examination for citizenship, the naturalization examiner told Werner Fink that the Justice Department was going to try to prevent him from becoming a citizen because, while he attended the University of Michigan, he was a member of the American Youth for Democracy. And Werner Fink will not be able to get a job as a teacher, for which he will be qualified at the end of this year, unless he is a citizen of the United States.

Treatment of Jewish Refugees

As part of its post-war policy, the Justice Department has shown an utter callousness to the plight of those people who have managed to reach these shores without the necessary papers for their entry. Suffering the most as a result

of a "stiffer" immigration policy have been those Jewish people who have managed to escape from Europe and tried to enter the United States as stowaways.

A group of 24 Estonians, so-called refugees because they claimed they fled from Soviet Estonia, were permitted to enter the United States by special presidential permission last year, even though they did not have any documents. Two Jewish boys, however, have been refused any consideration by the Justice Department and have been held in the East Boston Immigration Station since November 1945 because they tried to enter as stowaways. Ghidu Davidescu and Jehuda Rubinfeld suffered in Nazi concentration camps. They have no relatives left in Europe. Their only remaining relations are in the United States. But the Justice Department refuses them any consideration.

Rabbi David Ruttner, born in Rumania, spent several of his 36 years in Auschwitz concentration camp. What this meant to him can be gauged from the fact that his wife, three children, father, mother, brothers and sisters were all murdered by the Nazis at the camp. Rabbi Ruttner was finally liberated by the Red Army, and he began wandering over Europe in an effort to find spiritual and physical security. He finally landed in Italy, where he performed religious services for Jewish members of the United States Army. There he received a special passport from the International Red Cross with which he went to America. Besides, as a clergyman, he was entitled to enter the United States as a non-quota immigrant. But when he arrived on these shores, he was told that his papers were not in order, and was ordered deported by the Justice Department. He has been in Ellis Island since September 1946 pending appeals.¹

Similarly, in the case of Fani Prager Feierlicht, a native of Czechoslovakia and the wife of a rabbi, the Justice Department denied her permission to enter on the ground that her papers were not in order, despite the fact that Mrs. Feierlicht was seven months' pregnant and was to be returned to a displaced persons' camp in France. Her husband was in this country as a temporary visitor. Both Rabbi and Mrs. Feierlicht had visas to enter Ecuador and she wanted to stay here until one month after her baby was born. It was only as a result of special court action and a special campaign by the American Committee for Protection of Foreign Born that Mrs. Feierlicht's deportation was prevented and she was permitted to remain here temporarily.

The attack on the foreign born is vast. It exists in all parts of the country—in Texas, Chicago, Boston, Cleveland, New York, Seattle, Detroit, San Francisco. Its ramifications run into all channels and strike against all groups with democratic and progressive political and social convictions.

Assault on Farrell, Pa.

Anton Evakich has been an American citizen since 1927

¹ On July 24, 1947, the Board of Immigration Appeal announced that it had denied Rabbi Ruttner's appeal, and that it had ordered him excluded from the country.

—20 years—and Frank Berkovich has been a citizen since 1940. In January 1947, they were called separately to the office of the Immigration and Naturalization Service in Youngstown, Ohio. They were each questioned for three hours. They were insulted. They were harangued. They were threatened that unless they cease their progressive activities among the Yugoslav-Americans in Farrell, Pennsylvania, their citizenship would be revoked.

This is a crude and vicious attempt at intimidation. The questioning of Evakich and Berkovich was illegal.

Just as illegal—and just as improper—is the attempt of the Service to terrorize the entire Yugoslav-American community in Farrell. There more than ten applicants for citizenship, who fully qualify for naturalization, have been told that they would not become citizens because they support Yugoslav War Relief, labor's rights, and the present Yugoslav government, which fought the fascists during the war, and they oppose the Mikhailevich traitors of Yugoslavia who fought on the side of the Nazis against the United States and the United Nations.

These non-citizens have been told also that they would not be permitted to become citizens because they are members of the Croatian American Civil Club or the Aria Singing Society or local branches of the Croatian Fraternal Union and the International Workers Order.

These cases—Peter Harisiades, Humbert Silex, Werner Fink, Rabbi David Ruttner, John Murra, and hundreds of others—are all one case. It is the case of the people of this country against the reactionary, poll-tax and fascist influences in Congress and in the Justice Department who want to erect concentration camps for those who disagree with their views.

The American Committee for Protection of Foreign Born, in cooperation with individual attorneys, trade unions and mass organizations in all parts of the country, has been fighting every one of these attacks on the rights of the foreign born. This Committee has been carrying out a multiplicity of actions and activities, including organizing special campaigns on many of the individual cases, issuing literature, holding meetings and conferences, in an effort to halt the vicious and un-American attack on the foreign born.

But these problems are not the personal property of the Committee. They affect the rights and liberties of every American. They affect very seriously the entire organized labor movement. The American people must be mobilized to speak out against this terrorization of the foreign-born.

Victory in this fight will deliver a blow against those reactionary nationalists in this country who promote discrimination against Americans because of their foreign birth or non-citizenship. It will mean an end to the persecution of the foreign born, an end to the deportation of non-citizens and to the denial of citizenship because of progressive and labor activity. Victory in this fight will be a major contribution to the defense of the American people against red-baiting and labor-baiting attacks by native American fascists and native American reactionaries.

DOCUMENT

N. Y. CITY COUNCIL RESOLUTION ON PALESTINE

(The following is a resolution introduced on May 20, 1947 into the New York City Council by its two communist members, Peter V. Cacchione and Benjamin J. Davis.)

Res. No. 460

Resolution urging United Nations to assume the mandate over Palestine and for the opening of the doors of that country and of our country to the displaced Jews in Europe.

Referred to Committee on Rules, Privileges and Elections;

Committee Chairman, Walter R. Hart.
By Messrs. Cacchione and Davis.

WHEREAS, the Jewish community of Palestine has been subjected to a rule of terror by the British government and its armed forces in that country, with large areas barricaded, curfews enforced, homes raided and many persons indiscriminately thrown into jails and concentration camps, and

WHEREAS, British imperialism is more concerned with the domination of the oil reserves and rich mineral deposits in the middle East, valued at trillions of dollars, than it is with the interests of the people of Palestine, and

WHEREAS, the conscience of mankind is aroused, that, after the war against fascism in which over six million Jews were exterminated by the ruthless Nazis and in which hundreds of thousands of Jews fought in all of the Allied Armies, the surviving Jews in the displaced persons camps of Europe are still without a home and without hope, and

WHEREAS, under a changed policy in Palestine, large numbers of such displaced persons who desire to make that country their homeland would be enabled to settle there, and

WHEREAS, our own country should open its doors to make it available as a home and asylum for some of these home-

less and desperate people and their children,

NOW, therefore be it

RESOLVED by the City Council of the City of New York that we condemn the British occupation policy in Palestine which has closed the doors of that country to the homeless Jews who desire to make it their homeland, has consigned these would-be immigrants to concentration camps in Cyprus, and has established a rule of terror against the Jewish people in Palestine, all of which has caused anger and grief among the population of our country, and be it further

RESOLVED that we do call upon the United Nations to bring about a transfer of the mandate over Palestine from the British government to the United Nations, to the end that it may establish in Palestine a free, democratic and sovereign state, and be it further

RESOLVED that we urge the opening the doors of all countries to the homeless Jewish people, including the admittance of 100,000 of such homeless people to our own land, guaranteeing the national rights of both peoples occupying Palestine, namely, the Jews and Arabs.

LETTERS FROM ABROAD

ARAB-JEWISH WORKERS' UNITY

AFTER three months of unsuccessful negotiations with the management for a number of elementary claims, the 1,600 daily-paid workers, including 35 Jews, of the Iraq Petroleum Company declared on March 6, 1947, a sit-in-strike which lasted 12 days and nights and ended in the workers' victory. The latter withstood all internal and external attempts to break their unity. During the short period between the breakdown of negotiations and the declaration of the strike the management had dismissed some 20 workers on the flimsiest of pretexts and had threatened to increase the severity of such measures. At the beginning of the strike, the workers were wounded, one seriously, during police intervention, and the supply of food to the strikers encountered the greatest difficulties.

Until the dispatch of cables from the strikers to the World Federation of Trade Unions and the British Labor Party the management prevaricated and pretended never to have heard of any demands—quite a technique in colonial circles here—until confronted with its own letters. The workers' demands were: 1) a 10 to 30 mil per day increment (five to fifteen cents), 2) supply of overalls and, 3) recognition of the Workers' Committee. The strikers'

spirits were high all through and they organized their own recreation center with games and books.

The strike, however, the immediate cause for which was the Company's refusal to consider the workers' claims, overleaped its bounds at the outset and developed into a general country-wide demonstration of working-class solidarity. In Acre, a committee of progressive people and trade unionists was formed to take care of the strikers' families. Thousands of pounds in large and small donations poured in from all parts of the country, notably from the Arab Workers' Congress, from the 700, including 100 Jewish, monthly paid workers of the IPC (who came out on a two-hour sympathy strike and who planned to go on full strike if the demands of the daily-paid workers were not met), from joint collections among Arab and Jewish workers in the NAAFI, at the Tira Army Camp, in the Railways and the Labor Department, from the drivers of the Nazareth Bus Company, etc. Five hundred workers of the Socony Vacuum and Shell Oil Companies, as well as of the Consolidated Refineries demonstrated in the main streets of Haifa in favor of the strikers. One hundred and thirty workers at the IPC

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station at Tsemah came out in sympathy with their Haifa comrades.

Cables of encouragement were received from labor organizations in the Lebanon, from the Transjordan IPC workers, from Jaffa, Jerusalem, Gaza and many other towns. Jaffa groceries and restaurants contributed foodstuffs to the strikers. An Acre contractor refused to supply the management with strikebreakers. In addition to the cables sent to the WFTU and the Labor Party, telegrams were sent to the Chief Secretary and the Labor Department stating that it was only in fascist countries that employers were permitted to use starvation methods to break strikes. It was apparently the cable to the WFTU that induced the company to climb down and start negotiating—their previous demand had been resumption of work before negotiations. The management did not conceal their anger that the cable to the WFTU had been sent.

The strike may be regarded as a direct continuation of the joint action of all government employees in April 1946, and in other monopolist concerns in Palestine. As a proclamation of the League for National Liberation points out, the strike was a first-rate political victory and proved to be a decisive triumph of the progressive Arab workers' organization over Sami Taha's yellow "Arab Workers' Society," which tried by all means to break the strike—leaflets against the strike committee, calling the leaders Zionist and communist, convening ill-attended meetings to break the strike, and recommending return to work before continuing negotiations. The strikers' own committee was confirmed in a letter to the management as the sole body authorized to conduct negotiations on their behalf.

The strike proved once again that in the unity of Arab and Jewish progressive forces lies victory. With all the extra-territorial rights enjoyed by the oil companies in Palestine, including the right to retain their own police forces, these bastions of imperialism do not, here in Palestine, exercise the absolute power they so ruthlessly display in the deserts of Iraq and Arabia. A short-lived four-day strike

of Mantacheff workers ended recently in the management's acceding to the strikers' demands.

Incidentally, both the Jewish workers and the Arab workers to whom *Kol Haam* (Voice of The People—Hebrew Communist daily) was read, were greatly appreciative of the way this paper came out on the strike, and the other Hebrew papers were condemned for practically disregarding it.

The strike ended on the twelfth day, following the mediation of a group of Haifa citizens. The company promised in writing: 1) supply of overalls, 2) a 10 mil increment per day, annually, and a special increment for skilled workers, and 3) recognition of the Workers' Committee. The question of strike pay was settled by the company donating £5,000 toward "strike relief."

The success of this strike of the workers of the IPC has caused a stir within the ranks of the workers of the foreign monopolist firms and military establishments. News from all these places confirms that the workers are preparing to fight for better wages and working conditions.

Tel Aviv

P. N.

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POWER POLITICS AND AUSTERITY

AT the last meeting of the Board of Deputies here Dr. Barou, one of the joint secretaries of the British Section of the World Jewish Congress, warned British Jewry not to participate in any action which might be taken to be support for the power politics engaged in at the moment in certain countries. He was speaking on the recently established American "Incorporated Society which was assuming prime responsibility for the Restitution activities in Europe. He insisted that this new organization "did not plan to give an operating status to the representatives of European Jewish communities through the World Jewish Congress or through the international organization of German refugees." (*Jewish Chronicle*, May 23, 1947.)

His plea was that neither British Jewry nor the newly reconstituted Jewish communities of Europe, particularly those of Eastern Europe, should agree to be left out of any new organization. Moreover he demanded that British Jewry, whose representative, Mr. Brotman, secretary of the Board of Deputies, was in New York negotiating on behalf of British Jewry, should not participate in any such talks without the European Jewish communities. This demand by Dr. Barou was very well received by the Board and Professor Selig Brodetsky, President of the Board, not only concurred but pointed out that

"it would be a mistake for British Jewry to resign from its position owing to the growth of American Jewry and the great place that American Jewry took in Jewish affairs." (*Jewish Chronicle*, May 23, 1946.)

It appears that at last it is beginning to be realized by British Jewry that the policy of American Jewry is beginning to resemble more that of the American State Department than that of a brotherly community set upon assisting their needy European brothers—this despite British Jewry's own shortcomings which were also referred to by the President when he said that he deplored the poor contribution of British Jewry toward alleviating the needs of the Jews in the German and Austrian camps.

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AUGUST, 1947

At the same meeting, however, the prestige of the Board of Deputies was very severely impaired both as a result of its own actions and of those of some of the leading Jewish organizations. Great Britain has witnessed recently quite an extension of anti-Semitic propaganda. Fascist organizations are cropping up all over the country parading under the most deceiving names. Their main propaganda—as usual—is against the Jews. The same old slanders and allegations!—The Jews are rich and ostentatious, etc., etc.! So the Defense Committee, with the approval of the executive committee of the Board, has agreed to introduce an austerity scheme within the Jewish community. The Beth Din and the Jewish caterers agreed to support such a scheme—and for some time all Jewish weddings, engagements, etc., are run on an "austerity" basis. This was thought by the Board to be an effective way of combatting anti-Semitism! The anti-Semites, presumably, would recognize that the Jews were no longer running extravagant affairs! As if the anti-Semitic armory were made up of real evidence!

But hardly had the Board won the day with the mass of British Jews than some enterprising individuals began to arrange non-austerity affairs at non-Jewish hotels and restaurants and without the required Kashrus requisites. As if this were not sufficient it was stated at the Board meeting that many Jewish organizations, some of very considerable importance, such as the Zionist Federation of Great Britain, are also indulging in the same practice. These organizations came in for very strong criticism despite their plea that unless their patrons were supplied with sumptuous functions and meals, money would not be forthcoming.

What will become of this scheme on which so much hope had been placed by the "wise" leadership of the Board is not yet clear. Palliatives are as unhelpful as they are misleading, particularly if the palliatives become a substitute for action. Similar confused thinking is shown by the Board in connection with its appeal for £250,000 for defense purposes. There seems to be little clarity about the purposes or the allocations to be made from this fund. Some members insist that defense work covers primarily activities against anti-Semitism and fascism. Others think that all activities in the interests of the Jewish community fall within the fund's scope. No positive and helpful guidance came from the leadership. It is obvious that as long as the Board conducts its affairs in this way it cannot hope to become the real leadership of British Jewry.

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FROM THE FOUR CORNERS

(Continued from page 2)

in this country made by Murray A. Liefier of Northwestern University shows that 95.7 per cent condemned anti-Semitism. Replies came from all sections of the country.

Offensive "restricted" and "Gentiles only" phrases may disappear from all hotel and resort advertising in Illinois as a result of a resolution condemning discriminatory practices on the grounds of religion or creed passed by the Board of Directors of the Illinois Hotel Association. The Association represents about 300 hotels and resorts in the state.

Hearings were opened on the FEPC bill, introduced by Sen. Irving M. Ives, before a Senate Labor and Public Welfare Sub-Committee. Attempts will probably be made to strip the bill of its penalty provisions. Besides Jewish leaders, others who testified were Rev. Edward Cardinal, director of the Shiel School of Social Studies in Chicago, who read a statement from Bishop Shiel of Chicago, largest Catholic archdiocese in the world, expressing full support for the bill, and Walter White, executive secretary of the NAACP.

A B'nai B'rith survey of the number of Jewish college students in the United States and Canada reveals that they constitute 8.2 per cent of the total college enrollment, more than twice the percentage of Jews in the total population. The percentage of Jewish college students now is nearly the same as in 1935.

Jewish religious school enrollment increased 15 per cent during 1946 and Jewish welfare funds increased their 1946 allotments for education by 23.7 per cent over the previous year.

Resignation of Albert Einstein from the fund-raising foundation of the projected Jewish-sponsored Brandeis University at Waltham, Mass., was followed by the resignations of S. Ralph Lazarus and Dr. Otto Nathan from the board of directors. Alleged reason was the refusal of the board to approve Harold Laski as president for ideological reasons.

Albert Einstein has declared his opposition to partition of Palestine and has come out in favor of an Arab-Jewish state.

Chaver Paver, Yiddish playwright of New York, who was formerly associated with the Artef Theater, has won the Kassner award of \$500 for his play, *Awake the Mighty*, in an international contest of Yiddish playwrights in Argentina.

EUROPE

Nowhere in Europe has been seen such progress in rehabilitation of shattered Jewish communities as in Poland, said Moses A. Leavitt, executive vice-chairman of the Joint Distribution Committee, before leaving Warsaw. He added that he had been so impressed by what he had seen of the Jewish community here that he is certain that a stable Jewish cultural and economic life will be rebuilt in Poland. Mr. Leavitt said that he had been particularly gratified by the evidence of the excellent care given to children in various welfare institutions. He praised the cultural rehabilitation already achieved by Jewish writers, artists and actors and the industrial rehabilitation of Jews employed in heavy industries and mining. Discussing his visit to the displaced persons camp, Mr. Leavitt declared that no matter how black we paint the picture of the Jews in the camps, we cannot exaggerate.

Polish Foreign Office spokesman Gen. Viktor Grosz revealed that nearly 12,000 Jews have emigrated from Poland legally since liberation, and that between 1500 and 2000 Jews had applied for readmission at embassies in Rome, Paris, Prague and Berlin.

Help in reconstructing Jewish synagogues and museums and in recreating Jewish culture in Poland has been asked by the newly organized Jewish Society of Arts in Warsaw in an appeal directed to Jews who have felt the impact of war and invasion less than the Jews of Poland. Donations should be sent to the Jewish Society of Arts, Sienna 60, Warsaw, Poland.

A heated four-hour debate recently culminated in the adoption by the general council of the World Federation of Trade Unions meeting in Prague of a resolution reaffirming the stand of the WFTU that "the Jewish people must be enabled to continue the rebuilding of Palestine as their national home." The council also endorsed resolutions calling on the United Nations for a "prompt and final solution" of the Palestine problem; urged Arab and Jewish workers in Palestine to find a basis for rapprochement and authorized the general secretary to name a committee to study the Palestine situation.

The International Socialist Conference meeting in Zurich with delegates from Socialist Parties all over the world, refused to hold a full-dress debate on the Palestine question, although such a discussion had been demanded by Palestine delegate Goldie Meirson, political chief of the Jewish Agency.

Detailed charges that fascism "supported by considerable means and by steadily growing influences" is "openly starting to rise again" in Germany, Italy and other countries, are made in a report issued by the International Committee for the Study of European Questions, numbering many prominent Europeans among its members. The Committee report lists by name many nazis still holding key posts in both the United States and British zones of Germany. The Committee charges that underground groups of the Fascist party exist in nearly the whole of Italy and are working to help the escape of former Axis collaborators and that "this network has the support of a number of convents directly depending on Rome."

Dr. Philip Auerbach, Bavarian Commissioner for Political and Religious Persecutees, warned at a meeting of the Munich AVC that "neo-fascism and anti-Semitism are daily growing more dangerous in Bavaria." He charged both the military government and the Bavarian authorities with failing to arrest the growth of the new nazism and that most of the members of the Bavarian government are prepared to rehire known nazis as soon as denazification courts clear them.

At a meeting in Frankfurt called to form a central organization of Jewish communities for all Germany, speakers emphasized that zonal borders must not be permitted to keep apart Jewish communities in the four zones. A central committee representing all four zones was elected.

Jews in the American zone in Germany are demanding arms to defend themselves against increasing attacks from the nazi underground. Occupation troops are not as vigilant against such attacks as previously and German police look on and do nothing.

British Food Minister John Strachey is considering withdrawal of food permits from hotels refusing to serve Jewish or other customers on racial grounds.

Delegates at the recent British Labor Party Conference were "appalled" by Bevin's remark in his speech on foreign policy that the Palestine problem was at bottom "a war between Jews and Gentiles," said Labor MP Richard Crossman.

Eight members of the "Forty-three Group," a militant organization of British ex-service men combatting the revival of anti-Semitism, were put on probation for a year by a London magistrate for their part in breaking up a fascist meeting in a Jewish section of London.

An unnamed British MP charged that anti-Semitic elements among the London police may be helping fascist groups to conduct anti-Semitic activities. Anti-Semitism is said to be growing in Britain.

Five hundred fifty Jewish families, comprising 1580 persons, from the Vinnitsa region of the Ukraine will soon travel to Biro-Bidjan and settle there. All expenses for the migration are borne by the Ukrainian Republic.

PALESTINE

According to Haganah figures, 34,109 Jewish refugees to Palestine have been intercepted by the British up to May. Conditions at the Cyprus internment camps are so overcrowded that hundreds are without beds and are compelled to sleep on the bare ground.

Palestine's exports have increased by one million pounds in 1946, reports the *Palestine Economist*. This more than compensates for the loss of markets through the Arab states' boycott. Zionists are nevertheless concerned over the restrictive effects of the boycott on the growth of Jewish business and they attack the government for failure to take counter-measures against the boycott.

According to official Jewish statistics, 42 Jews, 81 British and 59 Arabs have been killed by Jewish terrorist action from August 1946 to March 1947.

A Hebrew translation of the first volume of Marx' *Capital* has just been published by the Sifriat Poalim (Workers' Library), publishing house of the Hashomer Hatzair.

The prohibition against transferring land in approximately 65 per cent of Palestine into non-Arab hands, as stipulated by the British White Paper of 1939, has been ruled legally binding by the Supreme Court of Palestine, which is headed by British judges.

Charges have been made in Palestine that Sir Oswald Mosley's British Union of Fascists have infiltrated into the British army and police forces in Palestine. Fascist leaders in England regard Palestine as an ideal breeding and training ground for fascist strong arm squads. First public disclosure of fascist activities in the police force was the official admission that former acting assistant superintendent of police Major Roy Farran had fled from Palestine following his abduction of a 17-year-old Jewish youth, who had probably died from the brutal treatment by Farran. The Colonial Office in London has announced an investigation of the background of all policemen and that the Palestine government will probably return to the Army all officers on special duty with the police.

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