

Jewish Life

Issued Monthly by the Morning Freiheit Association

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Anti-Semitism Explodes In Britain

By **L. ZAIDMAN**

ANTI-SEMITIC outbursts of quite a serious character have made their appearance for the first time in Great Britain. Nothing like these events were seen in Britain even in the hey-day of Mosleyite activities in the pre-1939 days. Jewish property and institutions have been attacked and looted. Many Jews have had their lives threatened and had to ask for police protection.

These events have occurred in most unexpected districts in the country. Towns like Glasgow which prided themselves on the fact that in their localities neither Mosley nor any of his fascist admirers ever dared to set foot, also indulged in the orgy of Jew-baiting. Short of actual killing, every form of anti-Jewish activity was displayed in the course of these disturbances. In some places they repeated themselves a few nights running. Liverpool and the neighboring Birkenhead and Eccles were the most serious offenders. In Liverpool itself on the second night of the disturbances 68 incidents were reported, involving damage to property, the following night 101 cases and the third night 73 cases. In Liverpool like-

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OCTOBER 1947

NEW PALESTINE REPORT—NEW PROSPECTS

An Editorial Article

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THE FUNCTION OF THE CRACKPOT

By **CAREY McWILLIAMS**

JEWISH HEROES OF THE PRE-WAR UNDERGROUND

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THE JEW IN AMERICAN PLASTIC ART

By **LOUIS LOZOWICK**

From the Four Corners

AT HOME

"No progress has been made in organizing democratic forces in Germany," said Dr. John Slawson, executive vice-president of the American Jewish Committee, upon his return from a visit to Europe recently. Anti-Semitism in the U.S. zone of Germany, he said, is "overt and active" and is reflected "in many forms." He warned that our troops were being infected with bigotry by the Germans. "If we build up Germany materially at the present time without doing a complete spiritual and educational reorganization job," he said, "we are building up a Frankenstein monster who will infect and menace the world." Nazis are living well through their former connections with farmers while the few pro-democratic, anti-Nazi individuals sponsored by the Occupation Government live on a starvation diet. In apparent contradiction to Dr. Slawson's report on the effects of rebuilding Germany is that of another Committee representative, David Bernstein, who said recently after a seven months' mission in Europe, that the Marshall Doctrine was a "shot in the arm" for Europe and is "a real program of reconstruction and stabilization, and incidentally will produce a lessening of tensions which produce anti-Semitism."

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Reliable informants in the U.S. indicate that the Irgun in Palestine is driving for power in Palestine. They plan to supplant the Jewish Agency through a military coup in which the Irgun commander, who has absolute authority in the organization, will become leader of the Yishuv.

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Some organizations in California not distinguished for action for minority rights have objected to the forceful movie against anti-Semitism, *Crossfire*, on the ground that it will fan prejudice. Among these organizations are the DAR, Federation of Women's Clubs, Business and Professional Women's Clubs, American Association of University Women, Girl Scouts and Daughters of the British Empire.

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Members of the UN Secretariat staff voted in July to boycott housing in Peter Cooper Village and the Fresh Meadow housing project unless the Metropolitan Life Insurance Company and the N. Y. Life Insurance Company waived the right to refuse UN tenants on racial grounds. All but about 50 of some 1,050 UN employees approved a resolution condemning the Metropolitan's discriminatory practice and calling upon UN Secretary-General Trygve Lie to notify the member nations of their action. The resolution pointed out that the discriminatory housing policy was in opposition to the UN charter.

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Further figures on the centennial census of Jewish college students were announced by Leon J. Obermayer, chairman of the national vocation commission of the B'nai B'rith Vocational Service Bureau. Fifty schools enroll 77 per cent of all Jewish college students in the U.S. and Canada. The proportion of Jewish students enrolled in all-men's schools has fallen from 10.2 per cent in 1935 to 4.6 per cent in 1946, and in all-women's colleges from 11.8 per cent to 8.4 per cent. In co-ed schools the proportion of Jewish students rose from 7.2 to 9.4 per cent. These changes are in part owing to increased discrimination against Jews in all-men's and all-women's schools. Final returns show that Jewish students constitute 8.9 per cent of enrollment in institutions of higher learning, an increase of .1 per cent over 1935.

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A gloomy picture of anti-Jewish discrimination

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Issued Monthly by the Morning Freiheit Association

VOL. I, NO. 12

OCTOBER, 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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in Chicago is given in a report by the Bureau of Jewish Employment Problems in Chicago: Less than 10 per cent of Jewish workers in Chicago are employed in non-Jewish firms. More than 80 per cent of Jewish workers who applied for work at employment agencies in the past year were required to state their religion, and 15 per cent met additional evidence of discrimination. The most viciously discriminating industries have been accounting, advertising, banks, insurance, real estate, railroads and public utilities, and in manufacturing, chemical, electrical, machine tools, and metal products. In 1946 the four leading Chicago newspapers ran 144 per cent more help wanted ads with religious specifications than in

George W. Armstrong, of Fort Worth, Texas, and Natchez, Mississippi, octogenarian oil operator and plantation-owner, according to latest reports, has sold his oil-land holdings for \$4,000,000 and has stated that he intends to spend half of this sum on the Judge Armstrong Foundation for the furtherance of an anti-Semitic movement in this country. Armstrong is convinced that Jewish banking firms control virtually all the wealth of the world and are responsible for panics, depressions and wars. He seems to be working closely with Gerald L. K. Smith, who used the oil-man's Natchez estate as his base of operations on a Southern tour recently, and who is reported to have got financial support from Armstrong.

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FROM MONTH TO MONTH

NEW PALESTINE REPORT—NEW PROSPECTS

An Editorial Article

By Moses Miller

WHAT hits you between the eyes in the UNSCOP (United Nations Special Committee on Palestine) report is that here is something radically different from any other official document on Palestine for decades. There have been commissions before. But they were either solely British or, as was the case last year, Anglo-American. All of them without exception started from the premise that Arab-Jewish aspirations were incompatible. All of them portrayed imperialism as the innocent bystander seeking only peace and the interests of both peoples.

This UN commission is not imperialist. It was appointed by the United Nations. The commission was subjected to ceaseless pressure from both progressive and reactionary forces which affected its work. Nevertheless, some of its basic conclusions indicate why progressive forces throughout the world had persistently demanded that the Palestine question be turned over to the UN and that only from the UN could we hope for a real solution.

Consider the outcome. The representatives of eleven nations unanimously agreed that the British mandate must be abrogated and that Palestine must soon become a free, independent and democratic country.

Both the majority and the minority reports recognized the basic rights of the Jews in Palestine. Although they disagreed as to implementation of this right, both agreed that the Jews are entitled to statehood.

Both the majority and the minority reports agreed that Arab-Jewish cooperation is vital to the security and full national development of both peoples. Both agree that economic unity is necessary for the life of both the Jewish and the Arab peoples, although they differ on how to achieve it.

Both the majority and the minority reports recognized that the right of Jews to immigrate to Palestine must be guaranteed although here, too, there are differences as to execution.

These conclusions are indeed epoch-making and indicate the possibilities of reaching a solution of basic international problems by means of United Nations efforts.

Both plans have positive features. The majority plan,

MOSES MILLER was formerly the president of the Jewish Peoples Committee. He is now assistant general secretary of the Morning Freiheit Association, on the staff of the *Morning Freiheit*, and a member of the editorial board of *JEWISH LIFE*.

calling for the partition of Palestine, has been warmly received by Jews because it concretely proposes a Jewish state with all appearances of autonomy, sovereignty and complete self-determination.

The majority report also has in its favor that it establishes clearly the number of Jews who could enter Palestine within the next two years.

These considerations are important and are decisive in determining the attitude of the average Jew towards the majority plan. But even the ordinary layman who is not too familiar with the intricate problems of Palestine can see flaws and serious weaknesses in the majority plan.

The plan calls for an interim period of two years, during which Great Britain will be responsible for the eventual termination of the mandate and the establishment of the two independent states. This is an extremely dangerous proposition. For anyone who knows the record of British rule in Palestine, will find it hard to visualize British imperialism, or even Anglo-American imperialism jointly, undertaking to fulfill a plan which would help remove imperialist influence and bring freedom and independence to the two peoples of Palestine. The proposal for direct United Nations supervision in the minority report is certainly far more realistic and a more reliable guarantee for the success of any future plan.

Furthermore, the majority plan turns Jerusalem, as well as a number of other cities, into autonomous areas independent of both states. The creation of a vacuum in the heart of Palestine can not serve anyone but the imperialists who would have thus created a vantage point from which to manipulate both peoples. Nor should one forget that to many Jews it would be paradoxical to speak of a Jewish state without Jerusalem.

Another significant weakness of the majority plan is that despite its proviso for creation of a joint economic council, the Jewish and Arab economies will nevertheless remain distinct and separate. The economic development of the Yishuv depends not only upon its own resources but in very great measure upon its relationship with its Arab neighbors in Palestine and with the entire Arab Middle East. Economic unity is perhaps the most fundamental and the most vital area of cooperation and is necessary for both the Yishuv and for Palestine as a whole. The majority plan as it now stands leaves the entire economic

structure very indefinite. Without more concrete and specific plans for tighter economic unity there is great danger that hostile forces will be able to sabotage the plans and thus endanger the future development of the Yishuv.

The majority report made a serious mistake by including the Arab cities of Jaffa (population 90 per cent Arab) and Beer Sheva in the Jewish state and including a number of important Jewish colonies in the Arab state. This would leave an Arab minority of approximately 400,000 in a Jewish state of approximately 600,000 Jews. What an excellent opportunity for the Mufti to incite the Arab masses and to provoke permanent feuds in the heart of the Jewish state. This provision is completely untenable and could hardly lead to peace and cooperation.

The minority plan for the establishment of Jewish and Arab states within the framework of a federation plan is free from many of these weaknesses. According to this plan Palestine would be a unified economic entity, thus opening great possibilities for the development of Arab-Jewish cooperation. Jerusalem would be the capital of this federal state. The United Nations itself, and not any imperialist power, would undertake to carry out this plan.

But the minority plan also has important weaknesses. It does not take a sharply defined position on immigration and does not definitely indicate the number of Jews who could enter Palestine immediately. The proposed parliament, as well as the high court, which is the final authority on all questions, would have an Arab majority, according to the minority plan. This Arab-weighted tribunal does not correspond to our conception of a two-peopled state where equal rights of both are guaranteed.

Both of these plans come up for consideration by the General Assembly in September. Both plans require amendments and improvements before they can provide a basis for a real solution.

JEWISH LIFE is proud that its policy has consistently included the demand that the question of Palestine be placed

on the agenda of the United Nations and has insisted that Jewish aspirations could never be fulfilled outside the framework of a United Nations solution.

JEWISH LIFE has from the day of its inception believed that the just demands of the Jewish people for statehood in Palestine could be achieved only after abrogation of the mandate, complete removal of British troops and control and the establishment of maximum cooperation, politically, economically and socially, between Jew and Arab. JEWISH LIFE has always maintained and still believes that establishment of a Jewish-Arab state would be the only lasting solution to the problem.

JEWISH LIFE has furthermore insisted that the question of immigration cannot be separated from the general problem of Palestine and that any proposal which does not take immigration into account and does not make concrete provisions for its realization cannot be held a real solution.

From this standpoint of our basic position we judge both the majority and the minority reports. And we believe that it is from this standpoint that every Jew concerned with the establishment of a secure, prosperous and healthy Jewish home in Palestine, should judge the problem.

We desire real, and not imaginary or fictitious independence for our people in Palestine. We wish a solution that will help to create conditions favorable to mutual trust and cooperation between Jews and Arabs, for the two peoples cannot live side by side without the closest and most intimate collaboration. Hence we believe that it is the duty of all Jews, together with all other peoples, to fight to eliminate the indicated weaknesses in both plans. No matter which plan is considered, efforts should be made to eliminate the weak points in the direction of creating greater and firmer unity, politically and economically, between both peoples.

JEWISH LIFE believes that energetic efforts directed towards achieving the unity of the three major powers, America, Great Britain and the Soviet Union, will enhance the prospects of the fulfillment of Jewish aspirations and make it possible in the near future.

BARBARIC ACT

AS WE go to press, the "Exodus" refugees are on the high seas, destined, according to a British announcement, for Germany. The outcome of this new outrage against humanity may be known to our readers when this issue reaches them. JEWISH LIFE shares with all Jews and decent people everywhere the horror and anger at the callous, crass cruelty of an imperialist regime that would return suffering Jews once more to the land of the crematorium and the gas chamber. We concur in the demand made by the Morning Freiheit Association in the following telegram sent to President Truman on August 22, 1947:

"Morning Freiheit, progressive Jewish newspaper supported by thousands of Jewish workers together with all progressive Jewish organizations, has consistently con-

demned merciless and inhuman treatment of Jewish community in Palestine and Jewish refugees by Great Britain. Numerous appeals have been directed to you by ourselves, as well as by the entire Jewish community of America, to intervene so as to halt British terror. Announcement by Britain that it intends to return refugees aboard "Exodus 1947" to Germany is case of most depraved humanity and barbarism. Imperative that as President of the United States you immediately instruct our delegate to the United Nations to place entire question before the Security Council and urge that it intervene to halt this dastardly act and to see that refugees on "Exodus 1947" be admitted immediately into Palestine and that Security Council intervene immediately to halt British terror and provocations in Palestine and assume responsibility for the peace and for the lives and property of the Jewish community."

TRADE UNION VICTORY

IT is heartening in these days of strategic offensive against the labor movement to record a victory for fair employment practices in the Jewish social service field. An area secretary of the National Council of Jewish Women, who was discharged on January 7th for alleged use of her position to "promote communism," was ordered reinstated on August 8th after a long, painstaking investigation by Arbitrator James L. Fly. His opinion deals a severe blow against red-baiting and star-chamber methods of hysterical anti-communist administrators in Jewish organizations. The Social Service Employees Union, which saw the defense of its dismissed member through to the end, is to be congratulated on its successful fight for protection of its members against Trotskyite intrigues in Jewish organizations.

Several aspects of the case brought out in Mr. Fly's opinion should be deeply pondered by the Council. One is Mr. Fly's revelation of the "inefficiencies manifest throughout the national administration." Another is the stranglehold on Council policy that the single-minded anti-Sovieteer Sidney Hook has apparently gained. Mr. Fly does not mince his words in describing the anti-communist intrigues of Sidney Hook, who initiated dismissal proceedings, and whom Mr. Fly characterizes as afflicted with "an allergy for Red." The methods of the red-baiters Mr. Fly sharply condemns for their "secretiveness, half-truths and evasions."

Mr. Fly is obviously no communist, but he shows his attachment to democracy in perhaps his most serious charge against the Council's activities in the case. "Council," he wrote, "is dedicated to the principles of our democracy, in the personal freedoms and to tolerance. . . . By its conduct in this case, Council may well have injured its causes and its professed principles far more than could one area secretary devoted to the tenets of communism." We do not agree with Mr. Fly's implied belief in conflict of democracy with the "tenets of communism." In fact, it is on the grounds of devotion to democracy that we believe that Mr. Fly is acutely right when he affirms that the Council's handling of this case has injured that organization's efforts for democracy. Council has a responsibility to the Jewish people of America to consider deeply Mr. Fly's observations on the machinations of Trotskyites and red-baiters in positions of influence in their organization.

UNITE OUR CULTURAL FORCES

THE struggle for survival must be fought on many fronts and each is important and integral to the overall struggle. Within this framework the struggle for the preservation and continuation of our rich cultural heritage looms large.

That is why the forthcoming American Jewish Cultural Conference called by the Yiddisher Kultur Farband (YKUF), the American Committee of Jewish Writers, Artists and Scientists, the Jewish Peoples Fraternal Order and a host of other organizations to be held in New York October 31 to November 2 assumes stature.

Many of our people have great talents and creative power; but they have lived on the periphery and have not been drawn into the vortex of Jewish life. There are thousands of young Jewish men and women whose upbringing and experience have alienated them from the stream of Jewish thought and heritage, but who today are searching their own souls and seeking to re-establish their ties with their people. For this they need guidance and direction.

The American Jewish Cultural Conference can do much in this respect. It can sound the keynote for new and greater advance in the sphere of an all-embracing and rounded American Jewish cultural development. It can bring new awareness and perspective to those who have heretofore witnessed Jewish life from the sidelines.

We do not regard the conference as a cure-all. A conference by itself will not guarantee our future. It can, however, be a very influential guide.

It has been announced that shortly after the American conference a world-wide Jewish Cultural Conference will be held. Delegates from Jewish communities all over the world will join to discuss common cultural problems and to arrive at a common solution and program.

It is unfortunate that, long after preparations had been made both for the American Jewish Cultural Conference and the World Jewish Cultural Conference, the Jewish Labor Committee announced that it will hold its own World Congress and a series of regional conferences in America as a preliminary step. This can only result in the frittering away of our energies and the splitting of forces who, if united, could make a far greater contribution to the Jewish people.

Elsewhere in this issue we print the appeal of the Central Committee of Polish Jews for a single, united World Jewish Cultural Congress.

Every American Jew should read this appeal. It points up with poignant simplicity the urgent need for maximum effort and for unity if our people are to overcome the tragic losses we have suffered.

We urge all Jews and Jewish organizations to participate in the conference and thus to make it a mass demonstration and affirmation of the vitality of the American Jewish community and its desire to perpetuate Jewish life and culture. We urge all to endorse the appeal of Polish Jewry and thus to create the basis for a broad movement which will strengthen the unity of American Jewry.

KNOWLEDGE FOR ACTION

THE problems harrying the Jewish people today are many and intricate. For their progressive solution we must bring to bear all the scientific knowledge and analysis available. The renewal of interest in their Jewishness among all strata of our people has been stimulated not alone by the slaughter of our people by the fascists, but even in this post-war era by the resurgence of anti-Semitism and by the developing crisis in Palestine. Therefore we Jews

have the obligation to inform ourselves about the problems and history of our people so that we may most effectively work for the social and cultural survival of our people. The School of Jewish Studies is devoted to this end. In the fall semester of the School, for which registration opens on September 17th, a number of courses in both

Yiddish and English are offered on significant aspects of Jewish life and history. Courses in English are open on the national question, Palestine, Jewish music, history of the Jews in America and language instruction in Yiddish and Hebrew. Jews would do well to avail themselves of this opportunity to deepen their Jewish understanding.

OPEN LETTER TO AMERICAN JEWISH CONFERENCE

From the Morning Freiheit Association

NOW that the American Jewish Conference is about to establish itself on a permanent basis, we wish to present some proposals on this important matter. We address you particularly on three burning issues in the life of the American Jews—issues equally of crucial importance to the American people as a whole.

First of all there is the urgent need of a united stand of our people in support of Jewish national aspirations in Palestine. This stand must be based on principles and demands that can unite all democratic forces of the American Jews. It cannot be based upon the narrow partisan policies and programs of one group or party.

In recent months British imperialist terror in Palestine has become more brutal and reckless. The bankruptcy of the British mandate has been demonstrated conclusively as a menace to the life of the *Yishuv*, to the life of the Arab people of Palestine, and to the peace of the world. At the same time, the issue of Palestine has come before the United Nations. There the Soviet Union, supported by Poland, Yugoslavia and Czechoslovakia, projected a program for the democratic solution of the Palestine problem, in the interests of the two peoples living in Palestine. Official American policy has demonstrated that it sacrifices the interests of the Jewish people to those of the American oil trust and other Wall Street monopolies.

In our judgment, the American Jewish Conference should at once undertake united action in support of the following demands:

1. That the Truman administration call upon the British government to cease immediately its terror in Palestine and to discontinue sending Jewish refugees reaching the Palestine shores to Cyprus or other concentration camps but admit them into Palestine.
2. That the United States delegate to the United Nations immediately place on the agenda of the Security Council the question of the British warlike attack on the Jewish people of Palestine, with a view to devising Security Council action to put an end to it. On this question we urge the American Jewish Conference to express its support for the position taken by the Jewish War Veterans in its declaration to Secretary of State Marshall, as published in the *New York Times* of August 11, 1947.
3. That the Truman administration support in the

United Nations a democratic solution for Palestine and that it join with the Soviet Union and Great Britain to bring about the setting up by the United Nations of one, dual Jewish-Arab independent and democratic state, along the lines proposed by the delegate of the Soviet Union, Andrei Gromyko.

THE SECOND ISSUE IS THE MENACE OF A REVIVED REACTIONARY and nazi Germany. The masses of our people are anxious and disturbed. The recent directive of our State Department on Germany has made them fearful that this means the United States supports the rebuilding of a nazi Germany. They see the operation of the Truman Doctrine and the Marshall Plan as a complete departure of American policy from the Roosevelt policies of a democratic world peace, of collaboration with the Soviet Union and of Big Three Unity in the United Nations.

Now we are faced with an American foreign policy, originated by Hoover and Taft and Dewey's man Dulles, and taken over by Truman and Marshall, which is actually rebuilding and restoring a new nazi Germany. The masses of the American people, all our progressive spokesmen and leaders, are deeply disturbed over this menace.

In our judgment, the American Jewish Conference should speak out plainly and quickly against the State Department's directive for the rebuilding of Germany at the expense of ourselves and our allies in the war against Hitler. It should demand from our government the fulfillment of the Potsdam agreement for the denazification and demilitarization of Germany and for the unity of the United States, the Soviet Union, Great Britain and France in the formulation of a German peace treaty that will establish a genuine democratic German state and that will effectively eliminate the danger of a return of nazism and fascism.

It should demand a German peace treaty, arrived at jointly by these four powers, by which Germany will make material reparations for the immense losses suffered by the Jewish people at the hand of the nazis. Reparations shall be made first of all to the Jewish communities of the liberated countries in Europe through their democratic governments; secondly, to a special Jewish commission made up of representatives of the European Jewish com-

munities, of the Palestine *Yishuv* and of the World Jewish Congress democratically constituted. This commission shall direct the employment of the reparations funds at its disposal for purposes of relief and rehabilitation in accord with the policies of the Jewish communities of the liberated countries and of the Palestine *Yishuv*. Finally, it should demand a German peace treaty that will establish and protect the equal rights of the Jewish people—economic, political and national.

THE THIRD ISSUE IS THE GROWING MENACE OF ANTI-SEMITISM in the United States and the need to combat it effectively. The current pro-fascist and anti-Semitic incitements and activities of Gerald L. K. Smith are a dramatic expression of the increasing fascist and anti-Semitic dangers in our country.

In our judgment, the American Jewish Conference should act at once. It should approach all progressive, democratic and labor organizations of the country for the purpose of initiating joint movements to outlaw anti-Semitism by Federal and State legislation. It should rally support for the Buckley Bill now before Congress. It should inspire and direct Jewish organizations and communities throughout the country to join with other progressive forces in a common daily fight against fascists and anti-Semites, to defend the democratic liberties of the American people, to combat every expression of discrimination and segregation, to fight for the equal rights of the Jewish people, of the Negro people, of every American regardless of race, religion, color, creed or national grouping.

We urge the American Jewish Conference to condemn the dangerous efforts of certain Jewish leaders to silence the fight against fascists and anti-Semites. The discredited "silent treatment" and "hush-hush" policies, advocated by Judge David A. Rose of Boston, and emanating from reactionary circles in the Anti-Defamation League of B'nai B'rith, in the American Jewish Committee and in the Jewish Labor Committee are an immediate menace to the American Jews and to the democratic liberties of all Americans.

We propose that the American Jewish Conference reject and condemn the efforts of the reactionaries among the American Jews to stifle the democratic movements of our people, to paralyze our struggle against anti-Semitism and fascism, to isolate us from the democratic, pro-Roosevelt, progressive and labor forces of the American people as a whole.

We urge the American Jewish Conference to resist energetically the efforts of the reactionaries in the American Jewish Committee, in the Anti-Defamation League and in the Jewish Labor Committee, to spread and establish their domination in American Jewish life in order to crush and destroy the democratic movements and organizations of our people. The mass of American Jews must and will follow the course of democracy and progress.

WE FAVOR THE UPBUILDING OF THE AMERICAN JEWISH Congress as a genuine democratic body capable of unify-

ing and leading the struggles of the American Jews for equal rights, against anti-Semitism, for the progressive development of the American Jewish national group, and for active collaboration with the Jews of all lands for the survival and well-being of the Jewish people.

The American Jewish Conference should see in existing progressive mass organizations, not competitors, but strong pillars for the Conference. We therefore favor the affiliation of all Jewish people's organizations to the American Jewish Conference and their active participation in its work. We urge the American Jewish Conference to resist all efforts on the part of reactionary Jewish elements to use the Conference as a means of stifling and eliminating Jewish progressive organizations.

We emphasize that the American Jewish Conference must be built as a democratic people's organization guaranteeing equal rights to all its affiliates and combatting all reactionary and divisive tendencies to exclude from the Conference or to discriminate against labor, left wing and consistently progressive forces of our people. No concessions of any kind can be made to redbaiting without undermining the very foundations of Jewish people's unity and of the Conference itself.

We also find it necessary to add that the American Jewish Conference should support the upbuilding of the World Jewish Congress as a non-partisan center of the Jewish communities of all countries, functioning on the basis of full representation and equal rights for all Jewish groups and organizations willing to collaborate on a world scale for the survival and well-being of the Jewish people.

In the hope that this will prove helpful to the work of the American Jewish Conference, we remain

Respectfully yours,

MORNING FREIHEIT ASSOCIATION

Ben Gold, *President*

Alexander Bittelman, *General Secretary*.

POSTSCRIPT

SINCE the letter was written, the United Nations made public the recommendations of its Committee on Palestine. We propose that you support the following policy of changes in and addition to these recommendations.

We suggest that particular emphasis be placed on the abolition of the British mandate and the immediate transfer of the administration of Palestine to the United Nations. We should demand that this provisional or transitional regime of the United Nations be administered jointly by Great Britain, the United States, the Soviet Union and France. Their function should be to help the Jewish and Arab peoples of Palestine attain a solution that will provide for, and insure in equal measure, the statehood, state interest and national rights of both peoples. We should insist finally that a satisfactory plan for, and schedule of, Jewish immigration to Palestine be provided for in the decisions of the United Nations.

THE FUNCTION OF THE CRACKPOT

By Carey McWilliams

THE effectiveness of anti-Semitic propaganda has been minimized in the United States largely because it has not been related to the pattern of anti-Jewish discrimination which exists in our society. The anti-Semitic bias in the structure of the American economy is the reality upon which crackpot anti-Semitism is predicated. Some preliminary conditioning is always a prerequisite to the development of an organized anti-Semitic movement. Cunningly contrived, artfully constructed, this preliminary conditioning is primarily psychological in character. At this stage in the development of the movement, sappers must be deployed; booby-traps must be built; and shock troops must be trained. The crackpot anti-Semites are the sappers, the shock troops. It is a foregone conclusion that they will be verbally abused, thrown into jail, and otherwise kicked around. But if they do their work well, they are easily expendable. Pre-Hitler Germany was full of crackpot anti-Semites, as mystical as Pelley, as absurd as Joe Jeffers, as corny as Smith, as noisy as Joe McWilliams, whose activities dated from the middle of the last century. For years they were taken no more seriously than most Americans take their counterparts today. Patently absurd, their propaganda was nonetheless based upon a solid and powerful reality: the anti-Semitic bias in the culture of the German people. Over a period of many years, their activities were carefully linked with the politely concealed anti-Semitic plottings of powerfully placed persons and interests in Germany. Starting out as free lance anti-Semites, they eventually became the puppets of their upper class sponsors and overlords.

While the evidence is necessarily skimpy and largely circumstantial, it is nevertheless apparent that our crackpot anti-Semites have long received the covert backing and support of powerful and respectable "behind-the-scenes" elements. A glance at the list of contributors to Harry Jung's American Vigilant Intelligence Federation—found to be contributors by a congressional inquiry—certainly indicates that this particular anti-Semite had some powerful, wealthy, and influential backers. The alibi invariably offered for these contributors is that they are "dupes"—that they do not understand the anti-Semitic character of the organizations to which they contribute. While this

alibi is doubtless valid in some cases, it strains one's sense of the credible to believe that all these contributors are dupes. Mrs. Alice T. Whitney, socialite wife of a Boston banker, who contributed \$25,000 to the defendants in the Washington sedition trial, was perhaps a dupe. But the circumstance that she contributed most of this money through an intermediary—Edward H. Hunter, a Boston labor spy and anti-Semite, head of the Industrial Defense Association—gives rise to the inference that she must have harbored some anti-Semitic views of her own. Other findings in the famous "suppressed report" of O. John Rogge point to the conclusion that close connections have long existed between our "arm-chair" anti-Semites and their front-line stooges.

The Men Behind the Crackpots

In his detailed and elaborately documented study of eleven anti-Semitic organizations (*Organized Anti-Semitism in America*, 1941), Dr. Donald S. Strong found that "a large percentage of the income of some of these groups" came from the wealthy classes (p. 176). Consider, for example, the anti-Semitic conference called by the American Forward Movement in 1936. The expenses of a hundred or more delegates to this conference were paid in cash and no questions asked. Of equal interest is the circumstance that Major A. Lloyd Gill, of the Hearst newspapers, appeared to be running the conference. According to Dr. Strong, Gill was closely associated at the time with Myers Y. Cooper, former governor of Ohio, and the latter was an assistant to John R. Hamilton, chairman of the Republican National Committee. That a national election was scheduled in November, 1936, certainly lends weight to Dr. Strong's conclusion that some of the curious financial details of this conference, held in August, should have been cleared up at the time.

The furtiveness with which upper class elements have subsidized crackpot anti-Semitic movements in this country is the most tell-tale evidence that these elements have not been "dupes." For the unwillingness to be publicly identified with openly anti-Semitic movements indicates the existence of a guilty conscience. The true "dupe" does not remain in the background and deal through an intermediary. In fact the furtiveness of the sponsors throws a great deal of light on the real function of the crackpot in the development of an anti-Semitic movement. It is his function to incur the public disapproval which his sponsor is reluctant to assume. While he is being booed and hissed, caricatured and lampooned, his sponsor is comfortably ensconced in an easy chair in some club exchanging anti-Semitic "cracks" with his fellow club members.

So far as the *mores* of American society are concerned,

CAREY McWILLIAMS is a prominent California writer on minority problems and a practising lawyer. In 1939 he became California's Commissioner of Immigration and Housing and his ousting in 1943 was the first official act of Governor Warren, who was elected with the support of the Associated Farmers. Mr. McWilliams is the author of numerous articles and books. The present article, which we are publishing in two installments, is an excerpt from a forthcoming book on anti-Semitism, *The Yellow Myth*, to be published by Little Brown.

open identification with anti-Semitic organizations is neither sanctioned nor approved; but anti-Semitic slights and discriminations are obviously sanctioned. It is quite all right to draw a sharp line excluding Jews from important sectors of the economy and from a large domain of social life—even to tell defamatory stories about them—but it is not yet considered good form to bait Jews openly and those who do so still run the risk of being branded crackpots. In the eyes of his colleagues, Henry Ford's chief sin must have consisted in the clumsy way in which he revealed the existence of a strong anti-Semitic bias in the citadels of heavy industry. Whether the fault-line of anti-Semitism which cuts across the American social structure will ever become "active," depends, of course, on many factors; but it is readily apparent that the crackpot has already performed his function and that the stage has now been set for larger and more significant developments.

First Attempts at United Front

Anti-fascists long concerned over the growth of hate-groups in America have consistently sought an answer to the question: under what circumstances would it be possible for these groups to form a united front and make a joint appeal to an estimated potential audience of between ten and 15 million Americans? Ideologically speaking, the leaders of the hate-groups are a most heterogeneous lot: monetary reform addicts; Pope-baiters; mystics of the Pelley variety; pension plan schemers; professional God-killers; bible-belt fundamentalists; west coast sun-worshippers and vegetarians; warped zealots of the John Rankin breed; Negro-haters and what not. It is not surprising, therefore, that these groups have experienced great difficulty in merging their ideological differences. To the extent that they have been able to work together at all, it has been by reason of their hatred of progressive political action, their strong antipathy to the trade union movement, and their uniform and consistent anti-Semitism.

In the past, several attempts have been made to unite these crackpot legions of the gimlet-eyes. One such attempt was made in 1934, when eleven of America's anti-Semitic leaders met in Chicago for the purpose of forming a coalition. This initial effort fell apart when the various "leaders" got to quarreling among themselves. A somewhat more ambitious scheme to form a coalition got under way in August, 1936, when the American Forward Movement summoned the long-haired evangelists of chaos to a conference in Ashville, North Carolina. Although it was aided by generous financing, this particular effort collapsed when the appearance of a gullible rabbi caused 45 delegates to bolt the conference in horror of contamination. Still a third effort was made in August, 1937, when George B. Deatherage, the Knight of the White Camelia, summoned the hate-leaders to a conference in Kansas City called in the name of the American Nationalist Confederation. This effort likewise failed to produce the long anticipated confederation.

Why They Failed

Since so many of the hate-groups are strictly personal promotions or rackets, Dr. Strong concluded that mutual suspicion and rivalry between the various leaders imposed an insuperable obstacle to confederation. Any general merger would necessarily result in the elimination of one or more leaders and, since anti-Semitism is the bread-and-butter of such gentry, proposals for confederation involving discipline and coordination have naturally been regarded with serious misgivings. Another barrier to confederation, noted by Dr. Strong, has consisted in the fact that most of the organized anti-Semitic groups in the 'thirties had a strong fundamentalist coloring and automatically opposed any move that might involve cooperation with Catholic anti-Semites of the Coughlin variety.

But a more basic explanation can be advanced for the failure of these bizarre groups to merge in the past, namely, that the bridge connecting these groups with their powerful arm-chair sponsors had not yet been built. Any attempt on the part of the crackpots themselves to form a confederation would necessarily be doomed to failure, since, at this level, anti-Semitism in the United States is a promotion of lunatics. One could more readily imagine a united front of the inmates of an insane asylum than a united front of crackpot anti-Semites acting on their own steam and initiative. But the chances of success in forming such a confederation steadily improve as the ties between the arm-chair anti-Semites and their crackpot storm troopers become more intimate and regular, more open and normal. While the fringe groups reveal a bewildering variety of orientations, their backers are men of substance, solid citizens, persons largely free of the neurotic taint and with a clear idea of what they want and how they propose to get it. Since all anti-Semitic movements are by definition undemocratic, it follows that unification can only come from the top, not the bottom, and that it must be based upon a strict authoritarian discipline. This conclusion finds general confirmation in the history of European fascist movements. In their early phases, as Ellis Freeman has pointed out, European fascist movements represented a peculiar combination of the wealthy, who provided the finances, and the very poor, who provided the manpower. It was only at a somewhat later date that the impoverished middle classes joined these movements (*Conquering the Man in the Street*, 1940, p. 319).

America First

The rise of the America First movement represents the first attempt by the arm-chair anti-Semites to unify the crackpot elements. Faced with a great crisis in the pre-Pearl Harbor period, the arm-chair reactionaries came out into the open, sponsored their own movement, and proceeded to draw into its orbit most of the crackpot leaders and their variegated followings. The small-fry were attracted to America First like pieces of flint to a magnet. For America First established a center of power in what

had previously been a vacuum and to this center the lesser aggregates of a similarly constituted power were naturally drawn. By permitting their names to be publicly identified with a movement that had such unmistakable anti-Semitic overtones as America First, and by consistently refusing to repudiate the anti-Semitic organizations and individuals that rallied under its demagogic banner, the arm-chair elements for the first time showed a determination and willingness to take the leadership of a movement that they had long covertly backed and supported.

No one who attended the America First rallies prior to Pearl Harbor could fail to be impressed with the overtones of anti-Semitism. I had occasion to report at the time that the crackpot anti-Semites were jubilantly and noisily in evidence at all America First rallies in Los Angeles. But the curiously half-hearted and unconvincing disavowal of Charles Lindbergh's notorious Des Moines speech is the best evidence that the leadership of America First was not averse to the political use of anti-Semitism. Had the America First movement survived Pearl Harbor, there can be little doubt that the long-discussed merger of the crackpot groups would have been effected and that the gap formerly separating these groups from their principal sponsors would have been bridged.

Immediately following the death of President Roosevelt in April, 1945, the nationalist campaign was renewed under the sponsorship and direction of former leaders of America First. In a series of articles which appeared in the Scripps-

Howard newspapers, Eugene Segal demonstrated that former America First elements were attempting, once again, to weld the dissident crackpot groups into a single mass movement. The headlines of a series of articles that Tom O'Connor contributed to *PM* in May, June, and July, 1945, indicate the trend of events: NATIONALISTS WORK FOR COALITION BASED ON HATE, NATIONALISTS TAKE OVER U.S. FASCIST DRIVE, NATIONALIST LABEL MASKS 'RESPECTABLE' LEADERS, NATIONALISTS WORK HAND-IN-HAND WITH BIG OCEAN BETWEEN THEM. The manner in which the nationalist groups attacked the United Nations Conference in San Francisco, using the same themes, slogans, and tactics, clearly indicated that a high degree of coordination and unity had been effected. On July 26th, the long-silent Lindbergh gave an interview to the press, with the interview being conducted, appropriately enough, in the offices of the publisher of the *Chicago Tribune*. What the leaders of the fringe groups were saying at public meetings from coast to coast was echoed almost verbatim in speeches in Congress by Rankin, Bilbo, and Hoffman and repeated in editorials in the nationalist press. Unquestionably the nationalist groups had carefully timed this renewed campaign for the Roper polls in April, 1945, had shown a definite increase in "anti" sentiment across the country with a sharp increase in anti-Semitic attitudes.

(Concluded in next issue.)

SPRING IN LOWER SILESIA

By Ber Mark

THE world slaughter has just ended, and from the forest beds and camps the first Jews creep into the bright sunshine in Pietrolesia in Lower Silesia. Jews also come from the partisan camps. From two different detachments come Henoah Staroviershtchik and Joe Ptashkin, the first from the Polish Zemsto detachment, where he fought together with the Jewish commander, Alef; the other from the Kielce forests. They do not want to wander over God's earth. So they come to this magnificent corner of nature, to the Garden of Eden—Lower Silesia. Here lie fields and orchards inviting the hand of their master, here stand teat-swollen cows deserted by the Germans who were driven out. The surroundings invite you: come, take me, partake of my abundance.

The first to move into a house and set to work in the Pietrolesia fields was Joe Ptashnik. The beginning was hard—*kol hathchaluth koshus* (all beginnings are difficult).

BER MARK is a hero of the Polish underground. He was secretary of the Committee of Polish Jews in the Soviet Union and is now a member of the Central Committee of Polish Jews, the officially recognized leading body of Jews in Poland.

Today he is a well-to-do Jew, but a rich toiler, a worker with his own hands; he owns eight cows, two oxen, four horses and 35 hectares (about 87 acres) of land. It is hard for one person to handle such an establishment. So he took in partners, and work goes on.

The second partisan-colonist handled matters much more wisely than Joe. Of what use were partners to Henoah Staroviershtchik? The best partner was one's own blood. So it seems he took immediately into partnership the Jew Kornseyer and his two beautiful daughters who had just returned from the Soviet Union. And perhaps also with ulterior motives he gave a job to the youth Zimmerblit, demobilized from the Red Army. Jewish life was destroyed—so it must be built anew, and it must begin by building a family; can it be more pleasant to build a family anywhere than in the green fields of Lower Silesia? Now the Kornseyer parents share the homestead with two happy couples. This young agricultural establishment, worked wholly by the Jewish labor of this family and several relations, is a pleasure to see. The farm extends for 16 hectares (about 40 acres), with a crop of corn, wheat, barley and

potatoes. The white and blue blossoms of apple and cherry trees gleam in the orchard. Yiddish is heard in the stable as in the house and the yard. "Bashkeh," "Freidkeh," the young women call the cows. And the animals born with German names have already become accustomed to the Yiddish calls and blissfully chew the cud and squeeze hidden buttons with their snouts near the trough as water pours in from a pipe.

And it is pleasant to hear the Jewish farmers dream aloud: to raise bees and sheep, plant sugar beets, own a tractor—a dream which will certainly come true.

A Jewish Agricultural Town

Pietrolesia does not have just isolated Jewish residents. This magnificent place, which reminds one of southern Switzerland with its high mountains and surrounding forests, has become a large Jewish village. Going from one Jewish farm to the other, it is not easy to decide which is more beautiful, which shows better management. The Kornseiers and Staroviershtchiks pride themselves on their fields. Their neighbors, Horowitz and Stern, look with longing on their small bull and declare, "He will yet give us pleasure." The owners of the farm further on, Tepfer and Groberd, demonstrate skillfully how cows are milked with modern mechanical milking machines. Each one has a different item to show off.

But best of all are the people. You want so much to press the hard, work-gnarled hand of Joseph Horowitz, who comes from Stanislav farmers (he is a relative of the murdered poet, Ber Horowitz), staunch believer in settling Jews on the land, organizer and leader of the Jewish Farmers Circle in Pietrolesia. You want to talk about the Bendin tailor, Stern. He got sick and tired of scissors and pressing iron, he longed for nature and the fields, and he came to settle on the land. His thin sewing fingers have become heavier. His mind is full of new problems and worries—about cows that don't calve, about a wagon lacking a shaft, about a horse he must buy.

Certainly the Jewish farmer just now is different from the Polish. This same Stern can give you a little lecture on Marxism between swings of the manure-laden pitchfork. He didn't waste his time in Kartuz-Beresc Concentration Camp. On the other hand, a second Jewish farmer, Raber, a giant like Og, King of Bashan, rescued from a Nazi concentration camp, takes in a chapter of the *Mishnah* between milkings—Raber is Pietrolesia's *rosh-hakohol* (head of the community). And for old-Jewishness and new-peasantry together, come into the roomy model farm of Shlome Heisner and his wife, Kreine. He never takes off his old Galician fur cap, and she does not wear her own hair. These kosher, orthodox Jews were former cattle dealers in Shniatin. Now their neat and shiny stalls of horses are famous throughout the region. On their 43 hectares (over 100 acres) lives the whole large family, with tall sons and young daughters-in-law—and grandchildren.

The Jewish farmers in Pietrolesia have new subjects of

conversation. A Biblical discourse or a discussion of Marxism is heard from time to time, but the main conversation is of a new and different kind. "How many cubic meters of wheat do you get from a hectare?" There is talk about calving cows; about young bulls that will some day give profit; about sheep to be raised; about fowl to be watched; about rabbits and calves and bulls and, if you please, pigs, and there is talk also about—radio and bathtubs.

But not infrequently the conversation takes on a bitter tone. Society concerns itself too little with this new, beautiful phenomenon among the Jews. Society values too little this desire to get close to the earth, to nature. The doctors in Jewish life do not understand that in this country life, the Jew will lose his nervousness, his impatience, his restlessness. Here, among the green fields he becomes more secure and tranquil, and this—as my friends in Pietrolesia put it—cures everything.

But these Jewish farmers of Lower Silesia are too few. And there is plenty of land waiting to be worked. The first Jewish settlers long for large communities of Jews to join them. The earth longs for hundreds of new Jewish hands.

Richbach—New-Old Town

Richbach is another of these Jewish towns. Upon our arrival one spring evening we breathed a familiar air—the air of the old, celebrated Jewish-Polish towns now destroyed. We speak of the new *yishuv* in Lower Silesia. The land is new, the economic and political forms are new, but the human beings are familiar—the Polish Jews of Warsaw and Lublin and Mezritch, and from hundreds of towns depicted by Sholom Asch and Weisenberg. And just as French and Dutch pioneers once transplanted their customs and manners from their old home to faraway Canada and the African Transvaal, so have the Jewish builders planted their charming town manners, their love for Yiddish and Jewishness. They brought along, too, the creative urge planted in them in the Soviet Union, from which they returned after six or seven war years. Thus did Richbach, the new-old city, the only full-blooded Jewish city in Poland, come into existence. Elsewhere the Jews are creating beautiful and important communities amidst Polish society. But Richbach is a wholly Jewish city with the genuine flavor of a Jewish town. Whoever wants to conjure up a picture of the lost Jewish-Polish town—so dear to our heart and memory—need only visit Richbach. Here is being preserved a living picture of our recent past.

As in the past, on this spring evening Jews sit on benches in front of the doors of their two-story houses. The big square and the main street, Deshinsky Street, make the same impression as the former Zamenhof Street, where the Committee and the synagogue are to be found. There stand groups of youth with traditional forelocks talking and joking. Across the street applause is heard from the office of the House of Culture. Productions on political and literary themes are often given here.

Early in the morning, as soon as the windows are opened,

a familiar chant reaches you—someone is reading the *Torah*, his voice a rather sad monotone with a sweet tremelo, as in the old days, recalling childhood. Through the quiet streets Jews with beard and sidelocks, wearing long coats, with prayer-shawl bags under their arms, hurry to the synagogue to pray.

But soon the picture changes. Shutters open, locks click. Jews are opening their shops and stores. And suddenly—an altogether different picture. The whole town is deafened with a many-voiced uproar of several hundred Jewish children from school and the orphanage. All dressed up, with shining faces, they crowd into autos. I had forgotten that the day was *Lag Bomer*.¹ *Lag Bomer* in Richbach is not just an ordinary holiday. The whole town celebrates. After a tragic interruption of seven years, Jewish children once again go to the woods to celebrate *Lag Bomer* with pop-guns and bows and arrows, like the good old days.

Factory Cooperatives

Not only do the traditional customs revitalize the Jewish town tradition: the people's occupations affect it, too. There was once a most famous Jewish town, a cradle of the Jewish proletariat—Mezritch. Now Richbach is heir to Mezritch, continuing the pride and the record of the famous old town. If you'd like to see what the old Jewish Mezritch brush workers were like, you should go to Richbach and visit the brush cooperative. This cooperative should be called the Mezritch Brush Cooperative in Richbach. For there stand the old Mezritch brush workers, veterans of the Hitlerite pyres of Mezritch brush laborers, working at combing and sorting the pig's hair, washing the bristles, cooking and drying, spraying and finishing brushes of all kinds. They use the old Mezritch methods that have passed from grandfather to father to son. Here are the Mezritch veterans, Itzhak Vishnia and Mordecai Roizman, Alter Skvarnie and Shlomeh Povroznik and others who have worked at the trade for 45 years. They are still productive at the workbench. They pass on the secrets of the Mezritch brushmaking art to young apprenticed boys and girls who master the trade.

The Mezritch trade is now prosperous. The factory is much too small, and there is a constant demand for more workers. The leaders of the cooperative demand: give us 40 new workers, they will be put to work immediately! We will convert them into Mezritcher.

And Richbach is a living reminder of our recent past in another way. The modest painters cooperative of 25 members takes on all kinds of work from house and billboard painting to decorating. The young Abraham Class is engraving an inscription on tombstones. Times change and we change with them, says a Latin proverb. Once the tombstone engraver had to be a God-fearing man, a Jew with a beard and sidelocks. Now the work is done by a youth. And he has already gained such a reputation that

non-Jews come to him to make Christian monuments. They trust him and the Jews, just as they trust the Jewish vice-governor of the Richbach district. New times, new songs. The new political atmosphere permeates Richbach and surrounding areas.

A Budding Center of Culture

Richbach also has a colony of artists, a clear sign that the Jewish town of today is not provincial, not a new Kasrilevka (the home town of Sholom Aleichem's *luftmenschen*). Despite its small-town appearance Richbach is an important center. The few surviving members of the little art theatre, "Gilorino," live there—the humorist Koleshnikov, Renia Glickman, the lyric tenor Osovietzki. One of the most competent Jewish painters survived the catastrophe and works in Richbach—David Gutstein, a product of the Krakow Art Academy. The walls of the Richbach Children's Home are covered with his work. Other walls in town are covered with his panels of Jewish history. This promising painter is trying to synthesize the universal with the truly Jewish.

And so the remarkable aspects of Jewish Richbach reveal themselves step by step. The Jewish school is in the former German school building. The German school bore the "proud" name of Horst Wessel—the patron of the German children was the famous Alphonse of Berlin. Over the entrance one can still see faintly the letters of the effaced "Horst Wessel." Now Jewish children sit there. The children are newcomers to Poland, mostly born or brought up in Soviet Asia, some reared in the woods, some who had sat in churches and repeated Christian prayers. The school principal is a former teacher in the Warsaw Jewish-Polish high school. And here is an old Jewish teacher, Joseph Federbush, whose lecture on Yiddish in the fourth class is warm, humorous and truly scientific. The children read Yiddish well, understand grammar excellently, have fine pronunciation and write beautifully. And here is another remarkable aspect of the new times: the woman teacher is a member of the Polish Workers Party (PPR) and gives lectures in Hebrew. Her Hebrew is so fine, so fresh and eloquent, that the children sit bewitched through the entire lecture.

But there are complaints. Where are the text-books? Where are the educational aids—pictures, maps? Where is a library for the students? And where can even one copy of Folkovitch's grammar be got?

Flourishing Small Industries

The pride of the little Jewish town of Richbach is its cooperatives, and particularly the new cooperative, "Ninth of May," with its 106 workers and high productivity and a national reputation through the whole country. This cooperative produces an average of 2,000 garments per month. This cooperative is called "Ninth of May" because it was born a year before, on the anniversary of the victory over

¹ *Lag Bomer* is an ancient Hebrew spring festival.

fascism. At its birth, it had 10,000 zloties in its treasury and not more than 30 workers. The plant is now so efficient that workers get premiums in addition to salaries. The cooperative leaders do not forget that they have a responsibility to society. Money is allocated from the premium fund for social purposes. Once the cooperative set aside 30,000 zloties for a Jewish children's home; another time it gave 10,000 zloties for the newspaper *Dos Naye Lebn*, and challenged the neighboring Richbach shoe cooperative, which is also prosperous, to match the amount.

You meet the old Jewish shoe-worker leaders of Warsaw in the shoe cooperative. One wonders at the self-sacrifice of the pioneers and creators of the cooperative. Its leader, Hirsch Karasik, sold his own books to start the undertaking. Now the Richbach shoe workers create the most beautiful shoe models for the country's women.

There are many other Jewish cooperatives in Richbach. The joiners cooperative, with its 13 workers, has a Warsaw joiner, Moshe Muravietz, at its head. The cooperative makes furniture, flower tables, children's beds, and wooden crosses!

Branches of the big bakery cooperative are scattered through the town. Every day it bakes two and a half tons of black bread and a ton of white baked products. There are knitting, tanning and hair-dressing cooperatives. About

600 Jews work in the textile factories. Many Jews work in the manufacturing of radio tubes, radio amplifiers and metal articles. About 150 work in private workshops. These craftsmen are organized into a handicrafts society. Some of the youth from the collectives go into cooperatives to learn trades.

Yes, Richbach is a picture of the former Jewish-Polish town, but it is not the town of Asch, or Weisenberg, and certainly not Kasrilevka. It is a Jewish town with a brand new physiognomy, with a transformed Jewish individual. Not Menachem Mendel of Sholem Aleichem, not Binyamin Hashlishi and Senderl the Yiddinneh of Mendele Mosher Sforim, not Bontsche Schweig of Peretz and also not, on the other hand, Reb Shlome Nagid of Asch are the characteristic type of the new Jewish town of Richbach. A new type has come into existence, a modern social and cultural person, a worker.

The new kind of Jewish town is a synthesis of the old graceful manners and of the new national and world currents in the country. There are staunch votaries of this synthesis. They are on committees, in the schools, orphanages, cooperatives and factories. Thanks to such people Richbach is the miracle of a small town with its 7,000 Jewish souls that is becoming an important Jewish center.

JEWISH HEROES OF THE PRE-WAR UNDERGROUND

By Leon Josephson

IN the spring of 1935 I was returning by way of Hamburg from Germany, where I had worked in the underground, and came to Copenhagen to meet with some underground workers. I went to a designated address, rang the bell and was greeted by the Danish police. "You are charged with plotting to assassinate Hitler," I was told. The occupants had been previously arrested and I innocently walked into the trap which netted 11 persons, seven of whom were Jews.

The police found false passports and coded papers which they could not decode. The authorities concluded for the following reasons that we must have conspired to kill Hitler: we could operate from Denmark because this country was politically and militarily unimportant; our passports showed that we had made numerous trips into and out of Germany; and seven of the 11 defendants were

Jews and had reason enough (that is, legal motive) to see Hitler die the death of a dog.

To be charged with "plotting to assassinate Hitler" was indeed a great compliment. But if, as Jews or Communists or Socialists, there was an almost compelling motive to do the deed, both reason and principle forbade it. During the second year of his regime, the elimination of Hitler would not have resulted in the defeat of nazism. On the contrary, such assassination would have led to horrible pogroms, not only against the Jews, but against all anti-Hitler groups. Without organized mass support and without a mass organization capable of openly challenging nazi rule, such an action would have been insane. The underground had more realistic aims.

In the German underground before the war many individuals holding various political views took part. But almost without exception the "foreigners" who worked with the German underground were Communists. In this article I wish to tell you only about a few Jews I knew in the German underground movement.

There was Harry Kweit, a member of the American Communist Party and a graduate of City College in New York. His every personal act was so thoughtful and con-

LEON JOSEPHSON is a New Jersey attorney who risked his life in the anti-nazi underground movement in Europe before the war. He participated in the legal defense of the Gastonia, Tom Mooney and other famous labor cases. He is at present under indictment for contempt of the House un-American Committee in connection with an appearance before the Committee concerning his pre-war anti-Hitler activities.

siderate that anyone who knew him could only think of him as a saint. He became expert in everything he tried, especially in radio, photography and coding. When the United States entered the war, he joined the merchant marine as a radio operator and went down with his ship.

It was Harry Kweit who conceived of an idea that proved very useful to the underground. This was a device for eliminating an outside aerial by drawing an aerial around the four sides of a wall, with the connection coming through an ordinary electric socket in the base board. By weaving the wire up one side wall, along the ceiling and down the other side of the wall, along the floor and then up and over again and again, he made an aerial that was equal to the best outside ones. He became an expert plasterer in order to cover and hide the aerial. He made a radio broadcasting apparatus out of an ordinary innocent-looking receiving set by changing a few wires and a few tubes. By attaching a contact microphone and ear phones he converted the radio into a dictaphone to enable one to hear what was going on in the adjoining rooms. In this way one could find out if the Gestapo were listening in. Harry's broadcasting stations were set up in many places in Germany and in Basle, Antwerp, Copenhagen, Prague, Paris, Karlsruhe and Vienna.

And there was Julius, the French Jew, a suitcase maker by trade. How could a poor Jew, a poor suitcase maker, fight nazism? But Julius was an important cog in the German underground. All day he worked in his shop making suitcases for his boss and all night he worked at home making special suitcases for the underground. And what a work of art he created! Inside his specially built suitcases Julius stowed away money and documents. Even if you knew what was there, and searched for it, you could never detect it. Never did the Gestapo find anything in a Julius "creation" although several of these suitcases did fall into their dirty hands.

Invincible Courage

Then too, there was Kurt, an Austrian Jew who was arrested by the Gestapo in Berlin. All they found on him was a little piece of paper on which was written, "Monday, 2 o'clock, corner Tauentzien and Budapester Strasse." Despite severe torture Kurt refused to tell them whom he was supposed to meet. The Gestapo, however, had learned how the underground worked. They knew that, if an appointment was missed, without further correspondence an attempt to meet was made again on the same day, at the same time and place of the following week.

So, the next Monday they placed Kurt on the Tauentzien corner and waited to see who, if anyone, would come to meet him. As two o'clock approached, Kurt became desperate. Himself in the hands of the Gestapo, he was innocently leading another to them. Finally, he saw a street car coming down the street. He bolted and ran, diving head first under the wheels. Kurt had killed himself to save a fellow underground worker from falling into the hands of the Gestapo.

Max was a gifted violinist, a "premature anti-nazi," an old "fellow traveler." But he was caught by the Gestapo and doubly cursed because he was a Jew. They beat him and whipped him until his kidneys were smashed and then they played one of their cute nazi tricks on him. They held his hands on a table and smashed every bone with a hammer. The bones were not set and when they finally healed, his hands looked like the twigs of an old apple tree.

Max was finally released. We helped to get him out of Germany. With money raised in the United States we bought a complete outfit of American clothes for him. American made clothes and shoes, even neckties, are different from the German although at first glance they look the same. If you travelled as an "American," you had to be dressed like one or there was danger of being trapped by the Gestapo. Outfitted to look like an American with "proper papers," Max crossed safely into Czechoslovakia. His insides were ruined, he continually urinated blood, his hands gave him constant pain, yet he was one of the most tireless workers in the underground. The Gestapo were so concerned about his activities, that they tried to kidnap him in Marienbad. They failed however, and Max used to say, "my hands hurt, they will never be able to play again, but when the time comes, how I'll pull that trigger."

Other Types

Much has been made of the fact that a few American Communists used "false passports." But such passports were used against nazi Germany and Franco Spain. And of this we are not ashamed, but proud.

There were some German Jews, who, like some Jews in the United States, believed that if you kept your mouth shut and acted like "good guys," the fascists would leave you alone. There were some rich German Jews, Germanophiles, who believed that Hitler was leading Germany to greatness. Didn't business pick up under Hitler? One Jew, who happened once to occupy the same sleeping-car compartment with me, told me that "everything in Germany would be alright if only the nazis would drop their anti-Semitism."

In every group occasionally a renegade turns up. Such a one was Katner, who had been Thaelman's secretary. Evidently he broke under torture. He wrote articles for the *Voelkische Beobachter* exposing the underground as "Moscow agents," "Jewish terrorists," etc. It was announced that Katner would act as the main witness in Thaelman's trial.

Katner was freed but guarded by Gestapo agents day and night. One day his guard left for a date with a girl and the night guard was late. So Katner was left unguarded for twenty minutes. Within this short time a Jew plunged a knife into Katner's neck and thereby saved all Jews from public shame. This killing was not planned by the underground. It was an individual act, committed by a Jew who acted according to his own lights.

An Eternal Jewish Mother

In the limited space of an article it is hard to squeeze the stories of countless Jewish anti-nazi fighters. But I must tell the story of a Jewish mother—Bertha Spiegel. Aged 55, tired from strain and worry, she ran a laundry in a little store right around the corner from Alexander Platz where the Police Headquarters in Berlin were.

And what a laundress she was. Her laundry was one of the main “drops” of the underground. How many “dirty bundles” were left with her and how many “clean bundles” were taken away. Cuffs and collars of shirts are made with double material. While the shirts were in her possession collars and cuffs on the inside of which were written messages, were taken off and new ones containing new messages were sewed on.

I have often wondered what happened to Bertha Spiegel. I have tried to locate her in order to bring her to New York. I wanted to adopt this eternal Jewish mother who embodied in herself all that is best in Jewish mothers. Maybe she died in a torture chamber in the Columbus Haus, or she may have died in a gas oven.

Her face was drawn and tired but her dark eyes were young and bright and burning. Every time I met her she would say over again and again, “Tell the Jewish people outside of Germany that we Jews must not fight alone or we are doomed. An attack against any racial group anywhere is an attack against us because such a success by fascists leaves them stronger to attack us. A defeat of liberal or progressive forces is a defeat for us Jews because only amongst labor and progressive forces can we Jews find allies. We German Jews learned this lesson too late and at what a cost in suffering.”

Mother Spiegel's words are as valid today as they were when she spoke them. In order to earn the right to live freely without fear of anti-Semitic injustices, we must actively fight for the right of all minority groups to live freely without fear of injustice. The serum for such prejudice is the progressive spirit and our very survival demands that we Jews work doubly hard to promote and extend that progressive spirit everywhere. The problem of the final liberation of the Jew is tied up with the problem of the final liberation of mankind everywhere.

ALL THAT GLITTERS

A Short Story

By Jay Williams

JULOT Dumand had a wonderful treasure, and little Coco had a great envy and a desperate scheme. Little Coco was six years old, and he was hungry enough for three times that.

His name, of course, was not really Coco; it was Tsvi Azarewitz. But the kindly couple who took him in and gave him shelter could not pronounce the curious name, half Hebrew half Polish, which was the child's last link with his past. They told him he was a Jew, so that he might not forget, and they wrote his name on a scrap of paper and pinned it up behind the kitchen door. They could do this now, because the nazis had been gone for almost a year.

Coco did not know how he had come to France. It seemed to him now and then that he had once spoken another language, a few shreds of which still remained to him, and although Auntie and Uncle Kontzler were good to him he thought he could remember two other people who had loved him deeply and who had vanished one night when there were crashes and screams. When he was younger, his dreams had been haunted by terror and death. Now he dreamed only

of food. Coco knew nothing of rich dishes, delicacies like *tête d'agneau* or *Strasbourg paté*; his dreams at night, sitting with his head in his hands before the iron stove, were of mountains of bread and immense stews, of a thousand fresh eggs and of chocolate, the very idea of which brought the sweet water into his mouth.

This afternoon, passing Julot's house, he had seen the butcher's helper himself going in with a lump of gold in his hand. Coco's morals were simple: if you could you stole food, therefore why not gold? And gold, Coco knew with a wisdom garnered from a lifetime of war, bought you anything you liked. Julot was a friendly sort of man, but he was a grown-up. He could look after himself. In Coco's world, the small carried on a war of their own, scavenging, fighting for leavings, dancing and joking for the soldiers who sometimes rewarded you with candy or scraps. What you did not have you took if you could, and there it was.

Little Coco made no plans. He was too young for that; with him it was a case of do the job and trust to luck. As soon as it was dark he slipped out and hurried by back alleys to the hedge which separated Julot's house from the fields. He peeped through a window and gasped at his good luck. In the light of the single electric bulb he could see the gold lying on the table. Julot lived alone with his sick mother. There was no one in the room. A slit of light from

JAY WILLIAMS, an infantry veteran of World War II, is a writer. He has published numerous short stories in national magazines and is the author of four children's books and a fifth to be published next year by Oxford Press entitled, *Underground—58 A.D.*

an upstairs window meant he must be sitting up there with her. Coco ran to the front door, pushed it open, and stepped out of his thick-soled heavy boots. Noiseless and swift as a mouse he scurried inside. A quick grab and he had the gold. He tucked it into his shirt and darted out again just as a thumping on the stairs told him Julot was coming down. He caught up his shoes and ran across the road into the bushes.

His heart was pounding madly under his thin shirt, and against his stomach the heavy golden mass lay cold and slightly moist. By degrees he controlled his breathing, and now that he could hear Julot shouting inside the house and stamping about angrily he chuckled and put his boots on again. Then, leisurely, like a businessman on a holiday, he strolled off across the field.

Now that he had the treasure, the question was what to do with it. He did not suppose you could go to a store and just buy things with a piece of gold like this. Besides, there was nothing in the stores but empty cartons and boxes, relics of another day. He would have to take some sympathetic adult into his confidence. He turned his footsteps towards Hammenthaen's farm.

OLD PAUL HAMMENTHAEN WAS SITTING AT HIS KITCHEN TABLE reading the *Republicain Lorrain* and listening to the radio. Since his wife died, during the Occupation, the kitchen had become dirtier and more crowded as more and more of the farmer's living was done there. He was considered strange in his ways; to the children this meant only that he addressed them as equals.

Coco was on the best of terms with old Hammenthaen, but tonight he felt shy and uneasy. He sat quietly at the table, swinging his legs, until Old Paul said, "Well, out with it. What trouble are you in now?"

"No trouble, *Pan Paul*."

"You want something?"

Coco kicked the table leg rhythmically. Old Paul snorted, "Stop that. You make me nervous. I know you want something. Speak."

"I want you to buy me some food."

Old Paul raised his horned eyebrows and bit the corner of his dirty moustache. "Food? Well, you know what they say nowadays: you must tell me your politics first. Eh?"

"I don't understand you," Coco said calmly. Grown-ups sometimes talked foolishness because they thought it was funny.

"Never mind, never mind." The old man waved his hand angrily. "I apologize, my friend. So you want food? Let me see what I have."

He got up, but Coco forestalled him. "I don't want your food, *Pan Paul*," he said. "Here." He pulled out the gold and placed it gently on the table. The farmer picked it up in his chapped, black-wrinkled hands and examined it tenderly.

"How did you get this, Coco?" he asked.

The boy put his chin on his hands, elbows on the table. "I dug it out of the ground," he said artlessly.

Old Paul looked at him.

"I dug it up in the beet-field. With a spade. It was in a dark box," Coco went on, remembering a story he had heard long ago.

Old Paul grinned at him. "What a story, Coco. Eh, la, *lal* Julot Dumand brought it back with him from Metz this morning. You got it from him, isn't it so?"

"No," said Coco. He reached for his prize. Old Paul held it up in the air, pushing the child away with his other hand. "Be quiet," he said sternly. "Coco, You stole this, didn't you? You expect me to believe you dug it out of a field? Pooh! Don't you know poor Julot needs it for his sick mother? Shame on you, Coco. Is that what your religion teaches you; to steal?"

Coco began to snivel. "I want it," he said. "I thought you would take it and buy some things with it, some chocolate maybe. I want it. Julot can work and get some more. Give it back, *Pan Paul*."

The farmer was silent. Instead of pushing, his free hand now took the boy by the shoulder and held him tight. They examined each other for a moment in silence, the old man and the young.

"Ah," said Old Paul at last. "I am a fool. Your people have had enough of torture; why do I add to it? I take back what I said, Coco my friend. It is not you but the whole world that should be ashamed."

He returned the glistening gold to the boy.

"And will you buy something with it?" Coco asked.

"You cannot spend this gold," said Old Paul. He took out his heavy clasp knife and opened its long brown blade. "Perhaps," he said slyly, "you will even share it with me." And he began to peel the rind from the orange, while Coco watched him, open-mouthed.

COMING IN NOVEMBER

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DEMOCRACY AND THE WORLD JEWISH CONGRESS

By L. Goldberg

THE European section of the World Jewish Congress recently convened in Prague with delegates of Jewish communities from 17 countries participating. A delegation from the Central Committee of the Jews of Poland was also present to discuss their proposed affiliation. Many pressing problems of European Jewry, such as the German and Austrian peace treaties, the coordination of cultural activities and the like were discussed.

The World Jewish Congress was recently given permanent consultative status by the Social and Economic Council of the United Nations. This is an important achievement and imposes upon the Congress the grave responsibility of insuring that it voices before the Council the aspirations of the broad masses of Jewry and that it reflects their real needs.

What is the actual situation?

The World Jewish Congress is no newcomer. It has existed for many years and its activities are well known. It is regrettable to have to note that the character of its activities is not commensurate with the great responsibility it bears.

The Jewish people, like all of civilized mankind, has experienced painful years. Never have the Jewish people suffered such tragic and inestimable losses as during World War II. The duty of every genuine democratic and progressive organization was, and is, struggle against fascism and reaction, in deeds, not words. This imposes the primary task of mobilizing the masses, of creating a united front with all progressives and anti-fascist forces.

We do not deny that Congress accomplished many positive things during the war. Some very important public appearances were made, particularly by the head of the Congress executive, the venerated and well-known democratic leader, Dr. Stephen S. Wise. Practical help in material ways and in helping find relatives was provided for Jewish refugees. Congress exerted great effort in trying to bring the problem of Jewish refugees before the United Nations. But on this question, as well as others, post-war Congress activities were of doubtful character, to say the least.

Partisan Leadership

The reason is obvious. From its very inception to this day, Congress did not represent a united front of all demo-

cratic organizations. Leadership rests in the hands of a small circle of Zionists who divert all activities to their own political aims.

Such a situation is very unsatisfactory, unnatural and harmful, as has been proved by events of the post-war years. The Jewish communities of the European countries liberated from Hitlerism, the remnants of great pre-war communities, have with magnificent energy and stubborn, selfless devotion begun to rebuild their life. No matter how they differ from one another and what internal problems they confront, all adhere to one basic goal: reconstruction, rebirth. They can become full-blooded communities once again only when all truly progressive and democratic forces in each community internally and all together will be united, when they will carry on common struggle for their economic and cultural rebirth. In practice this demands struggle against reaction, against any possibility of the rebirth of fascism, against those who seek to create a new war.

The unity of the Jewish communities developed naturally in the new people's democracies. The Central Committee of the Jews of Poland, the Jewish Committee (and the Central Consistory) of the Fatherland Front in Bulgaria and in a great measure the Jewish Democratic Front in Rumania are examples of unity of all the people's progressive forces for the reconstruction of the Jewish communities in those lands. The situation is different in France. There unity was firm in the underground. But in the post-war period it has been hard to establish a united front despite efforts of communists and other progressives because of the opposition of rightist elements among the Jews who follow in the footsteps of French reaction and who carry on anti-democratic activities.

If the World Jewish Congress is to justify its existence, it must do everything in its power to strengthen and support the democratic and progressive forces in the various Jewish communities. At the present historic moment, when reaction is once again reviving, when the world faces the danger of a new wave of fascism, and when the imperialist forces of certain lands are ready to throw mankind into a new war, it is the duty of Congress to speak out against such dangers and to fight for a real and lasting democratic peace.

Congress and Revived Communities

How, for example, did the World Jewish Congress act toward the Jewish community in France? Did Congress use its authority to help create a united front of French

L. GOLDBERG is editor of the Moscow *Einigkeit*, published by the Jewish Anti-Fascist Committee of the Soviet Union. This article, which appeared in *Einigkeit* for July 22, 1947, is translated from the Yiddish.

Jews and to strengthen its own relations with democratic organizations in French-Jewish life? No! It did exactly the opposite. We still remember the conflict between Congress and the greatest democratic Jewish organization in France, the "Union," when Congress refused to support the generally recognized and magnificent children's homes of the "Union" because these institutions are non-religious and Jewish dietary laws are not observed. And this occurred despite the protests of democratic Jewish public opinion in France and America. The result was that the "Union" felt obliged to leave the Congress.

When the Central Committee of the Jews in Poland decided to join the World Jewish Congress, the Committee considered that, as representatives of the whole Jewish community in Poland, it must join this decision with a principled declaration of its attitude to the World Jewish Congress. This declaration stated that Congress "during the course of the second World War did not properly mobilize all the social and political forces of the Jewish people against Hitlerism, did not help to create a united, democratic-national front of Jews of all lands. The World Jewish Congress also did not mobilize non-Jewish democratic public opinion. . . . Even now the World Jewish Congress has not moved in the direction of mass mobilization against the dangers which confront world democracy and the Jewish people. The World Jewish Congress is more occupied with diplomatic, behind-the-scenes manipulations than with the mobilization of masses against the real danger that has arisen in the post-war situation. . . . Its character and organizational structure must be changed. The incomplete democracy of the Congress must be overcome. If Congress wishes to be a general, united organization, there must be room in its ranks for all Jewish organizations who support the struggle against racism and anti-Semitism and who fight for the security of the Jewish people in all lands. . . . The World Jewish Congress must not concern itself with one Jewish community alone but must base itself and its policies on the reconstruction of the destroyed Jewish communities of Europe. . . . The World Jewish Congress must not act, as it has up to now, on the political ideology of a single political group. The World Jewish Congress cannot be a copy of the World Zionist Congress. It cannot on important political questions and matters of principle attempt to act on the basis of a formal majority vote. In important questions of principle a compromise formula must be found which shall be satisfactory to all groups."¹

Undemocratic Actions of Leadership

The line at the conference followed by the official Congress leadership differed fundamentally from the declarations of these organizations and spokesmen. The leadership refused to print and circulate the declaration of the Central Committee of the Polish Jews among the delegates. The

¹ Similar declarations were made in Prague by Dr. Adolph Berman, head of the Polish Central Committee, by Israel Mayer, delegate of the Bulgarian Jews and by M. Adamich, of France.—Eds.

leadership refused to accept the criticism of the activities of Congress. The leadership refused to accept the demand that on questions of principle the formal majority vote procedure should not be followed. The leadership treated the situation of Jews in the DP camps of Germany and Austria from the viewpoint of narrow Zionist party politics.

The leadership opposed the proposal of the French delegation that Congress speak out on the inviolability of the Western Polish borders, a problem in which the Polish community generally and the Jews of Poland specifically are vitally concerned.

False "Neutrality"

Then there was a most important and revealing incident, one which gives an opportunity to judge the future direction of Congress activities. In one speech the head of the Congress political secretariat, Mr. Easterman, defended the position that Congress must be "neutral in the conflict between east and west." This tactic of "neutrality" brings back many memories. The non-intervention policy when the Spanish people were engaged in bloody struggle against the Hitler and Mussolini gangs, was called a policy of "neutrality." Munich, which allowed Hitler to swallow Austria and Czechoslovakia, was also "neutrality" because the "neutral" Chamberlain with his French colleagues hoped that they could still persuade Hitler Germany to turn eastward and to declare war against the Soviet Union. "Neutrality" today means to allow a free hand to the forces of reaction, to allow free circulation of the unmitigated lies and campaigns of distortion against the Soviet Union, against the lands of the new people's democracies. This policy means consciously to blind the masses to the activities of those who seek to begin a new war.

Since when has Mr. Easterman become such a partisan of "neutrality?" Not so very long ago, after the 22nd Zionist Congress, he appeared as fiery champion of the British mandate over Palestine and defender of the British laborite government and its policies. At that time Mr. Easterman did not talk about "neutrality." No doubt his present "neutrality" theory is only a smokescreen behind which is hidden a very conscious orientation.

Mr. Easterman did not fully express at the European session of the Jewish World Congress what he did say a little later among his own party people (the Zionists—Eds.). This view was expressed by Zionists even after the Palestine session of the United Nations, when the sympathies of the broad Jewish masses of the world and of Palestine particularly showed themselves to be very clearly on the side of the Soviet Union and the new democracies, who firmly defended the interests of the Jewish people against Anglo-Saxon policies. At that time the Histadruth member and leader of the political department of the Jewish Agency, Moshe Shertok, stated in Atlantic City that "major political weight must be laid upon England and America." And later Shertok stated: "The Palestine workers' movement is a part of the West European movement."

The head of the German Jews (the "Aliyah Hadasha"

party) was even more explicit in his address before the Palestine Jewish General Assembly. He was fearful that the Jewish community should "carry over its sympathies to the east." Therefore he demanded that the Jewish community should stand fast with the western democracies.

Quite correctly did Dr. Adolph Berman state in Prague that all this talk about "neutrality" is a false and dangerous position. There is no conflict between "the east and west," said Dr. Berman, but a battle between the reactionary and imperialist forces with the world forces of peace, progress and democracy. In this battle the Jewish people dare not be neutral. Their future depends upon the outcome of this battle.

Congress and Soviet Jewry

We, Soviet Jews, cannot be indifferent to the future policies of the World Jewish Congress. Our homeland carried the major burden in the struggle against Hitler Germany, in the liberation of Europe from the fascist yoke. The peoples of our homeland, and among them also we Soviet Jews, paid with deep pain and heavy sacrifice for the victory over the enemy of all civilized mankind. None of the western European countries did anything to rescue the Jewish masses from destruction. And if millions of European Jews were nevertheless saved from destruction, they

owe thanks to the Soviet Union, its heroic sons and daughters. We cannot stand by while an organization, speaking in the name of the Jewish people, march hand in hand with imperialist reaction under the mask of "neutrality" and slanders our homeland.

We cannot be indifferent to the fate of our brothers in the liberated countries of Europe, to the Jewish remnants in Poland, to the Jewish communities in France, Rumania, Bulgaria, etc. We know very well that victory for reaction means annihilation for them. The example of the Jewish communities in reactionary Turkey, in monarcho-fascist Greece; the horrible plight of the hundreds of thousands of Jews in the DP camps of the Western Zone of Germany and Austria, are evidence enough that the guarantee for a real democratic peace, one that will insure the life and development of all the peoples of Europe and of the Jews of Europe, lies in the victory of peace over the forces who seek a third World War.

The Jewish masses are with their whole heart and soul eager for such a victory. We desire that the organization which speaks in the name of the Jewish people shall be in actuality a democratic, progressive organization, an organization which unites and mobilizes the Jewish masses in struggle for peace and reconstruction—hand in hand with the progressive forces of all peoples.

THE BALLAD OF ITZIK WITTENBERG

(From the Vilna Ghetto)

Translated by Aaron Kramer

The enemy hearkens: a beast in the darkness;
the Mauser—it wakes in my hand—

But wait! My heart's drumming: two sentries are coming,
and with them our first in command.

The ghetto is sundered by lightning and thunder;
"Beware!" shrieks a tower in fright.

Brave comrades have freed our commander and leader,
and flee with him into the night.

But night soon is over—and death lies uncovered;
the flames of the city leap high.

Aroused is the ghetto—the storm-troopers threaten:
"Give up your leader, or die!"

The battle-ground quivers as Itzik delivers
the answer—while guns hold their breath:
"Shall others be given, to pay for my living?"
And proudly he goes to his death.

Once more in the darkness the enemy hearkens;
the Mauser—it wakes in my hand.
You are now dearer—now you be my hero!
Now you be my first in command!

THE JEW IN AMERICAN PLASTIC ART

By Louis Lozowick

(Concluded from September)

BY the turn of the twentieth century Jewish participation in art reaches such proportions that qualitatively American art would be a different and poorer thing without it; quantitatively—the mere listing of names would require more space than this entire essay. Jewish artists play a significant, often a major role in some schools and tendencies. All that can be attempted here is to indicate the leading trends and cite some names identified with them. We must remember, however, that art trends are not as sharply defined in America as they are in Europe and that consequently the same name may appear in more than one classification. A one-time Realist or Cubist becomes an Expressionist and vice versa. In any case these labels are not meant to stamp the artists, but are used only for purposes of identification and simplification.

The artists heretofore dealt with were of an academic bent, whether Classic, Romantic, or Realist. Henceforth we shall be concerned predominantly with artists non-academic or anti-academic, for they represent the most significant contribution to contemporary art. It might be added that within the academy itself and circles close to it a progressive wing has come into existence whose work shows an awareness of the newest esthetic manifestations in the art world. It includes Leon Kroll, Louis Rittman, Albert Sterner, Julius Bloch, Frank Kirk, William Auerbach-Levy, Robert Philip, Robert Brackman.

Allied to the foregoing are the Impressionists who greatly widened, if they did not deepen, the conception of Realism. In their attempts to catch the effects of rapid movement, or outdoor and artificial light they registered more facets of life and nature than the Realists, but gave them a subjective interpretation. For this reason Impressionist painters present a bewildering variety. Louis Kronberg, Leon Kroll (early phase), Bernard Karfiol would seem to be worlds apart, yet they owe much to the French Impressionists Degas, Monet, Renoir respectively, without, of course, losing thereby their own individuality. At one time or another the following artists have exhibited characteristics of the school: Bernar Gussow, William Meyerowitz, Theresa Bernstein, Harry Gottlieb, Samuel Halpert, Ary Stillman, Joseph Biel, Albert Abramowitz, Frank Horowitz, Harry

Herring, Joseph Raskin, Abraham Manievitch, Maurice Sievan, Sidney Laufman, Harry Shokler, Margaret Lowengrund.

The first decade of the twentieth century witnessed the rise of "muckraking," a powerful and far-reaching middle class revolt against the inexorable advance of monopoly in finance, industry and government. This popular upsurge found political expression in Theodore Roosevelt's Progressivism and in Woodrow Wilson's New Freedom. It had repercussions in literature, criticism, history and journalism. In art its equivalent was the vigorous realism of a group that came to be known as the "ash can school" or the "revolutionary black gang." Curiously there were no Jews in it. The reason at least in part might be found in the fact that parallel with this reform movement there was a rapid growth of socialism. Under the leadership of Debs it polled nearly a million votes in 1912, the year of Wilson's New Freedom.

Social Artists

Artists like Maurice Becker, Hugo Gellert and later William Gropper served the broad cause of socialism by working for the *Masses* and its successor, *The Liberator*. After World War I and the Russian Revolution they were joined by many others in a general trend which contracted or expanded according to circumstances and has become a permanent feature of contemporary art. It is not confined to Jews alone, of course, though the Jewish artists play an influential part in it. These artists have been variously designated as "class struggle," or "proletarian," or most often "social" artists. Strictly speaking, they do not constitute a school but a trend, for their common basis is ideological not stylistic. Their work deals with the evils of contemporary society and their correction: lynching, economic exploitation, social inequality, strikes, demonstrations, imperialism, racial discrimination, labor organization. The direction and incisiveness of their message differs with the social climate as, *i.e.*, between the depression of 1929 and the war with international fascism.

The social conflicts between the two World Wars can be reconstructed in their general outlines from the works of the artists Maurice Becker, Harry Sternberg, Mitchell Siporin, A. Tromka, Phil Reisman, Joseph Hirsch, Ben Galos, Maurice Kish, S. Lev-Landau, Hugo Gellert, Harry Gottlieb, Louis Ribak, Irwin Hoffman, Paul Meltzer, Emanuel Romano, Joseph Biel, Abraham Harrington, Mervin Jules, the Soyfer brothers, Ben Shahn, Nahum Tschakbasov, as well as

LOUIS LOZOWICK is a prominent Jewish-American painter and art critic. This is the second installment of an article which will appear as the introduction to a forthcoming collection of art reproductions by Jewish artists to be published by YKUF.

the sculptors Minna Harkavy, Aaron Goodelman, Maurice Glickman, Robert Cronbach, Nat Werner, and others. The most consistently mordant critic of contemporary society is William Gropper. In addition to his unique contribution to American caricature, his paintings form a pictorial history of our times: the Great Depression, the Spanish Civil War, Nazi and Japanese barbarism, the heroic Red Army, the Warsaw Ghetto uprising, etc. Scattered works on the social theme will also be found in artists as dissimilar as Peter Blume, Max Weber, Ben Kopman, Sol Wilson, Moi Soltareff, Lena Gurr.

Among the Post-Impressionists

At the very time when the Impressionists were creatively exploring the furthest visible limits of the surrounding world and the social artists were interpreting explosive social ideas in pictorial terms, a new world-wide movement, Post-Impressionism, turned in the opposite direction—in the direction of indifference to subject or message. In this view the artist was free to choose an intelligible theme or reject it and create something that had little or no resemblance to any known object: something entirely abstract. As Abraham Walkowitz, one of the pioneers of the movement, put it:

"Art has nothing to do with imitation of objects. Art has its own life. One receives impressions from contacts or objects; and then new forms are born in equivalents of line and color improvisations."

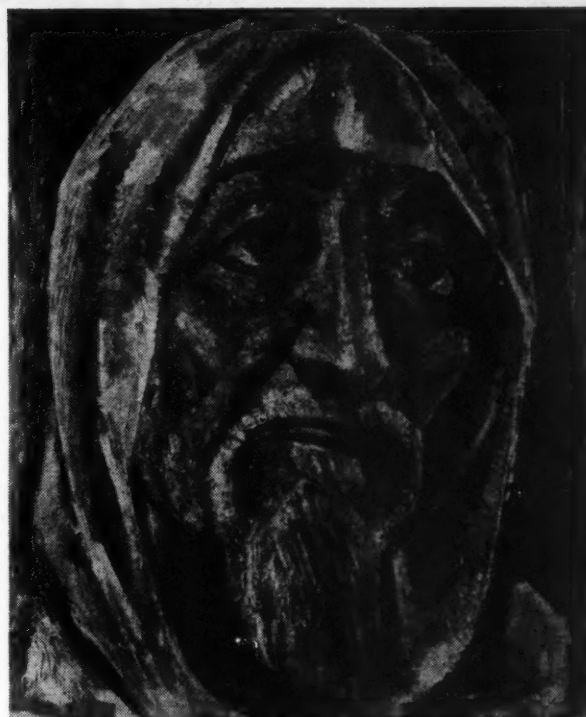
Another pioneer of Post-Impressionism, Max Weber, has undergone a complex evolution. After having touched modernism at many of its phases, he developed a personal style which evokes in pictorial language a forward-looking humanism.

Post-Impressionism comprises several distinct currents: Cubism, Expressionism, Surrealism, etc. In Europe they represent organized artists with clearly defined esthetic principles. In America they are practiced by individual artists, not always with entire consistency.

Various Schools

Early works of Max Weber and Morris Kantor, certain paintings of Abraham Rattner, Francis Criss, I. Rice Pereira, Ilya Bolotowsky, Louis Schanker, exhibit traits common to Cubism: a logically reasoned geometric pattern and clearly articulated forms.

On the other hand, many more artists are inclined to adopt the less coldly impersonal method of Expressionism. Ben Zion, Joseph Solman, Ben Benn, Jennings Toffel, Boris Deutch, Fega Blumberg, Abraham Rattner, Mitchell Siporin, Hyman Bloom, Max Schnitzler, Adolph Gottlieb, Samuel Brecher, A. Dobkin, Will Barnet, Arnold Friedman, Samuel Rosenberg, A. M. Datz, A. F. Levinson, tend to stress the emotional impact from which the work of art is born and which it strives to transmit to the spectator. The pictorial forms are less rigidly separated than in Cubism,



MY FATHER

Painting by E. Glicenstein Romano

are more fluid, more varied. The emotional impact is buttressed by a note of the satiric in the work of Nahum Tchakbasov, Paul Burlin, Jack Levine, Benjamin Kopman.

The frontiers of Surrealism are not easy to define because they impinge on the frontiers of other schools. Man Ray, Hananiah Harari, Nahum Tchakbasov, Boris Margo, Adolph Gottlieb, Mark Tothko, present in various degrees the Surrealist penchant to make the real appear fantastic and the fantastic—real. Peter Blume's "The Eternal City" which is a devastating attack on Mussolini and fascism presents an interesting application of Surrealist method to a social theme. Ben Shahn also sometimes treats of social issues in Surrealist terms. In Eugene Berman's recent works mysterious characters exquisitely attired move in a Maeterlinckian world far from gross reality. And yet roaring flames seem to carry an echo from the thunder and carnage outside. Julian Levi, Raymond Breinin, Leonid (brother of Eugene Berman), at times come quite close to the edge of the school. When you closely examine their work it seems to deal with familiar reality; yet the facets of reality which they choose, the color and treatment they accord them, the special lighting in which they immerse them, create the effect and overtones of the fantastic.

We have in our midst a number of more or less recent arrivals who are already part of the American art world. Sygmund Menkes, Mane-Katz, Max Band, Reubin Rubin, Arbit Blatas, Gregory Gluckman, Victor Tischler, Eric Isenburger, Jacques Zucker, Joseph Floch. They bring with

them the distilled essence of French artistic culture which took almost a century to develop and which made Paris deservedly the capital of the art world.

Water color painting occupies a very important place in American art. The following artists have worked consistently though not exclusively in the medium: DeHirsch Margules, Georges Schreiber, Elias Newman, Lionel Reiss, Saul Raskin, Hy Cohen, Aaron Berkman, James Lechay, Zoltan Hecht, David Fredenthal, William Zorach.

A specialized group consists of the theatrical designers: Mordecai Gorelick, Lee Simonson, Leo Mielziner, Boris Aronson, Aline Bernstein, John Wenger, Moi Zolotareff, Boris Anisfeld.

Then of course there are still many artists who either do not fall within the classifications already indicated or fall into too many of them: Sol Wilson, noted for his vigorous landscapes, quarries, rocky shores; Doris Rosenthal, who has devoted much of her work to a remarkable portrayal of the Mexican people; Maurice Sterne, who had built a bridge between old and modern art; Ahron Bohrod, chronicler of drab city suburban scenes and their lowly denizens; Frederick Taubes, the clever and sophisticated technician; Harry Botkin, who likes to paint people who

amuse themselves or others; Abbo Ostrowsky, Saul Ber- man, A. S. Baylinson, Edward Biberman, Josef Foshko, Edward Milman, Karl Fortes, Miron Sokole, Louis Fer- stadt, Jacob Getlar Smith, Andre Racz, Karl Fortes, Lewis Daniel, T. Filmus, Saul Schary, Victor Candel, Minna Cit- ron, A. Kruse, Sara Berman-Beach, Israel Abramski, Jo- seph Kaplan, M. Kallem, Stella Buchwald, I. Seldin, Eugene Ludins, Ryah Ludins, A. Schulkin, Lily Harmon, Iver Rose, S. Simkovitch, Ben Galos, Ida Gordey, J. Zakheim, Louis Lozowick, Geri Pine, William Schwartz, Lorser Feitelson, Maurice Molarsky, Asckinazi, M. Oley, Abraham Levin, H. Kallem, Leo Katz, Peter Krasnow, H. Daniel, and many more.

The listing is not intended as a sign of equality. It is simply an acknowledgement that the artists enumerated have made and are still making their contribution to con- temporary American art—each according to his ability. Some of the names have already accomplished enough to rate a book. Others are still in the formative stage. History will decide their place in art—if any.

The chronicle would not be complete without the men- tion of a recent vogue in the so-called primitive (distant cousins of the Colonial "limners"): the self-taught den- tists, cabinet makers, manufacturers, housewives whose home-grown products are assembled in museums, learnedly discussed and elaborately exhibited. The encouragement to amateur art might be considered a healthy sign if it did not tend to become a fad which often mistakes technical helplessness for the primitive freshness of the senses. Israel Litwak, Morris Hirshfield, Laura Steig, Marc Baum, are typical.

ACROBATIC DANCE

Sculpture in mahogany by Chaim Gross



Among the Sculptors

Jewish sculptors are fewer in number but offer the same variety as the painters and occupy a place of equal im- portance: Max Kalish's straightforward portraiture and realis- tic representation of workers; Jacob Epstein's striking heads and daring compositions; Jo Davidson's expressive portrait gallery of distinguished contemporaries; Enrico Glicen- stein's heroic figures; William Zorach's monumental groups; Chaim Gross' rhythmic interplay of light and mass; Aaron Goodelman's bold simplified forms; Minna Harkavy's sensitively felt statues; Elie Nadelman's grace- fully posed heads; Eugenie Gershoy's cleverly satiric statu- ettes; Nat Werner's varied themes done in richly textured materials; Lincoln Rothschild's echoes of classical form; Maurice Glickman, Samuel Cashwan, Louis Slobodkin, Berta Margulies, Mitchel Fields, Herbert Ferber, George Ahrons, Milton Horn, Eleanor Boudin, Dorothea Green- baum, Herbert Kallem, Robert Russin, Milton Hebal, M. Friedlander, Robert Cronbach, Nathaniel Kaz, Adolph Wolff, Anita Wechsler, Saul Baiserman, B. Lipton, Alex Portnoff, Maurice Sterne, Abram Belsky, B. Paef, L. Buen- sky, V. Brenner, Aaron Ben Shmul, and many others.

The list is not exhaustive but all representative trends are included.

Reflection of Jewish Life

The twentieth century has been crowded with enormous and eventful changes in the destiny of the Jewish people. The slow and difficult reconstruction of Palestine, the flowering of a new life in the Soviet Union, the phenomenal growth of the Jewish community in the United States, the harrowing extermination of millions in the murder camps of the nazi cannibals—these have been some of the more striking manifestations of a profound historic process. The Jewish artists, wherever they were, could no more escape the impact of these events than any other section of the Jewish people. But their reaction was in most cases spontaneous and personal rather than the consequence of a clearly formulated viewpoint or the expression of an organized movement. The result nevertheless was the creation of many drawings, prints, paintings and sculptures dealing with such themes as celebration of Jewish holidays, ghetto scenes, religious disputations, interiors of synagogues, biblical and historic episodes, Palestinian landscapes, Soviet Jewish colonies, pogroms, the Warsaw ghetto uprising, types of rabbi, *shokhet*, cantor, Talmudist.

The style in which these works have been done is of the greatest variety, ranging from the guarded and straightforward realism of Elias Grossman, Joseph Margolies, William Auerbach-Levy, Lionel Reiss, Saul Raskin, Frank Kirk, Hank Horowitz, to the less conventional, more evocative methods of Max Weber, Nahum Tschakbasov, Enrico

Glicenstein, Emanuel Romano, William Gropper, R. Rubin, Todros Geller, Hyman Bloom, and many others. On the surface, the common factor in all this technical diversity is, as already observed, the Jewish subject seen in most cases under the angle of orthodox religious attributes: praying shawl, beard, earlocks, Menorahs, etc. Probing however beneath the surface we can discover a more profound but also more elusive factor common to these artists: an emotional intensity, a high seriousness and occasionally a nostalgic quality; it is as if each artist were personally involved in the fate of the people and the course of the events he is depicting. A careful and judicious selection from the many works available would undoubtedly make an excellent collection for some museum.

In recent years the nazi pestilence drove to our shores some of the greatest artists not only among the Jews but also in the world. Distinguished painters of the older schools like Eugen Spiro, Max Oppenheimer (MOPP), Artur Szyk and representatives of the more recent trends like Jacques Lipschitz, Marc Chagall, Moise Kisling have joined our family. Whether their stay here is temporary or permanent, we welcome them. They have much to give us and we hope that their stay here may not be without profit to themselves. Whatever differences divide us we can all rejoice in the utter rout of the nazi vandals and look forward to a brighter, more creatively rich future for mankind and consequently for the Jewish people wherever they might be.

BOOK REVIEW

THERE ARE JEWS IN IRELAND

By Morris U. Schappes

IN ALL of Ireland (the Irish Free State and Northern Ireland) there are now only about 7,500 Jews in a total population of about four and a quarter million. Yet, although the Jewish community in Ireland has always been one of the smallest, its history should be interesting and could add its strands to the broad fabric of Jewish life the world over. Legends, of which Ireland is so prolific, would carry the Jewish connection with Ireland back to Biblical times, but even the record of contact begins as long ago as 1062, and by 1232 a King of England found it necessary to appoint an agent to transact his business (probably fiscal) with the Jews of Ireland. For more than three centuries then the Jews were banned from Ireland as they were from

England, but that did not prevent a Marrano (a crypto-Jew) from becoming Mayor of Youghall in 1583. From the middle of the seventeenth century, however, Jews have lived continuously in Ireland, in scores and hundreds only, it is true, until the East European pogroms of the 1880's suddenly multiplied the Jewish communities in Ireland. Today some 5,000 Jews live in Eire (the Irish Free State), most of them in Dublin, and 2,500 in Northern Ireland, most of them in Belfast.

Very little indeed has been written about them, and most of that little is superseded and in many instances corrected by Bernard Shillman's little volume.¹ Between these two covers of the first book, I believe, ever to be written on the history of the Jews in Ireland, there is more information about them than can be found in any other place. The chronicles of the founding of the congregations and synagogues and cemeteries are here from 1660 to the present

MORRIS U. SCHAPPES is the author of *Letters from the Tombs* and the poem, *Time Done!* He edited *Emma Lazarus: Selections from Her Poetry and Prose*. He is the contributor of a weekly column to the *Morning Freiheit* and is a member of the Board of Directors of the School of Jewish Studies. He is a member of the Editorial Board of *JEWISH LIFE*.

¹ *A Short History of the Jews in Ireland* by Bernard Shillman. Dublin, 1945. 10s 6d, or \$2.50 in the U.S.A.

time; the first known rabbi in Ireland (he came from Minsk) is recorded, and the first Irish-born Jew to become an ordained rabbi is noted. From chance references one can derive the information that Jews lived as silversmiths, jewelers, pencil-makers, peddlers, woodcarvers, fur merchants, doctors, brokers, green grocers, musicians, actors, commission agents, teachers, cork merchants, dentists, lawyers, opticians, chocolate-makers, linen manufacturers, judges, mayors, and sometimes as paupers. There have been instances of anti-Semitic acts, ranging from the desecration of old cemeteries to the boycott of Jewish merchants in Limerick in 1904 that reduced that little Jewish community to insignificance. The American Jewish historian will wish to note that Israel de Lieban left Ireland for the United States in 1777, that Albert M. Bender migrated to San Francisco in 1879 to become a wealthy insurance broker and art patron, and that Otto Jaffe was in business in New York from 1865 to 1877 before he went to Ireland to build up a great linen house and hold many high public offices in Belfast.

Interesting figures appear sketchily. Lewis Wormser Harris, formerly of Stuttgart, became a wealthy financier in Dublin and in 1874 became the first Jew to be elected to public office in Ireland when he was chosen alderman. (Mr. Shillman unfortunately omits the fight against an anti-Semitic campaign waged by his opponent that Harris had to and did conduct successfully.) Otto Jaffe became Lord Mayor of Belfast in 1899 (omitted by Mr. Shillman) and in 1904, High Sheriff in 1901, and was knighted in 1900. (It would have been interesting to learn the process by which this descendant of Hamburg Talmudists rose to such heights in Belfast public life.)

Ellen Odette Bischoffsheim, daughter of a London banker, became a countess by marrying the Earl of Desart in 1881, continued in public life after he died in 1891, was active in the Jewish community all along, and was so prominent that the first president of the Irish Free State, W. T. Cosgrave, appointed her to the Senate in 1922, where she served until her death in 1933. There are stories in all these figures that deserve to be told somewhere at greater length. On the other hand there is a figure like John Garcia, a Jew in Dublin in 1717 who "followed the pernicious occupation of priest-catcher" and turned seven Catholic priests over to the inquisition of the intolerant Irish parliament that the English had installed. Mr. Shillman significantly notes that the anti-Catholic Penal Laws so reduced the Irish population that the Irish Parliament tried "to resort to the expedient of supplying the place of these self-exiled papists, by the introduction of foreign Jews." Yet this matter is not developed.

Basic Study Required

That fact draws attention to Mr. Shillman's general method. Of course Mr. Shillman is so modest in his claims for the value of his book that one is almost disarmed from stressing what the author admits when he writes that it does

not "pretend to be an up-to-date comprehensive history of the sojourn of the Jew" in Ireland. Yet he had been called, by the Chief Rabbi of the British Empire, and he aspires to become "the historian of Irish Jewry." It is to be hoped that Mr. Shillman will not only continue his antiquarian researches but will himself write a comprehensive history of Irish Jewry. Therefore the following points may not be amiss.

One could certainly wish to know more of the interrelation between the Jews, organized or as individuals, and the remainder of the Irish people. Antiquarianism is a useful servant of history, but no substitute for it. And Irish history is above all a struggle for national liberation; it is a history of struggle for land, for the conquest of famine, for industrial development, for revolution. To define and understand the position of the Jews in Ireland one would need to know their relation to these main problems of Irish history. We know, for instance, that the Irish famine of 1846, evoked interest among American Jews who raised funds for the Irish in New York, Charleston, and elsewhere. What did the Jews of Ireland do? Did the £10,000 very generously contributed by the Rothschilds of London have any connection with the fact that in 1846 the right of naturalization was for the first time extended to Jews, and the act requiring special dress for Jews was formally repealed (these last two items are incomprehensibly unmentioned by Mr. Shillman)?

We know that after 1880 there was a rapid influx of Jews from East European countries in which pogroms were raging. In the case of the United States, this Jewish stream of immigration was part of a general European tide that brought in millions of Italians, Slavs, and other groups. Was the Jewish immigration into Ireland exceptional, or was it also a part of a general increase? And did this Jewish immigration have any particular effect on Irish life? The Universal Jewish Encyclopedia article, for instance, asserts that "a number of immigrant Jews from Courland and Lithuania [into Eire] introduced the clothing and furniture industries into the country." There is no evidence of this in Mr. Shillman's book, and yet it would be important to establish the point. Furthermore, did these new immigrants introduce a revival of orthodoxy in religious life (no reform Judaism is so much as mentioned by Mr. Shillman, but if there is none, its absence needs to be explained too)? Was there a growth of Zionism, apart from the one Zionist mentioned in passing by Mr. Shillman? And what was the relation between Zionist national aspirations and Irish national aspirations, of which so much is being made now in certain circles?

Jews and the Irish Struggle

And what of the Easter Rebellion, which is referred to almost grotesquely only once, as having almost delayed the opening of the Adelaide Road Synagogue! Is it not time now, and safe, to name the Jew who is reported to have escaped execution "merely through an accident" because

he was prevented from keeping an appointment at which he would have decided whether to accept a position "on the executive of the secret new government?" And who is the other "young Jew" who is still "a prominent figure behind the scenes" of the then provisional government? (Edw. Elman Burgess, "The Jews of the Irish Free States," in *The Jewish Chronicle Supplement*, London, March 24, 1922.) And why is there such fleeting mention of Robert Briscoe, and no allusion to the fact that he was an electrical engineer assigned by the Irish Republican Army in 1920 to go to Germany to organize the smuggling of arms into Ireland for the projected civil war that led to the establishment of the Irish Free State? Briscoe later undertook special missions to the United States, and has been serving continuously in the Dail Eireann since 1927. Such chapters in Irish Jewish history merit exploration.

And I would mention yet another: were the Jews as neutral to the war against Hitlerism as the government of Eire? We are told that the government of Northern Ireland extended a bit of hospitality to refugees from Hitler. But what about the native Jews themselves, especially those in "neutral" Dublin? The answer would be interesting to the entire progressive movement, as well as to the Jews the world over.

A comprehensive history of the Jews of Ireland will be valuable. Ireland has had a special place in European history for many centuries. Every group in Ireland has therefore had a special development. The manifestations of these unique elements in the history of the Jews of Ireland would be instructive. But the history will have to be written with an eye to basic social relationships if the lessons are to emerge.

ANTI-SEMITISM EXPLODES IN BRITAIN

By L. Zaidman

(Continued from page 1)

wise the Jewish cemetery was invaded and the prayer-hall burned down; whilst in the Birmingham cemetery grave-stones were removed and on some stones words like "pig," "swine," "dirty Jews," and "hang the Jews" were scrawled with tar. Anti-Jewish slogans were scrawled also on property and pavements in many towns. Swastikas, "Down with the Jews," "Destroy Judah," "Hitler was right," "Jews—good old Hitler" and "Jewish murderers" were to be seen prominently displayed during those days of disturbances.

In the course of these outbreaks scores of people were arrested—particularly when they refused to disperse at the request of the police, who on many occasions were powerless to deal with the disturbances. In some of the affected towns which are otherwise trying to save coal, the authorities were forced to keep them fully lighted during the night as a precaution against the demonstrators. In Manchester it was reported that the Jewish community imposed upon itself a 10 P.M. curfew.

Invariably these anti-Jewish riots are explained as a consequence of the hanging by the Irgun of two British sergeants. There can be no doubt that a great deal of genuine anger has been aroused by the manner in which the Jewish terrorists in Palestine have treated these two young soldiers. But it is wilfully misleading to attribute the anti-Semitic outbreaks to this event. Anyone who does so, is either extremely naive or deliberately throwing up a smoke-screen to conceal the real cause.

L. ZAIDMAN is a British writer on Jewish affairs and the regular London correspondent of *Jewish Life*.

For the recent outbreaks are the climax of a mounting anti-Semitic campaign spurred by the post-war revival of fascist organizations. The Labor Government is unfortunately viewing the matter with laxity and refuses to take action to prevent the spread of anti-Semitic poison.

Much anti-Jewish propaganda has been continuously pumped into the stream of daily news in Britain. For weeks on end there was the story about checks. The "wicked" Jew, Max Intrator, is alleged to have misled many well-to-do but innocent British patriots into signing checks in exchange for francs which were used by these "patriots" to pay either for their continued holidaying abroad or for losses incurred at Monte Carlo.

Another of these press campaigns which has assumed the proportions of a "serial," is the one referring to the "bomb in Whitehall" and the "explosive envelopes." The "Jewish culprits" were "arraigned" in the press before the British public. For some reason the police did not display the reticence and lack of success shown in a number of other cases, such as the failure to apprehend the publishers of the seditious and vile anti-Semitic leaflets distributed on a large scale in Edgware, London, a few months ago.

However, the more dangerous anti-Jewish publicity, that which plays directly into the hands of all anti-Semitic organizations in Britain, is that coming from the most responsible press in Britain. Many British newspapers are "exposing" the "anti-British campaigns" of Jewish Zionists in the United States. This is how it is done by A. J. Cummings, of the *News Chronicle* (June 3, 1947): "I am told in the most emphatic terms that in various parts of the U.S.A.—in California no less than in New York State, anti-

British campaigns are being waged with renewed ferocity. Jewish Zionists . . . are responsible for the most spectacular of these campaigns. They are spending millions of dollars on violent and incessant propaganda against Britain; and as a rich pressure group their influence is so powerful that it inspires the attitude of a considerable part of the American press."

However innocent of anti-Semitism this writer may be, there cannot be any doubt as to the use to which such statements as these will be put by the fascists. Such people as this writer cannot fail to appreciate that the evil such people are creating is greater than the evil they are combatting. Theirs is the responsibility to enlighten and guide public opinion, not to inflame it. One cannot refrain from being suspicious.

This suspicion is the greater since it is becoming more and more obvious that the British ruling class is looking for new means of disrupting the British working class. An indication of how widespread anti-Semitism was amongst the Conservatives came recently from Mr. Phillip Fothergill, chairman of the Liberal Party executive. Having been challenged to explain why he accused the Tories of having fascist leanings he said: "I am challenged by a spokesman of the Conservative Central Office to amplify my reference to the 'fascist influences at work in the Conservative party.' No one suggests that the Conservative Central Office, either privately or publicly, subscribes to a fascist policy. It is not so much in official utterances as in personal contact with representative men and women in public and business life that the tendencies of which I speak are discovered. Let me give you a few random examples. There is today a strong undercurrent of anti-Semitism. It would be grossly unfair to suggest that this is an article of Tory policy, but in my experience it is by the politically conservative that the most virulent intolerant racial opinion is most often expressed." (*Manchester Guardian*, May 5, 1947.)

Legal Tolerance of Fascists

Attention has for some time been drawn to the provocative character of the activities of such organizations as the British League of ex-Servicemen. It has been pointed out time and again that the purpose of these organizations was to foster and diffuse fascist and anti-Semitic propaganda. This was confirmed by the North London Magistrate, Mr. Daniel Hopkin at the conclusion of the trial of the defendants, arrested because of disturbance at the meeting of the British League of ex-Servicemen at Ridley Road, Hackney.

The magistrate deplored the fact that the people on the platform were not brought into the police court by the police, because the words they used were highly provocative.

However, the magistrate considered that the question of free speech was involved and had all the defendants, fascist as well as anti-fascist, bound over (put on probation) for twelve months. The good record of the anti-fascists was of no avail. The fact that they were young men who, in most cases, had won the highest rewards on the field of battle

and therefore felt that they were justified in reacting as they did, made no difference to the magistrate's decision.

The verdict proves how urgent it is that the government be induced to introduce legislation against anti-Semitism and its propagation.

This is especially urgent because of the manner in which the police authorities have acted in this matter. Not only do they not take steps to stop the spouting of fascist and anti-Semitic poison from those platforms week after week—but special protection is granted to these speakers from the heckling and critical audiences. It must be said that the police authorities are too loose in their interpretation as to what is free speech—or maybe they are acting on instructions from above and in that case the matter should be elucidated through intervention with the local M.P.'s, etc.

Spark Ignites Flame

The hangings of the two sergeants in Palestine in July served as the spark to inflame this anti-Jewish feeling. Impetus to the spread of the anti-Jewish disturbances was given by the manner in which a section of the press handled the matter. The *Daily Express*, with a certified circulation of nearly 3,900,000, published, on the day following the discovery of the bodies, a picture covering half of its front page showing the two sergeants hanging from trees. This paper in an earlier leader pointed out that it would not publish news relating to telephoned false alarms of impending bomb outrages because it "will not encourage Jew-baiters who seek to besmirch Jewry and cause public resentment." The *Daily Express* seems to have forgotten its own warning. It is a matter for deep concern too that the government did not show the same haste in banning the publication of this photo as it did on the occasion of the execution of the Nazi leaders after the Nuremberg trial.

At the same time, in its editorial column the *Daily Express* defined what should be "British policy" in Palestine. According to this paper, "The first aim of British policy must henceforth be to save British lives." The editorial of course gave also advice about how this was to be done. "Every convenience or amenity of the civil population must be rigidly subordinated to this humane purpose. If it is deemed necessary to raze private buildings to the ground, let it be done. If large-scale transfers of population appear likely to lighten the task of troops, these should be carried out. Martial law should be imposed in its full severity." (August 1.)

These dangerous events in our towns are a bad omen for the Jews of Great Britain. They are a foretaste of what is to come if British reactionary forces unleash anti-Semitism full blast. Disruption has always been an effective weapon of the ruling classes in times of stress. With the serious economic circumstances facing Britain at the moment and the accompanying social strife which inevitably follows, anti-Semitism will be used for all it is worth—particularly now that some sections of the British people have shown that they can be made an easy tool.

All sections of the Jewish community expressed their indignation at the outrages, though it is to be regretted that the Jewish Board of Deputies permitted a rigid constitution to prevent a special meeting being called to demand the outlawing of anti-Semitism and racial propaganda. Such a call from the Board of Deputies would have had a rousing reception from the mass of British Jewry which, as a consequence of the riots, is in a dejected mood.

Labor Protests

The labor movement has, however, expressed its indignation and concern. The Manchester Metro-Vickers works which employ 20,000 people, through its works committee condemned "this smashing, rioting and mob hysteria against the Jews." The executive of the Lancashire and Cheshire Federation of Trades Councils, which covers the most seriously affected areas, issued a call to all trade unionists to stamp out fascist activities.

The labor movement and other progressive forces had awakened before the August events to the dangers arising from the tolerance shown by the government to these disseminators of this poisonous propaganda. The Hackney Trades Council organized a local demonstration calling on the government to legislate against the growing fascist and anti-Semitic propaganda. The demonstration was attended and supported by many organizations in Hackney as well as many hundreds of Hackney citizens.

The example of the Hackney Trades Council was followed by the Hackney Borough Council, which decided to send the Mayor, his deputy, the Town Clerk, the leader of the Council, the leader of the Opposition and the M.P.'s for North and Central Hackney, to wait upon the Home Secretary, Mr. Chuter Ede, and place before him the facts about the undoubted attempt to stir up racial feeling in the borough under the guise of political propaganda, and to press the demand for legislation against anti-Semitism.

Government Complacency

It is most significant that only a day before the August outbreaks the Home Secretary, Mr. Chuter Ede, in answer to a question in the House of Commons as to whether he would take notice of the increase of anti-Semitism in this country and institute an enquiry into the growth of fascist and semi-fascist societies, replied: "The activities of these organizations are closely watched, and no special inquiry needs to be instituted for this purpose. Their influence is negligible and it would be an exaggeration of their importance to suggest that their activities have resulted in any significant increase in anti-Semitism."

Evidence to the contrary could not have come any sooner—and at considerable cost to the authorities and the British insurance companies. The Lord Mayor of Liverpool in an appeal to the people of Liverpool called upon them to assist the police: "In the prevention of attacks on property and shops supposedly owned by Jews. . . . It means that not only

property owned by Jews is being damaged, but much property owned by non-Jews."

It appears that the Lord Mayor was not aware that "Any person whose property is damaged in riots may claim compensation to be paid out of the police rate, under the Riot (Damages) Act of 1886." The *Evening Standard*, ironically enough owned by the same proprietor as the *Daily Express*, pointed out that: "Anti-Jewish rioters who break windows and damage premises inflict more cash loss on British insurance companies than on the tenants or owners of shops" (August 7).

At the moment there is a lull. Men and women have been sentenced to imprisonment and fines, but any further incident can create new troubles. The British Communist Party is engaging in a campaign of clarification of the Palestine issue. It is also demanding stringent measures against the anti-Semitic and fascist organizations. It is to be hoped that all progressive people in Britain will realize the damage to the progressive development of Great Britain if repetitions of recent events take place. This goes for British Jewry too.

Danger Ahead

With the growing economic difficulties looming ahead for Great Britain the need for fascist-like diversions becomes ever more necessary for its ruling circles. It can be anticipated that the efforts of the fascists will be increased and intensified. The anti-Jewish slant will be exploited to the fullest extent. With the tolerance shown by the authorities, who are probably acting on instructions from "above," their success may be greater than we visualize at the moment.

In order to avert such dangerous possibilities, which will have serious consequence not only for the Jews of Great Britain but also for the upholders of democracy—invariably a concentrated attack on Jewry—it will be necessary to prohibit all fascist and anti-Semitic activity. As present day legislation is not adequate to ban this activity, other measures will have to be undertaken. The prohibition of all fascist and anti-Semitic activity must be enforced by law—while at the same time the vigilance of all democratic and working class organizations in Great Britain will have to be roused to the threats lying ahead of them. Only in this way can it be hoped to put a stop to a repetition of the Hitler technique of using anti-Semitism as the main weapon for the destruction of working class organizations and democracy.

Jewish organizations in Britain have a great share of responsibility in this campaign. They must participate in and support all activities aimed at putting an end to fascist and anti-Semitic propaganda. A very welcome sign in this direction is the fact that the British Board of Deputies was represented at the International Conference on Human Rights. Only in this way, through common and united efforts, will anti-Semitism, one of the worst scourges of mankind, be prevented from spreading its foul effects in Great Britain.

DOCUMENTS

POLISH JEWS APPEAL FOR CULTURAL UNITY

Warsaw, July 11, 1947.

The World Jewish Cultural Union
New York.

Dear Brothers:

For the past two years, as we surviving Jews of Poland concentrated stubbornly on the revival of Jewish life on Polish soil, we have had occasion daily to feel the brotherly concern and help of the Jewish communities of the whole world. Thanks to their aid, we have had considerable success in rebuilding our devastated life in a relatively short time.

An outstanding expression of this revival is the intensive cultural activity of the organized Jewish community in Poland. Today there is not a single city or town, where even very few Jews reside, without its Jewish library or reading room, dramatic circle or chorus. The urge to cultural creativeness is evidenced by the fact that, during the three winter months there were 504 cultural events in Lower Silesia attended by 250,000 people. All the larger Jewish communities in Poland have people's universities. We are also prepared to publish the works of Jewish writers in Poland. The hunger for culture is so great that the first book issued by our publishing house was distributed in a larger edition than similar books in the large pre-war Jewish community in Poland.

This growth of Jewish cultural activity shows clearly the determination of the Jewish people to carry forward the honorable cultural traditions of Polish Jewry.

But we have neither the illusion nor the desire to consider our cultural activity in isolation from the life of the Jewish people in all other countries. On the contrary—we believe that we could not have achieved as much as we have without intimate contact with other Jewish communities.

Without such contact we should find it hard to carry on our work at all.

Consequently the Central Committee of Jews in Poland expressed as long ago as the summer of 1946 its readiness to participate in calling a world Jewish cultural congress. Such a congress would unite creative Jewish cultural forces in the entire world in a common struggle for the existence and development of Jewish culture, and which would also combat the imminent danger of fascism.

Our decision met with response in a number of countries. We received reports about preparations for a world Jewish cultural congress. At the same time we worked to consolidate the activity of the various Jewish cultural organizations in Poland so as to come to the congress as united in our cultural activity as we are in the day-to-day work for the well-being of the *Yishuv* in Poland.

Now we have received reports that not one world congress, but two congresses are being simultaneously announced. Instead of the necessary unity of all Jewish cultural forces in the world, we are faced with the danger of splintering, of disunity, and even worse, of sharp opposition.

The Central Committee of Jews in Poland, which embodies Jewish unity as a law of Jewish life in Poland and as a bequest from the millions of victims of fascism, is perturbed by this situation, and therefore earnestly appeals to all sincere friends of Jewish culture to unite in the holy task of resurrecting our devastated cultural structure.

While the enemy burned our greatest cultural works and slaughtered our thinkers, poets and artists, we were all united in resistance. Let us then unite in the great task of strengthening and rehabilitating the creative energies of our people's intellectuals and of the broadest sections of our masses.

We in Poland know that this is possible. We in Poland are doing this. We therefore make this appeal: in view of the tragedy of our people, let us create a single mighty Jewish cultural unity in the entire world! Let us gather at one world Jewish cultural congress!

The Central Committee of Jews in Poland, unable to participate in any congress that involves only a part of our cultural forces, is anxious to cooperate to the utmost to organize a united world congress of Jewish cultural workers.

With fraternal greetings,

Central Committee of Jews of Poland.

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We send you herewith message adopted at meeting of Jewish Anti-Fascist Committee in USSR in connection with recent Jewish pogroms in a number of towns in England.

Jewish Anti-Fascist Committee on behalf of Jewish public organizations in Soviet Union where fraternal collaboration of peoples is motive power of Soviet democracy and where any racial discrimination whatever is punishable by law as grave offense against the state, voices its deep astonishment and profound indignation at perpetration of Jewish pogroms in England.

Committee has no doubt that working people in England join in protest all progressive forces of world which are struggling against racial, obscurantism and misanthropy—poisoned weapons that Hitler and his pack made such wide use of.

We expected that British justice would properly punish pogromists. But strange

leniency displayed to instigators and organizers of Jewish pogroms in England appears like encouragement to fascists to perpetrate new anti-Semitic acts. Was it not with Jewish pogroms and unbridled propaganda of racism that Hitler and his fascist thugs in their time commenced their bloody misdeeds in Germany? Jewish pogroms in England are a dangerous precedent for wider activity for fascist bullies not only in England but also in other countries where fascism has not been uprooted.

Fully aware of strength and might of British Trade Unions which are in a position to take decisive measures for curbing pogromists. We request you raise your voice against rising forces of fascism and obscurantism.

It is obvious that organizers and instigators of pogroms appeal to basest instincts of most backward strata of population and poison public opinion in England with venom and misanthropy.

We see in this threat to the principles of friendship of peoples for which all democratic forces of world are struggling.

Jewish Anti-Fascist Committee in

USSR whose entire activity is devoted to effort of strengthening friendship with Soviet peoples with peoples of other countries irrespective of creed or race calls upon British Trade Unions and all progressive democratic organizations of the world to launch most energetic struggle for complete liquidation of all vestiges of fascism and demand from their governments that racism and anti-Semitism be outlawed.

We call upon democratic forces of the world to reply to intrigues of reaction by consistent and irreconcilable struggle for lasting peace and security of peoples for preservation full sovereignty of peoples big and small, for democracy and progress.

On behalf of Jewish Anti-Fascist Committee in USSR,

(Signed)

Professor Solomon Mikhoels
Itzik Feffer, Poet
Academician Lena Stern
General A. D. Katz
Samuel Marshak, Poet, Stalin
Prizewinner
David Bergelson, Writer
Grigory Heifetz, Civic Leader
Honored Doctor Boris Shimeliovich
Director General E. G. Tankilievich
Joseph Yuzefovich, Historian

LETTER FROM ABROAD CULTURE REVIVES IN RUMANIA

WITH the return to a more normal life, Rumanian Jewry is beginning to engage more actively in various spheres of cultural life. Slowly but surely cultural activities are extending to new Jewish centers and reaching out to broader circles of Jewish people.

Revival of Jewish cultural life in Rumania meets with tremendous and peculiar difficulties. These difficulties are of long standing. The cultural life of Rumanian Jewry was disrupted in its infancy and deprived of possibilities of revival and reconstruction by the continuous anti-Semitic policies of the old Rumanian ruling classes.

At the beginning of the century Rumanian Jewry lost about one-third of its numbers by emigration. This, coupled with the vicious policy of expulsions carried out by the Rumanian governments, robbed Rumanian Jewry of many of its most promising members.

The "new" and "large" Rumania, formed after the First World War, created new difficulties for Rumanian Jewry. Though their numbers increased by nearly

500,000, new problems affecting their cultural development arose.

Jews from the newly acquired territories of Bessarabia, Bukovina, and Transylvania, torn from their former cultural and artistic associations and subjected to terrible persecution by the reactionary Rumanian governments, could not strengthen the weakened cultural forces of Rumanian Jewry. In addition, they had to face the drive to Rumanianization, which sapped their energies.

The Antonescu regime, servile tool of Hitlerism, depleted still further the poor forces of Rumanian Jewry. On the Ukrainian plains and in the incinerators of Auschwitz and other camps, tens of thousands of Rumanian Jews perished. The sufferers were primarily the inhabitants

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of the less Rumanianized Jewish provinces of Northern Moldavia and Transylvania.

Except for those in Bucharest, most cultural institutions were destroyed. Famous Jewish libraries were closed down, the books either destroyed or "sold" to become a source of revenue to many Rumanian profiteers. Today the shortage of Jewish books is felt very severely throughout the whole country.

Jews in Rumania now number 400,000—just over half the pre-war figure. New centers of Jewish life are developing. Bucharest, which holds nearly one-third of Rumanian Jewry, has become the center of Jewish life in the country.

The Jewish weekly papers, *Renasterea Noastra*, *Mantuirea*, *Viata Evreiasca*, *Unirea*, printed in Rumanian, are published in Bucharest, and also a fortnightly, *Ikuf-Bleter*, printed in Yiddish. Tens of thousands of copies of these are sold throughout the country.

Recently a Jewish weekly, *Egyseg*, in Hungarian, began publication for the Transylvanian Jews scattered throughout the country.

Language difficulties play their part in complicating the task of cultural revival. As a consequence of Rumania's variety of national groups, the multiplicity of languages has resulted in the use of Rumanian as the common tongue of Rumanian Jewry. This explains why generally Jewish newspapers and books, particularly in Bucharest, are published in Rumanian.

Stimulated by the new democratic regime introduced by the government of

Dr. Groza, the Jewish masses have devised many forms of cultural activities. One of the first institutions to begin regular cultural work was the IKUF in Bucharest. Fortnightly, on Saturday evenings, literary festivals were organized by IKUF.

Wherever there are Jews speaking Yiddish, IKUF is extending its activities, bringing to the notice of the Jewish masses the riches created, either in Yiddish or other languages, by great writers and thinkers.

As a result of this work permanent ties are being created between Jewish writers and intellectuals on the one hand and the Jewish masses on the other.

Jewish literary societies run regular functions and a special children's theater, "Chichirichi," organized under the guidance of Benno Popliker, encourages new talent among children.

Under the directorship of I. Mansdorf, himself a noted playwright, IKUF has set up a Yiddish Art Theater. During its first year it produced plays and trained artists never before associated with the Jewish stage.

In an article summing up the year of activity of the Art Theater, Mansdorf wrote: "In this year we have made ourselves loved and popular in the whole

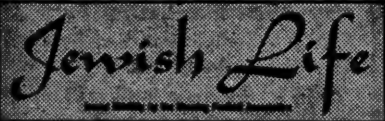
country. This tour throughout the length and breadth of the country became a triumph of the Jewish Art Theater."

Since IKUF initiated the Yiddish Art Theater, another theater has opened its doors to Jewish audiences. The *Yiddish Kinstler Art Assemblage* has gathered together an impressive cast which is playing at the Barasheum Studio.

All the activities are carried on in the greatest freedom. The authorities of the new Rumania are making every effort to redress the wrongs committed by their predecessors. It goes without saying that some difficulties arise. But the Groza government is pledged to make possible the rehabilitation of Rumanian Jewry.

General Vasiliu Rascanu, War Minister, spoke to the gathering convened on the occasion of the opening of the First Exhibition of Jewish Life in Bucharest. *Unirea* reported that after conveying the government's greetings he "brought out the fact that the Jewish people have confirmed their right to live by virtue of their sacrifices."

J. C. C.



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FROM THE FOUR CORNERS

(Continued from page 2)

The Jewish War Veterans of the U.S. last month issued a statement demanding that the U.S. UN delegate place the Palestine question on the Security Council agenda and that the UN take over responsibility for the country and order out all British troops and police and replace them with a UN security force.

☆

The National Jewish Welfare Board-sponsored Jewish Musical Council has offered \$2,000 in awards for the three best Jewish musical compositions. Inquiries about the contest, which is designed to encourage composers to write musical works reflecting the spirit of Jewish people, have come from many parts of the world. Closing date of the contest was September 1, 1947.

EUROPE

A communist meeting in Stoke Newington, London, was broken up during the recent anti-Semitic outbreaks by members of the pro-fascist British League of Ex-Servicemen chanting reactionary slogans and flourishing upstretched arms in the fascist salute. This attack followed after the "Ex-Servicemen" had staged an anti-Jewish rally which ended in a brawl between leaguers and anti-fascists. This League rally was addressed in violently anti-Semitic language to which some members of the audience responded with "Heil Hitler!" and "We Want Mosley!"

☆

A crowded mass meeting in London called to protest the deportation of the "Exodus" refugees, cheered when Prof. Selig Brodetsky, president of the Board of Deputies of British Jews, declared that cooperation with Britain had ended, and that "the future of the Jewish people must depend on the Jewish people itself."

☆

Brigadier A. G. Kenchington, chief of the DP division of the British Control Commission in Germany, revealed in Germany in July that he had been forbidden by the British Cabinet to address the second conference of the Central Committee of Liberated Jews in the British zone. He said that he had been ordered not to attend after he had already decided to do so, on the grounds that the British government refused to recognize the Committee, because it represents both DP Jews living in camps and in German communities. The government thinks that the Committee should speak only for the DP's.

☆

A Polish press report states that two Jews, one of them a woman, were murdered in Rakba, Cracow suburb, by men dressed in uniforms of the Anders underground army. Police are searching for the murderers.

☆

The UN Special Committee on Palestine was recently informed by Rumanian Jewish organizations that Jews in Rumania fear mounting anti-Semitism in that country, despite the government's attempts to eradicate it.

☆

It has been officially confirmed that the Parliament of Surinam, in Dutch Guiana, and the Netherlands government have both approved the proposal of the Freeland League to settle 30,000 homeless Jews in Surinam.

☆

The Hungarian government will initiate a program designed to eradicate anti-Semitism and racial prejudice in all Hungarian schools when the fall term opens, Minister of Education Dr. Gyula Ortutay said in Budapest recently.

Jewish youth from Palestine, including Zionists and Communists, were prominent among the thousands of youth attending the World Youth Congress at Prague. Most of them were affiliated with the Hashomer Hatzair. Left-wing Palestinian Arab youths also attended, and they joined with Jewish youth in a declaration condemning British terror against Jews in Palestine and against British treatment of the "Exodus" refugees. A meeting of the International Students Council at the Festival called on Arab and Jewish students in Palestine to unite and protested British suppression of academic freedom in Palestine.

☆

L. O. Arnshtam, well-known Soviet movie director, was awarded the Stalin Prize in Moscow recently for his motion picture, *Glinka*, depicting the composer's life.

PALESTINE

It has definitely been established, but not announced, that the ringleaders of the murderous attack of Palestine armored police cars against an unarmed group of citizenry in July in which five Jews were killed and many wounded, were former members of the British Union of Fascists now in the Palestine police.

Three Palestinian trade union federations have been recognized by the British War Office as representative of workers employed by the army. The union centers recognized are the General Federation of Labor (Histadruth), the Palestinian Arab Workers' Society and the Arab Workers' Congress. The decision is subject to the High Commissioner's approval. This recognition of unions is regarded as an important victory of Palestinian labor following the joint Arab-Jewish strike of May 20 in which 40,000 army employees took part.

☆

The non-implementation by the Palestine administration of the labor conventions ratified by the International Labor Organization of which Britain is a member, was brought up by the representatives of the Histadruth attending the ILO conference recently held in Geneva. The four conventions concerned cover unemployment insurance (ratified by Britain in 1921), health insurance (1931) and old age and invalid insurance (1936).

☆

For the first time in the history of modern Palestine a Jewish-owned building was blown up by the Palestine police force as the government initiated a policy of punishing people in the area where extremist attacks occur. Another instance of this policy was the tearing up of the grove in which the bodies of the two British sergeants were hung by the Irgun.

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