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ISRAEL-ARAB CRISIS: THE WAY OUT

eight-page documented analysis

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SLANDER ON RECORDS

Big profits are made out of "dialect" records
which are an insult the Jewish people

By Irwin Silber

THE usual small crowd was gathered outside the Delancey Street record shop on New York's East Side. The sounds from the outdoor amplifier went booming out in front of Ratner's restaurant on the one side and over towards Loew's Delancey on the other.

Above the typical Sunday afternoon Delancey Street chatter and traffic noises, the tune of "Davy Crockett" could be heard clearly. What held the crowd's attention, however, was not only the melody, which has been heard time and again on the radio, on TV and from the juke-boxes from one end of the country to another. For instead of the by now, all-too-familiar lyrics celebrating the "King of the Wild Frontier," a Yiddish-dialect comedian-singer was telling the story of "Doovy Crockett, the King of Delancey Street."

The faces of the overwhelmingly

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Jewish sidewalk audience presented a study in contrasts. Some were amused; many were outraged; still others relaxed in oblivious indifference. And one middle-aged Jewish man said to his companion, "I hope there are no gentiles listening."

The thick, semi-literate Jewish "accent" belongs to Mickey Katz, a musician-singer-comedian who has been plying a profitable trade in "dialect" records over the past eight years. In that time he has recorded over 30 such "songs," mostly for Capitol Records—and the end is not in sight.

The "Jewish" Twist

Katz operates in a very simple way. He will take an American popular song, preferably one high on the "Hit Parade" listings and therefore familiar to great numbers of people. He will then rewrite it with a "Jewish" twist. For instance, his version of "Riders in the Sky" came out "Borsht-Rider in the Sky."

The popular "Bugle Call Rag" was sung by Katz as the "Bagel Call Rag." He has done a "Yiddish Mule Train" and a "Gehakte Mambo." The songs are not designed to make much sense—but the object seems to be to use as many Yiddish phrases and idiomatic expressions in a rhyming pattern as possible.

Katz' most successful recording, which sold over 200,000 copies, was a "Yiddish" version of "Come On-A My House," where the young lover was enticed by a long list of typical Jewish foods including sour cream and gefilte fish.

The climax of Katz' career to date came in 1951 with his Broadway production of (and starring role in) *Borshtcapades*.

I have spent some space listing the samples of Katz' work to show that this is more than a "novelty" record idea which will coin a few dollars for its promoters in a hurry. This is a definite trend, widespread, growing—and highly profitable to its creators.

Katz's success in making a fat profit out of ridiculing his own people should be cause for alarm for all decent-minded Americans—and for America's Jews in particular. For this Cleveland-born son of an orthodox Jewish family is no isolated phenomenon. He is indicative of a sharp trend towards racism and national caricature in our popular culture.

This trend has been most appar-

ent in the popular song field—and its targets over the past few years have been principally the Jewish, Italian and Mexican minorities in the United States. More often than not the leading culprits in each case, as with Katz, have come right out of the minorities which have been the victims of this assault.

History is filled with examples of members of national groups who played leading roles in the vilification and eventual persecution of their own people. The memory of the "Judenrat" in nazi-occupied territories is still too fresh for this point to require further documentation.

Humor and Slander

But let's stop for a moment. The reader may well ask, as many Jews have, "After all, what is so terrible about these records? They are funny—and if they exaggerate a little, so does all comedy."

Fair enough! Let's deal with the question. The answer is to be found, first of all, in the very healthy and spontaneous reaction of the Jew who said, "I hope there are no gentiles listening." This hope would be shared by most Jews listening to these songs—for these vile productions are not satires: they are mockeries and falsifications. There is nothing in Jewish life in America which is satirized by these records. They intensify the stereotyped, chauvinistic conception of an Amer-

ican Jew cast in the image of a Goebbels monstrosity.

Are Jews ashamed of Sholem Aleichem—for themselves or for the non-Jewish world? Or of the great body of folklore and song from other creative artists of the Jewish people? Hardly. And yet many of these works satirize the foibles and customs of Jews. But here, unlike the artificial concoctions of Mickey Katz, it is the reality of Jewish life—the persecution, the discrimination, the real family life and cultural tradition—which is the subject matter. And there is the fundamental difference between the healthy Jewish culture of the past and present and the fraud of “Borsht-Rider in the Sky.”

The fact of the matter is that Mickey Katz’ records directly provide fuel for the flames of anti-Semitism. To those non-Jews whose relationship with the Jewish people is slight or non-existent, these “songs” create the picture of the grasping, greasy, overbearing Jew of the Hitler stereotype.

But aside from its effect on non-Jews and the furtherance of the stereotypes of anti-Semitism, this package of racism has a demoralizing influence on the Jewish people themselves. To many second and third generation Jews who do not know their cultural heritage, the songs of Mickey Katz have become all they know of contemporary American Jewish culture.

Far-fetched? One observer, obviously sympathetic to Katz, has described him as participating “in the Americanization of Jewish popular culture.” We cannot underestimate the effect which records of this type, heard by hundreds of thousands, have on many young Jews whose conflicts about their Jewish heritage are very real.

Profits from Racism

By satirizing his own conception of the middle-aged, foreign-born or first generation Jew, Katz fosters contempt among the younger Jews for their parents, their elders, their family institutions and their entire cultural background. On occasion, his creations have bordered on the sacrilegious—as, for instance, when he uses the sound of the sacred *shofar* to create a Jewish background for the “Yiddish Mule Train,” or his sketch about the Bar Mitzvah Ranch in *Borshtcapades*, to say nothing of a number called “Paisach in Portugal.”

“Surely,” some will say, “you are taking this thing much too seriously. Personally, I don’t care for this type of humor—but it will pass away too. It’s just a fad.”

But the trend is growing rather than diminishing. The simple laws of economics are dictating its expansion—for where there is a profit there will be innovators and imitators.

(Continued on page 34)

ISRAEL-ARAB CRISIS: THE WAY OUT

BACKGROUND

THE Jewish people are alarmed over the tense situation in the Middle East and the dangers for Israel. For the past few years a predicament has been developing that puts in jeopardy the new state, which was gained at great sacrifice by the people of Israel and was sanctioned by the United Nations.

Not only the Israeli—and Arab—peoples are concerned over the crisis, but also peoples all over the world. For a threat to peace anywhere is a threat to peace everywhere.

The crisis calls for cool thinking and a realistic grasp of the forces operating if peace is to be preserved. War in the Middle East is far from inevitable. The only hope lies in the application of the Geneva spirit—negotiation of differences by the parties involved together with the Big Four—including the Soviet Union. And we shall see that a decisive step toward peace would be, as the *Congress Weekly*, organ of the American Jewish Congress, said editorially (10/31/55), "for Russia to join with the Western powers in a binding guarantee for the security of the Middle East."

Israel won its war of independence and defeated Arab aggression in 1948 in spite of the arms support to the Arabs by England and embargo of arms against Israel by the United States. At a crucial stage in the war Czech arms played a vital role in assuring victory for Israel.

The war left a legacy of hard problems. The Arab countries have refused to recognize Israel. Disputes over borders have been an unending source of hostility. The hundreds of thousands of Arabs who fled from Israel are living a miserable existence at various points on Arab territory on Israel's borders, including the Gaza strip, where clashes with Egypt have frequently occurred. Settlement of border disputes and of the refugee problem are prime issues to be settled before a stable peace can come.

U.S.-British-French Involvement

After World War I the Arab countries continued to be the colonial preserve of Britain and France. Immediately before World War II, the U. S. entered the picture in a big way with gigantic oil investments.

The Middle East has over half the

oil resources of the world. Washington and London are concerned to control these countries because of the fabulous profits to oil monopolies. And since the area lies on the southern

border of the Soviet Union, Washington has tried to convert it into a war base against the Soviet Union through military alliances with the Arab countries.

HOW THE CRISIS AROSE

ALTHOUGH tension has existed on the borders between Israel and the Arab states constantly since 1948, the acute phase of the crisis began a few months after John Foster Dulles became secretary of state.

In May 1953, Dulles toured every middle Eastern capital to set the stage for creation of a Middle East "defense" pact on the model of NATO. He was in reality trying to set up a cold war military alliance against the USSR. But the anti-imperialist feelings of the Arab peoples were too strong to permit the Arab leaders to join such a pact. The Arab leaders also refused to enter any pact in which Israel was included. So Dulles tried to overcome Arab fears of imperialism and to set up pacts without Israel.

The antagonisms created by Dulles' pressure to enter a pact increased tensions between Israel and the Arab states and among the Arab states themselves. Clashes on the border of Israel increased in frequency and size. Massacres of Israelis and Arabs were perpetrated by both sides. Tension mounted as Dulles offered arms to Arab leaders in return for an anti-Soviet alliance. The State Department tried to convince the Arab peoples that a "threat of Soviet aggression" existed. But it was unsuccessful because they had no fear of this non-existent "threat." Moreover, in the past three

years tendencies towards neutralism and firm assertions of independence became stronger among certain Arab governments, particularly Egypt and Syria, giving Dulles a harder time.

The Turkey-Iraq Pact

C. L. Sulzberger has frankly and succinctly stated the real intent of Dulles' policy: "The whole pattern of our diplomacy in Western Asia is based on containment of the USSR through alliances on its southern border. This is the sole purpose of the so-called 'northern tier' [that is, the alliance of Arab states on the southern border of the USSR—Eds.]" (*N.Y.T.*, 10/19/55)

In January 1954, Dulles scored his first success in the plan to build up the Middle East as a war base against the Soviet Union. After ruthless suppression of the Iraqi people, the Iraqi leaders agreed to form the Turkey-Iraq military alliance. U. S. arms began to flow to Iraq amidst protests from the Jewish people and Israel. Other Arab countries, led by Egypt, refused to join the pact because, as the *N. Y. Times* put it (1/23/54), "public opinion in Egypt, Syria and Jordan has long been conditioned to regard western imperialism as the principal enemy."

As Dulles continued his efforts to

bring other Arab states into the pact, tension between Israel and the Arab countries mounted and serious border incidents continued.

Pakistan and Britain joined the pact. And on 10/11/55 the government of Iran announced its adherence to the pact.

"The so-called 'northern tier' alliance of Turkey, Iraq, Iran and Pakistan sponsored by the U. S. is equally offensive to the Soviet Union and Egypt. Russia regards it as a threat to its southern border. Cairo sees in it an effort to build Iraqi influence over Egypt." So wrote C. L. Sulzberger in the *N. Y. Times* on 10/15/55.

Upset "Balance of Power"?

When the pact was projected, the Soviet Union warned each power that adhered to it that this act was unfriendly to the Soviet Union and harmful to peace. Then, in Sept. 1955, a sharp change occurred in the Middle Eastern crisis when it was announced that Czechoslovakia had reached an agreement with Egypt to sell arms in barter for cotton.

Official U. S. and British spokesmen and the commercial press have tried to convince the people that this change consisted in a shift in the "balance of power" in armaments as between Israel and the Arab countries. This is not true. The change is rather that for the first time the Soviet Union and its allies have come more directly into the position of taking part in Middle Eastern affairs.

The London *Times* stated on 11/12/55: "Hitherto, the Western powers have been the sole guardians and arbiters in the Middle East. Their strategic needs, the wealth of oil which they possess in the region, their

authority over the Arab lands after the first World War, their more recent care to keep an uneasy balance between Israel and Arabs—everything has combined to make the Western powers regard the Middle East as their sphere of influence. Now almost overnight new reckonings have to be made. Russia has her foot across the doorway."

It is significant that the Soviet Union is reported to have offered to sell arms to Israel, but Israel has officially rejected such offers. (*N. Y. T.* 10/14/55)

WHO IS RESPONSIBLE?

THE crisis and threat of war did not arise from Egypt's acquisition of Czech arms. As we have shown, the crisis has been in the making for several years with Dulles' attempt to create an anti-Soviet military alliance. And the arms race has existed for some time—since Dulles offered arms to Arab states that would join the pact.

Before Czech arms entered the picture, the crisis was full blown. When Dulles offered a plan for "resolving" the Middle East crisis in August 1955, the *N. Y. Post* said editorially (8/29/55): "The blunt truth is that the dangerous crisis to which Dulles was addressing himself is in important measure of his own making."

After the Czech arms deal became known, *N. Y. Post* columnist Marquis Childs said (11/2/55): "The bitter complaint of the Israeli [spokesman at the Geneva foreign ministers' conference—*Eds.*] is that if the present administration in Washington had devoted the past three years to trying to bring peace between Israel and the Arab states, instead of playing power

politics where the power was in any event a doubtful element, there would be peace in the region today."

In fact, the U. S. was ready to supply Egypt with large quantities of arms—if Egypt would agree to join the anti-Soviet pact. Dana Adams Schmidt reported from Washington (*N. Y. T.*, 10/15/55): "Going back to the origins of the current Middle Eastern crisis, the diplomats disclosed that the arms the United States agreed in principle to sell Egypt last June [1955] were valued at \$27,000,000. Since the United States had sold only about \$1,000,000 of arms each to Israel and to Egypt since 1952, the size of the order astonished some United States officials."

Said Yitzhak Zaar in the *Zionist Yiddish Day-Morning Journal* (10/10/55): Arguments that the Czech

arms deal is upsetting the "balance" are "completely unsound since the United States is shipping arms to Iraq, which is Israel's worst enemy, and is quite ready to supply arms to Egypt and other Arab states if they will become firm friends of the West"—that is, if they will join the anti-Soviet military pact.

The conservative *Philadelphia Jewish Exponent* said (10/7/55): "Nothing could more nauseatingly point up the hypocrisy of the Western nations than their caterwauling plea to the Soviets 'not to encourage an armament race between the Arab countries and Israel.' This despite both England's and America's obstinate refusal . . . to alter their policies of supplying munitions to Arab states. Both Washington and London have (Continued on page 42)

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יאר 1955

פריי 20 קאג

פארשטאנדלעך פאר אלע לענדער. פארשטייט זיך

ביראבידזשאנער שטערן

די גאנצע וועלט ווערט דורך דעם פאפולערעם יידישן טייטל פארשטאנען. די שטערן פארשטאנדלעך פאר אלע לענדער. פארשטייט זיך

Barry Gray's New York Post column is not distinguished for its accuracy on matters concerning socialist countries. On October 23, Gray wrote the following: "Our news guys grumbled all day about the way in which press conferences [with visiting Soviet journalists] were held. . . . The New York legmen were given big lies during the conference. First, 'there are three Yiddish language papers in Russia.' Experts within our government and abroad have never found one." This "expert" opinion will have to be revised. Above is a reproduction of the masthead of at least one Soviet Yiddish paper, Birobidzhaner Shtern (Birobidjan Star), for September 11, 1955.

Jules Dassin—Director in Exile

The blacklisted creator of "Naked City" wins
a film prize for his work in France

By Nathaniel Buchwald

Paris

ONE of the brilliant names in the French film world today is Jules Dassin, the young Jewish American director. Only 40 years old, Dassin's reputation in Hollywood soared tremendously with his film, *Naked City* [released in March 1948], which pictured the life of New York with remarkable dramatic force and authenticity. It seemed that Dassin was destined to reach even greater heights, but—came the cold war. Like many other Hollywood artists, Dassin was blacklisted and workless at the very height of his meteoric career. After struggling for a time, he went to Europe, where his work was known through his Hollywood films, especially *Naked City*.

A bright career seemed to be awaiting Dassin in Europe. While still in New York he had signed a

NATHANIEL BUCHWALD is the regular theater critic of this magazine. He is at present touring Europe and Israel. Mr. Buchwald is a noted dramatic critic and a staff member of the Morning Freiheit. The above article was translated from the Yiddish by Max Rosenfeld.

contract with a French film producer to direct a film featuring a leading French actor. Two years ago, when the film was ready to shoot, the "Dassin Affair" broke and rocked artistic circles in France. Through the crude intervention of certain persons who carried out the witch-hunt in Hollywood, Dassin was removed from his job as director—three days before he was to start shooting the film.

The intervention of Hollywood—or of "high persons" in Washington—was brutal and naked. The producers of the film were warned that, if Dassin directed the picture, it would not be shown in America. Since the film was intended from the start for wide distribution in our country, the producers saw no way out but to fire Dassin.

Public opinion of all shades, including the extreme right, sharply and angrily protested this American interference in cultural life.

Today Jules Dassin, who began his career in the thirties as an actor with the great Yiddish theater group, the Artef, is famous in France not only as the central figure in this af-



Jules Dassin

fair. He is primarily known as the director and scenario-writer of *Rififi*, the most successful film created in France in many years.

The film's theme has little value. It is a gangster film, with a Parisian milieu. But French critics can not stop talking about the film's direction. One of them wrote: "We did not know Paris until the American Jules Dassin showed us the city!"

The picture is now being shown in 200 theaters in the Paris area. The producer, who was a minor figure in the film world before *Rififi*, has now become one of the biggest producers in Europe.

The Dassin film (which will soon be shown in New York) won the directorial prize for Dassin in the International Film Festival at Cannes and the prize was credited to—France!

We spent an evening with the Dassin in Paris and talked about "the

good old times." He asked about mutual friends and acquaintances in cultural and organizational circles. Although he now regards himself as a Parisian, his heart is "back home." This is also true of his wife, the violinist Beatrice Dassin. She recalls nostalgically the times she played in the small Artef orchestra. Dassin, too, just as nostalgically recalls his first acting with Artef.

They experienced great hardships and heartache in France and Italy. So the Dassin were speechless with surprise—and joy—when they were informed, an hour before the official announcement, that *Rififi* had won the prize for direction at the Cannes Film Festival.

Dassin was the "Hero of the Day" and *Rififi* was the sensation of the festival.

The story of how the picture was made, how Dassin created a civilized and dramatically-breathtaking scenario from a trashy script is a story in itself. But Jules Dassin finds himself in a paradoxical situation. He is, of course, proud that he brought France a triumph by his artistic achievement. But he credits the triumph to his native America, where he was born and raised. Although he avoids talking about it, it is clearly painful to him that he, who brought the rich film culture of Hollywood to Europe, has lost the possibility of working at home. He is convinced, however, that this is only temporary.

The Tortured French Decade

An informative book about the Dreyfus case,
which was the focus of great struggle

By E. Socor

IN his "Dreyfus in Kasrilevka," Sholem Aleichem tells how the oppressed Jews, living in their Pale, at first refused to believe that such a shameful, ugly thing as the Dreyfus Affair could happen in France. Their reluctance was justified, for France stood in the minds of all the oppressed throughout the world as the land which for over a century had been fighting the battle of Liberty, Fraternity and Equality.

But when the Kasrilevskites were forced to recognize the undeniable horror of the Affair, they at the same time acquired new heroes, Emile Zola and Fernand Labori, whom they called "*Unser*" (ours)—not to claim them as Jews, but to hail them as defenders of justice.

The life of the French nation and Jewish life in France were in crisis and torn for more than a decade. The name of this agony, which lasted from 1894 to 1906, was the Dreyfus Affair. It is this story which Nicholas Halasz tells, though his title centers primarily on the person of Captain Alfred Dreyfus.¹ No one with a modicum of humanity can be

indifferent to the tortures inflicted on the innocent captain. While it must be admitted that Dreyfus never understood the full meaning of the Dreyfus Affair, this is not of paramount importance. It is the relationship between Dreyfus' fate and that of his nation which particularly concerns the American reader who is living within the blighting shadow of the Rosenberg-Sobell case.

With painstaking thoroughness Halasz lays bare the facts of the case; his book is a valuable record of the entire history of the Affair.

What Happened

In the summer of 1894, Major Count Ferdinand Walsin-Esterhazy sold French military secrets to the Germans via their Col. Max von Schwartzkoppen. For this crime Captain Alfred Dreyfus was framed, a handy victim because he was a maverick on the General Staff—the only Jew, an interloper among the clique of Jesuit trained officers who

¹ *Captain Dreyfus: the Story of a Mass Hysteria*, by Nicholas Halasz. 274 p. Simon and Schuster, New York. \$3.50.

dominated the Army and its General Staff. Within the very same year a court-martial based on lies and forgeries convicted Dreyfus and exiled him for life to Devil's Island.

For two years the case seemed forgotten. Then Col. Georges Picquart, attached to Army Intelligence but more attached to justice, spoke out in 1896 when he discovered document proving Dreyfus' innocence. Picquart later spent a year in prison because of his refusal to renege.

Emile Zola shook the whole world with his documented *J'Accuse* and was joined by Clemenceau, Labori, Joseph Reinach and a valiant few who dared at the risk of their lives to cry out in 1898 for truth and justice, for the liberation and vindication of Dreyfus and the apprehension of the true culprits—Esterhazy and his General Staff accomplices.

Zola was tried and sentenced to a year's imprisonment for having impugned the honor of the Army. Encouraged by the noble support Zola had won to the cause, Dreyfus' wife and brother Mathieu campaigned for a new trial with the assistance of Picquart and the growing band of Dreyfusards both in France and on an international scale.

Finally in 1899 a court of appeals actually voided Dreyfus' conviction though it called for a new court-martial. After five years of indescribable torture on Devil's Island, Dreyfus was brought to the new trial at Rennes which reduced his sentence to ten years imprisonment in France.



Captain Albert Dreyfus

Then followed the face-saving move of the government which pardoned Dreyfus for a crime it knew he had not committed. Col. Picquart, Labori and other militant Dreyfusards tried unsuccessfully to convince both the captain and his family to accept nothing less than full exoneration. The final re-instatement of Dreyfus as a major in the French Army took place in 1906. But it wasn't until the death of von Schwartzkoppen in 1930 that his memoirs established for the entire world incontrovertible proof of Dreyfus' innocence.

A Deliberate Plot

Halasz chose to relate the facts in chronological order—as they happened rather than in the manner

that they became known to the French people and to the world. The book fills a need to show just how the frame-up was engineered, how justice was wilfully perverted by a reactionary and power-greedy clique which controlled the means of mass communication.

There is immense value in Halasz's book: it is the first published in this country which so clearly and briefly presents the mountain of facts of the Dreyfus Affair. His documented material is beyond question. In addition to an account of the trial, he gives generous quotations from the newspapers of the period with their frenzied lies and vilification of not only the Jews (the press popularized the notion of "The Syndicate," alleged international organization of Jews out to conquer the world) but of all the republican forces in France.

Role of the People

However, I cannot accept the author's notion of the role of the people. He disposes of the Paris Commune by the merest passing phrase. He fails to recognize that there could have been no Dreyfus Affair had the democratic republican forces been organized to resist the counter-revolution, though he does describe the lack of ideological clarity and the disunity within the then weak Socialist party.

The Dreyfus Affair did not cause

the agony of France. The historic conditions in France made possible a Dreyfus Affair which in turn unleashed the most violent reaction. Mr. Halasz says: "The terror did not come from the government. The government itself was terrorized. So were the deputies in the Chamber. The nationalists and clericals by themselves could not have silenced dissent by sheer threat. *It was the people.* The bulk of the nation had identified itself with the Army" (emphasis added).

But in the preceding paragraph the author had said "It was the popular press that silenced dissent." The fact that people rallied to the truth when the truth became known is in itself an answer to Halasz. But when he fails to see that the forces of reaction represented by the government and the General Staff and Army leaders and the big press were as united and interrelated as the fingers of one hand, he seriously misreads history. Judges were told how to judge, not by the people but by the General Staff, by members of the government and by the controlled press.

Again, when the author says, "To have conquered the workers for the Republic was the historic achievement of the Dreyfus Affair," I believe he is standing history on its head. It was as a result of the struggles by the French masses, once they learned the true facts of the

(Continued on page 35)

The Foreign Ministers at Geneva

THE front page of the *New York Times* on November 13 showed a picture of a tremendous Prussian Iron Cross under which West German Defense Minister Theodor Blank looked puny as he delivered a speech at the induction of the "germ" of the new West German army. Coming toward the end of the foreign ministers conference in Geneva, this ominous sight had symbolic significance. It threatened the recrudescence of all that this Iron Cross stood for—oceans of blood—an outcome that the peoples of the world are determined to prevent.

No matter how wrapped up in complications the Geneva negotiations were, it still remains that insistence on remilitarization of Germany is the main barrier to a guarantee of peace. Although the conference is not yet ended as we write, it is apparent that this crucial issue has remained unsettled. Yet it would be mistaken to consider the conference a failure. It was quite evident in the weeks that followed the Geneva summit conference in July that the main issues confronting the world would not be easily settled. The power of Geneva is deep and will compel continuing of negotiations on points of disagreement.

The conference brought no decisive results but it did set the stage

for the next phase in negotiations. The Big Four agreed on the issue of European security on the basis of the "Eden plan," a 16-nation treaty of mutual aid in repelling aggression and creation of a neutral zone between East and West Europe. However, the Big Three—the United States, Britain and France—set as a condition for the operation of the plan that a reunified Germany should join NATO.

Not only does this mean that all Germany would be remilitarized and once more pose a threat to peace. It gives the German people themselves no say on the matter. As the *Manchester Guardian* said on Oct. 29, "The security treaty would come into effect when Germany elects to enter NATO; not 'if and when,' be it noted, but simply when." Under these conditions reunification would in fact re-create the war danger that a security pact is supposed to guarantee against. It would thus jeopardize world peace to have a reunified Germany unless it is demilitarized.

Talks will have to go on at various levels on all the outstanding issues. The pressure of the peoples of the world continues to be exerted undiminished for peace. The road ahead is rough, but settlement must be reached because the peoples will not take no for an answer.

Happy Hanukah! December 10-17

A HANUKAH TALE

By Raphael Posner

SNOW fell over the narrow, dark streets of Lodz and lay thickly upon the low, crooked roofs. The snow was a sudden, bright light which descended like downy white feathers on the city. Heavy icicles hung down from the roofs, sparkling like crystal chandeliers. The frost forced its way into the poorly-heated houses and painted fantastic flowers on the window panes.

That evening we did not have to go to *heder* [Hebrew school]. The children came out into the street with accordion-like lanterns, round ones and square ones, and the dark street grew more and more unreal. Hanukah was not one of the holidays on which we "dressed-up." Nevertheless we waited impatiently for

Father to come from synagogue to light the first candle and sing the blessing, to tell the story of the great miracles which were done in the days of our fathers.

Later in the evening, Koppel the Maskil came to visit and told us about the miracle of the Second Temple, the 2,000-year exile and the Greek king who wanted to destroy the Jewish Torah. Koppel also told us about Jews who betrayed their people and helped the Greeks. Open-mouthed and entranced, we listened to his tales of the Hasmoneans [Maccabbean kings], their heroic deeds and their great victories over the enemies of the Jewish people.

In the morning, Father took me to prayers. "Oy!" he sighed, looking at my tattered shoes. "*M'kimi m'ofor dol, m'ashpos yorim evyon!*" ["He raiseth the poor from the dust and lifteth up the needy from the dung-hill." A quotation from Hillel which is said as a prayer for Hanukah.—*Trans.*]

In *heder* I WAS ONE OF THE NEEDIEST children. My mother never gave

RAPHAEL POSNER is a Los Angeles business man. The above was excerpted from his autobiography, A Mentsh im Veg (A Man on the Way), published by Ykuf in 1954 and here translated from the Yiddish by Max Rosenfeld. The above incident took place at the turn of the century.

me fresh rolls or cookies to take to *heder* with me; I did not wear boots, as some of the other boys did. Only when a heavy snow fell and the snow melted into ankle-deep slush, did my father give me his own boots to wear.

I rarely brought my teacher "*Hanukah gelt*" [traditional money gift of the season]. Yet he never beat me, except once, when he ordered me to slap Ezra, the legging-maker's son, for not knowing the lesson. I lowered my eyes and stared at the inkwell. That was the only time my Rebbe honored me with the cat-o-nine-tails. I was then only a youngster, just beginning to study Rashi, enchanted by the new knowledge in the tiny letters, and by "forbidden" story books. . . .

Suddenly I began to feel ashamed of going to *heder* in trousers with patched knees and a coat with thread-bare elbows; with wooden clogs on my feet, wonderful for sliding on the ice, but a disgrace to wear to *heder*. . . .

A MONTH BEFORE HANUKAH OUR *heder* had been visited by an elegant-looking group of men and women. The former were dressed in fur coats, gleaming Petersburg boots, high Astrakhan hats and beautifully combed-out beards.

The hands of the ladies were soft and white. In their expensive winter clothing they strutted among the children with heads held high like peacocks, pinched their cheeks, in-

spected their appearance. They asked the boys to rise and measured them for new trousers, shirts, shoes and coats for Hanukah.

When Hanukah came, the elegant people called the mothers to *heder* and questioned them, hinting that perhaps the children were dressed so poorly in order to deceive the charity societies. These beneficent people also summoned my mother and questioned her so inquisitorially that she finally pushed back her chair and wordlessly left the *heder*. It was only when she was on the other side of the door that I saw her pat her wet eyes with the corner of the kerchief which she wore around her head. . . .

LATER, ON THE EIGHTH DAY OF HANUKAH, one of the men who had so humiliated my mother came into the *heder* with a fashionably-dressed lady and pointed to me, muttering something under his breath. Reb Fayvel, the teacher, rose and welcomed the guests with a respectful "good evening." The boys, thankful for this respite from their studies, tidied up their appearance and grimaced at each other.

I kept my eyes on the two guests. The man, still looking pointedly at me, took a pair of new boots out of a bag and gave them to his companion. When I saw the lady coming toward me with the boots in her hand, I slid off the bench, ducked under the table and ran home.

(Continued on page 46)

IN THE CATSKILL MOUNTAINS



Morris Rosenfeld

By Morris Rosenfeld

Ye ancient, unconquerable witnesses of immortality!
Lofty-spirited,
crowned with endlessness and power,
on whose backs the heaven-soaring, star-knowing,
sky-traveling eagles rest from their cloud-journeys

Oh noble, god-sustaining, sacredly-majestic tribunes!
from whose awesome giant-heights
breathes the soul-refreshing balsam-fragrance of life

Oh great-spirited ladders of the angels,
striving upward to the unknown

Oh mountains!

I, one insignificant grain of dust
of your own sublime eon and fear-inspiring omnipotence—
an awe-struck grain of dust—

I gaze in wonder at your thought-provoking, generation-bearing,
secret-shrouding, distance-mocking incomprehensibility!

In your titanic breasts
are sunk the roots of centuries!
Your frozen, craggy, cold indifference
to man's brief, momentary buzzing
makes the uncertain, gossamer thresholds
of our knowledge tremble.

But yet, oh mountains—yet—
you are no more than hulky clods of earth;
and outliving the worlds,
you stand enchained, unmoving,
void of will and barren of choice,
a clumsy mass of helplessness on your fate-restricted bases.

Oh mountains!
You cannot stay my hand,
my ever-active, facile hands,
from digging up the treasure-laden depths within your breast;
and patiently, you must permit my mite's-feet
to tread upon your heads,
your time-grey, eternity-covered, always-youthful heads.

My fathers, too, once walked upon you;
and my children, and theirs, will also climb your heights
in ages yet to come.

And just as you—oh mountains—
are deathless and enduring,
so, deathless and forever lasting
is the human race;
the genius;
ever-striving, never-conquered Man!

(Translated from the Yiddish by Max Rosenfeld)



ISRAEL

Habima, the leading Israel theater, on Oct. 16 staged the premiere of *Henry the Fourth*, by the famous Italian dramatist, Luigi Pirandello (1867-1936). . . . Benjamin Zemach, the dancer, choreographer and dramatic director well-known in New York and Los Angeles, has arrived in Tel Aviv to take charge of the Habima Studio for the training of young actors.

"Yisroel Bletter," the Yiddish journal on art, literature and social problems, which began to publish in August 1954, has appeared with its second issue, July-August 1955. Among the contributors of poems, stories, essays and articles are Pesach Binetski, A. Meilung, Nahman Rapp, Alexander Pen, Prof. S. Eisenshtadt, J. Elsky, A. Berman and Joseph Ben-Ami.

Recently a Hebrew translation was published of *How Music Expresses Ideas*, a book by JEWISH LIFE contributor Sidney Finkelstein, which has also been translated into Russian and Japanese, and was published in England and Australia.

Income tax reports tell a lot. A government publication listing income taxes paid in 1954 showed that 12 Histadrut enterprises had a total income of 3,000,000 Israel pounds, with the biggest unit, Solel Boneh Building Company, having an income of 2,000,000. The same report shows that Palestine Economic Corporation (sponsored by the Kuhn-Loeb and Lehman banking interests) also had an income of 2,000,000 Israeli pounds, the Shell Oil (Dutch), had 1,200,000, and the Kaiser-Frazer Car Assembly Plant over 400,000 pounds. An Israel pound is worth 55½ American cents.

In the 184 kibbutzim listed, the average income for the old settlements is 1,600 Israel pounds, for the new settlements, from 300 to 900 pounds. (London *Jewish Chronicle*, Sept. 27)

Joke? One Israeli asks another: "What is the difference between the great Hebrew poet of the Middle Ages in Spain, Yehuda Halevy, and the present leaders of Israel?" Comes the answer: "The difference is simple. Halevy said, 'I live in the West but my heart is in the

East.' But Sharett and Ben Gurion proclaim, 'We live in the East but our hearts are in the West.' This is so true it's not funny.

•
The Ben Gurion cabinet as presented on Nov. 3 consists of nine members of Mapai, two from Achdut Avodah, two from Mapam, two from Hapoel Hamizrachi (Labor-Religious) and one from the Progressive Zionists. The government was confirmed by a vote of 73 to 32.

•
David Hacohen, former Mapai deputy in the Knesset (Parliament) and former Israeli ambassador to Burma, gave a lecture late in October in Jerusalem to an audience that packed the large movie theater, Urgil. His main point was that his experiences in Burma convinced him that Israel must draw closer to the peoples of Asia who are developing a many-sided struggle against imperialist penetration.

•
Oil on the agenda: On Oct. 12 a second oil gusher was struck in the Negev. . . . After the first oil-strike of Sept. 22, the Communist Party of Israel proposed the nationalization of all Israel oil resources and of companies prospecting for oil. . . . K. Dombrowski, Polish Minister of Foreign Trade, early in October wrote to M. Gefen, correspondent of *Al Hamishmar*, Mapam daily, that Poland is ready to sell to Israel all kinds of machinery, including oil-drilling equipment. . . . The Israel Embassy in Moscow on Nov. 3 announced an agreement by which the Soviet Union will sell Israel 350,000 to 400,000 tons of crude and fuel oils and will buy from Israel 15,000 tons of oranges, lemons and bananas.

•
The Hebrew University in 1949 had only one Arab student; now there are 55. The first Arab woman student is among the 35 freshmen. Since classes are conducted only in Hebrew, Arab students have to spend a year on preparatory Hebrew courses.

•
Mayor Abba Khoushy of Haifa explained to *N. Y. Times* correspondent Harry Gilroy why a subway is to be built in this city of 200,000, which hardly needs it. On Mt. Carmel, 1,500 feet above Haifa, live 17,000 well-to-do Jews in what is known as the ritziest neighborhood in all Israel. "Buses and taxis," Khoushy said, "are too slow and expensive for these people." So the subway will be built up Mt. Carmel, the population of which Khoushy expects to reach 85,000 by 1960. And was the building contract let out by competitive bids? No. Khoushy told Gilroy, "a friend of mine who came from Tunis knew about this company," a French engineering outfit, the Dunkerque Company. (*N. Y. Times*, Nov. 6:)—Haimish, isn't it?
M. U. S.

Portrait of a Straw Boss

By Aaron Gorelick

THERE were many shoe factories in Philadelphia and since I was a shoe-worker in the old country, my friends were confident that someone could find work for me. Everybody was on the alert for "an opening." Finally Grisha learned of an acquaintance named Breger who was foreman in a shoe factory. It was arranged that I would see the foreman at his home in the evening.

On my friends' advice I shaved off my "European" moustache in order to "look more American" and the barber was very happy to take revenge on a real "Cossack" moustache. A snip here and a snip there

and the face in the mirror became quite unfamiliar to me—it belonged to a man much younger than I. My family was pleased — no more "greenhorn"! My children didn't recognize me and laughed heartily.

"I know Philadelphia like my own hand," my brother-in-law assured me as we boarded the trolley car for West Philadelphia, where Mr. Breger lived. Mrs. Breger opened the door for us and asked us to wait, Mr. Breger would be right out. A picture of Mr. Breger hung on the wall. A familiar face!

I looked closer and recognized him—it was "Lippe the Louse," who used to be a leather-cutter in Kiev. The same Lippe with his red hair and round face, with his near-sighted eyes peering constantly at everything through his thick eye glasses. In fact, that's how he got his nickname: when he would cut leather, his nose was practically alongside the knife, as though he were "look-

AARON GORELICK was a worker and active trade unionist who died in 1955. The above episode was translated from the Yiddish by Max Rosenfeld from Gorelick's book, *Shturmendike Yorn* (Stormy Years), published by Ykuf in 1946. The time of the sketch is the early years of this century.

ing for lice," the men used to say. Beside that, this Lippe used to be quite "chummy" with the bosses and when we were striking for an eight-hour day he had tried to become a strike-breaker. So the name Lippe the Louse really suited him. I hoped he would not recognize me, this Lippe, now Mr. Breger.

Mr. Breger was extremely cordial to my brother-in-law. He told us that he knew the people who were asking him to do the greenhorn a favor in "my factory." As he pronounced the words "my factory," his face became one big smile.

He was so proud to be a foreman in an American factory! He spoke only in English although he wasn't comfortable doing so. When he did use Yiddish, he made you understand that this was "for the sake of the greenhorn."

"I already have a few cutters in my factory but I can use him too," he said condescendingly. He told me to report early the next morning, "7 o'clock sharp," and he would "break me in." My brother-in-law was a very punctual man so the following morning he helped me set out for work. It was still dark when I left the house and as the morning grew lighter I kept looking anxiously at my watch, wondering whether I would be late. I arrived ahead of time.

The workers, gathered near the factory waiting for the doors to be opened, threw curious glances at

the greenhorn. Mr. Breger arrived without even a "good morning." A moment after the doors were opened, each worker was working at his bench as though he had never left it. The odor of the leather, mixed with the sour smell of paste, cut into my eyes and nostrils. Mr. Breger immediately put on his brass-button jacket. In his white starched shirt he looked like a Russian land-owner.

He showed me to a place where there was a bench for cutting leather and spoke to me in very low tones, as though he were ashamed to be overheard speaking Yiddish. He gave me a supply of leather and asked me to count the pieces, a gesture on his part to show that he was not cheating me. Then he explained how many shoes he expected me to cut out of my supply of leather, adding that his other cutters could turn out the same number of shoes with even less material.

I noticed at once that the leather was of an inferior grade. I could see that there was not enough of it to make up the number of shoes he had indicated. Mr. Breger, however, was not yet ready to leave me to my work. First he had to instruct me in the rules and regulations which he had instituted in "his shop"—a whole list of them: if a cutter turned out a shoe with holes in it or if he wasted leather or if he didn't work fast enough, Breger would warn him once and a second

time and then he would fire him. He let him know, too, that when it came to hiring and firing, he was in complete charge, the boss depended on him alone.

Mr. Breger then began his tour of the shop, looking over everyone's shoulder, inspecting the work with his near-sighted eyes, his nose "de-lousing" the leather. The shop was noisy, the machines clattered and my spirits were low.

After a while the boss himself came into the shop. Mr. Breger approached him with servility, spoke to him in English, pointed to this one and that. It was obvious that Lippe the Lounge was the eye and the ear of the boss. Breger followed him everywhere, quick and alert, darting here and there like a fawning servant. The boss was elegantly dressed as though he were on the way to a wedding; his face was smooth-shaven and full, and a cigar was stuck in the corner of his mouth. Breger kept up a steady flow of words and the boss did not tire of listening.

Every morning the same scene was repeated: Breger reporting to the boss, running after him over the whole shop, retiring with him into the office. Then after lunch, when the boss left for the day, Philip Breger became the boss. His assistants now spoke to him softly, pointing to this worker and that, exactly as Breger did every morning with the boss.



Aaron Gorelick

When I got to know the other workers a little better, I heard a lot more about Philip Breger's pretty tricks. Behind his back they cursed him and stayed as far away from him as possible.

At the end of the week Philip Breger called me into the office. He sat at the boss' desk and began by telling me how he loved to do favors for greenhorns and give them a chance to earn a living. But, he said, my work wasn't too good and he still had to break me in, but for the sake of our *landsleit* he would pay me eight dollars a week.

Eight dollars a week! A nice "living" I could make on eight dollars a week—for six days a week, eight hours of hard work every day. When I tried to object, he didn't let me finish and began giving me all sorts of advice "like a good friend." "A man like you—still a greenhorn—should find a nice little

upstairs flat—living is cheap in America—and you can live like a lord. I don't like to overpay my workers but I give them steady work, all year round." He talked on and on and you could see that he was wallowing in the sound of his own voice.

My family advised me to be patient so I kept quiet and thought of ways to be rid of Mr. Breger and his torrents of words. In the meantime I counted the eight single dollars which he gave me every week in a sealed envelope. How clever were those sealed envelopes! One worker did not know what his fellow was earning. Each worker could brag, if he wished, that he was "doing fine," better than everyone else!

I worked a week, two, three and heard my shopmates speaking of paydays of 18, 20, even 25 dollars. But I didn't know whom to believe, the workers or Breger, because there was not even a whisper of a union, neither in this shop nor in the other shoe factories in Philadelphia. I tried to remind Breger about the promised "raise" and had to listen again to the story of his generosity and his sympathetic heart.

Then one day, when I really insisted, Breger fell upon my bundles of finished work and began angrily to untie each one and "inspect" it for "rejects." With the point of his pencil, no less, he tried to puncture holes in the leather. He went through one bundle, a second, a

third, looking for evidence to show me that my work wasn't worth even what I was getting. I was a skilled craftsman and I knew my work was perfect. I began to see red and could not control my own angle. I burst out: "If you'll stop looking for lice, maybe you'll find something!"

When Breger heard this, his face reddened, his hands began to shake, his lips to tremble. The word "lice" had struck him like a bolt of lightning. Back in Kiev the workers had taunted him, "Lippe, stop looking for lice!" They had made his life so miserable with this that he left for America.

Breger stormed out of the shop. In a few minutes, as I expected, I was called into the office, where he stood with my pay envelope in his hand.

"Take your pay and get out, Mister. Your work is no good!"

I felt as though a load had dropped off my back. I wanted to tell him a lot of things, but all I said was, "All right, Mister Lippe!"

Breger's face reddened again, as though he were hearing the taunts all over again—Lippe the Louse! "Get out, Mister, get out! I know you, Mister, I know you from Kiev."

I stood outside the factory looking at my pay envelope. I had lost my job (and was confident I could find another one) but I was happy to have lost it this way. Lippe the Louse had remembered me "from Kiev"! And that was satisfaction enough!

INSIDE

THE JEWISH COMMUNITY

Hadassah

The 41st national convention of Hadassah saw more than 3,000 delegates representing 300,000 members gathered in Chicago October 30-November 2. In a resolution on civil liberties the convention stated it is "heartened" by the "diminution of fear and hysteria" due to "the persistent and courageous efforts of groups and individuals dedicated to the preservation of American civil liberties. . . ." The resolution reaffirmed the organization's position "that freedom to pursue the truth, to exchange ideas and to disagree with popular opinion are among the freedoms which have made America great. . . . We are opposed to all measures proposed or implemented by government or private groups which result in the curtailment of these traditional freedoms."

Union of American Hebrew Congs.

The national executive board of the Union of American Hebrew Congregations (Reform), representing 1,000,000 members of 516 congregations, held a four-day session ending October 31. It adopted a resolution calling upon Secretary of State Dulles to "carry out the spirit of Geneva in the manner so inspiringly initiated by President Eisenhower." It urged that Dulles "be extremely circumspect over making a remilitarized Germany the keystone of American foreign policy in

Europe." The resolution expressed the fear that "Much evidence indicates that Germany has not been cleansed of nazi influence and that, therefore, there is no certainty that its growing military strength will be utilized for democracy until the process of ethical rehabilitation has been completed." Dulles was also asked "to attempt to restore the imbalance in the Middle East and help check the armaments race which might lead to devastating war."

The board also called for "remedial steps" in the Emmett Louis Till case.

Jewish War Veterans

The convention of the Jewish War Veterans held in Miami adopted a resolution on Oct. 26 reaffirming support of the United Nations Educational, Scientific and Cultural Organization (UNESCO) (*N. Y. Times*, Oct. 27). The convention also commended the Fund for the Republic. Both UNESCO and the Fund for the Republic were attacked by the American Legion.

Milton Friedman, chief of the Jewish Telegraphic Agency Washington Bureau, wrote in the Chicago *Sentinel* (Oct. 27) that "A determined battle waged by the Jewish War Veterans of the U.S.A. on the Fort Monmouth security firings has brought about new Army efforts to eradicate anti-Semitism and action by the Secretary of the Army, against an anti-Semitic civilian security administrator."

Zionists

The road of the informer and witch-hunter is becoming more difficult to travel among Jewish organizations. The Yiddish *Morning Freiheit* printed (Oct. 11) an exclusive item from Miami Beach which could be called the misadventure of Ellis Rubin, McCarthyite "musser" (informer) and witch-hunting busybody. It seems that Masada, a Zionist organization, cancelled a scheduled lecture by Rubin on October 13. When the "musser" arrived, he read a note on the door which said that Ellis Rubin will not be the guest speaker tonight—the Masada of Miami Beach. Rubin had been told by telephone by David Goodwin, vice-president of the organization, that he could stay home, for the invitation to speak had been cancelled.

American Jewish Congress

Shad Polier, chairman of the AJ Congress executive committee, protested against the secrecy engulfing the New York State Probation Commissions investigation of discriminatory quotas in the hiring of Children's Court probation officers. (*N. Y. Post*, Nov. 2) Polier wrote to State Probation Chairman Osborne that "what is involved is a question of transcendent public policy: shall the Children's Court maintain its religious quotas for probation officers, a quota which today is 50 per cent for Roman Catholics, 45 per cent for Protestants and 5 per cent for Jews?"

The American Jewish Congress, in cooperation with other groups, played an important part in forcing Leffert Holz, Superintendent of the N. Y. State Insurance Department, to discontinue the department's witch-hunting loyalty

questionnaire for license applicants "pending further study."

Emma Lazarus Federation

An exciting pamphlet, *We Were There*, has been published by the Emma Lazarus Federation of Women's Clubs. The pamphlet is a report on the World Jewish Conference Against German Re-armament held in Paris on June 18-19, 1955. It includes the "Call to the Jews of the World" issued by the Conference; the address delivered by Leah Nelson, Emma Lazarus Federation delegate; excerpts from speeches made at the Conference; the resolution adopted; and a list of the delegates from the 13 countries represented, coming from Europe, Israel, South and North America. To the credit of the E. L. Federation and the discredit of the other Jewish organizations in our country, Mrs. Leah Nelson was the only delegate from the United States. This makes it vitally necessary to spread *We Were There* into every corner of the Jewish community. Copies are 10 cents, discount for 50 and up. Order from Emma Lazarus Federation of Jewish Women's Clubs, 160 Fifth Avenue, New York 10.

Anti-Defamation League

The issue of civil rights got exactly nowhere in the 84th Congress, according to a survey issued by the ADL of the B'nai B'rith on October 10. The survey, prepared by Herman Edelsberg and David A. Brody, of ADL's Washington office, blamed "the same informal coalition of Southern Democrats and conservative Republicans in control of Congress as the chief stumbling block to the enactment of civil rights laws." Of more than 50 legislative proposals introduced, "not one ever reached a vote in either house."

S. P.

Jewish Labor Committee Hedges

**Does the committee's refusal to accept the
bid to visit the USSR help peace?**

By Louis Harap

MOST Jewish leaders greeted the thawing of United States-Soviet relations achieved at the Geneva conference of heads of state with fervent hope for a firm peace. Peace, they know, is essential to survival of the Jewish people. This was strikingly recognized in a World Jewish Congress statement on the eve of the summit conference. "The ending of the cold war," it said, "... must be first on any international Jewish agenda, as it is on the agenda of men of good will anywhere."

One powerful means of ensuring peace is friendly international exchange of delegations of all kinds. The Rabbinical Council of America (Orthodox) recognized this when it applied to the Soviet Union in July to send a delegation. This conviction has deepened in the past few months with the exchange of a variety of delegations. One would therefore expect that an organization purporting to represent Jewish workers, the Jewish Labor Committee, would welcome this program of exchange as an aid to peace.

But the Jewish Labor Committee seems to think otherwise, as appeared in the matter relating to Jewish writers in the Soviet Union. As everyone knows, the committee has been agitating the general and Jewish community on this question.

On September 20, a delegation of the Jewish Labor Committee headed by Walter Kirschenbaum delivered a letter from Adolph Held, committee chairman, to Soviet Foreign Minister V. M. Molotov at the opening of the UN. The letter demanded information about the whereabouts of 68 listed Soviet Jewish writers. Molotov referred the delegation to Soviet Ambassador Georgi N. Zarubin, who told the committee group that it could find out the answer for itself by going to the Soviet Union. "Why don't you send a delegation?" said Zarubin. He confirmed, with the concurrence of Molotov, that this was a definite invitation.

The committee did not, as one might expect, leap at the chance to find out for themselves. Thus far the committee has failed to respond to the invitation. Indications are that

the invitation will be ignored. Why?

The committee attitude is governed by the position taken by AFL President George Meany, who recently made clear where he stands—"It's a mistake to talk of 'accomplishments' at Geneva." Like other extreme right wingers, Meany opposes sending any delegations, let alone labor groups, to the Soviet Union. Yet many AFL bodies such as the Illinois State AFL and the California ILGWU, among others, favor such exchange.

Does JLC Further Peace?

An "Open Letter" to Meany and CIO President Walter Reuther was issued on July 24 by *Daily Worker* labor editor George Morris suggesting that their great labor bodies accept the Soviet invitation to send union delegations. Morris emphasized that such a delegation could check "by the good American way of facing the facts" the truth of the many charges levelled against the Soviet treatment of labor. While Reuther has not replied, Meany did issue a public reply which emphatically rejected the proposal.

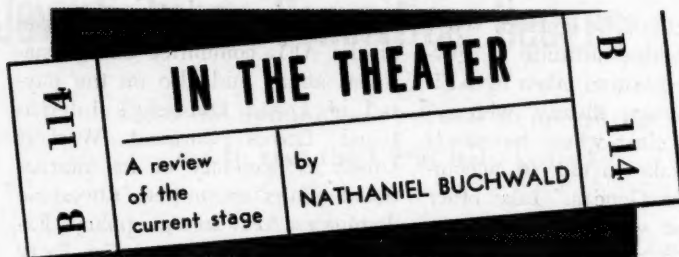
The Jewish Labor Committee is doggedly following Meany's lead, as a spokesman has made clear. There was no suggestion that the committee would consult the hundreds of thousands of Jewish workers it claims to speak for.

Behind this desperate opposition to a relaxation of tensions stands a

sinister figure—Jay Lovestone, head of the AFL committee on international affairs and also on the payroll of David Dubinsky's International Ladies Garment Workers Union as secretary of its international affairs committee. Lovestone dominates AFL foreign policy. Expelled from the Communist Party 25 years ago, Lovestone has devoted most of his time to espionage and undermining of the Soviet Union. This was revealed by labor columnist Edwin A. Lahey in his August 20th article in the *Chicago Daily News*. Lahey even maintains that Lovestone has virtually converted the two foreign affairs committees he heads into spy agencies for the CIA.

This is the ultimate source of the anti-peace position taken by the Jewish Labor Committee on the matter of the Soviet Jewish writers. In this way a question which they have always claimed to be of concern to the Jewish people now appears to be a pawn of fanatical anti-Sovietes who fear the end of the cold war.

The bluff of the Jewish Labor Committee has been called by this invitation to the Soviet Union. We know what the response of the Jewish people is—by all means to get the truth. And we know what the position of the Jewish people is on the efforts to end the cold war. If the Jewish Labor Committee heeds the clear mandate of its purported constituency, it will reverse its position and accept the invitation.



A beautiful, painful play

A Guest Review

By Howard Da Silva

THE *Diary of Anne Frank* at the Cort Theater in New York is a lovely play. From the first glimpse of its setting, a tiny attic high over a store, surrounded by the hostile rooftops of nazi-occupied Amsterdam, to the last quiet closing of Anne's diary, a lofty, breathy suspension is achieved, a suspension at once painful and beautiful. It is an extraordinary evening of theater and all the elements of the production have combined to make it so.

The play adapted by Frances Goodrich and Albert Hackett from the now-famous book of the same name tells of a crucial two years in the life of an adolescent Jewish girl, her family and a few friends hiding out from the nazis in a tiny attic. The play is about their survival, about their struggle to overcome their differences, their indi-

vidual pettinesses in order to survive. And although they do not overtly challenge their enemy (the odds are too overwhelmingly against them), they maintain their togetherness and in their survival there is challenge and galvantry.

Faithful to the original work, the playwrights have kept Anne Frank's viewpoint. Her's is the voice which narrates from the diary and her's the spirit which gives deeper meaning to the entire play. For she is an adolescent girl, spirited, passionate, mischievous, emerging. The two years of the play during which she is caged in the attic are the most freedom-loving, freedom-needing times of her life. That she makes of the cage a meadow, that she embraces life always and everywhere, that her spirit maintains and buoys up the spirits of all the others, and that through her, they survive their deaths, this is the heart of the play.

The play is written with gentleness and delicacy. And Garson Kanin's

HOWARD DA SILVA is the noted actor of stage and films. He is the director of *The World of Sholem Aleichem*.

direction helps immeasurably. In both his staging and his interpretation he achieves an ease, an understatement which evokes the life of the play in us rather than demonstrating it to us. Faithful to the play, he never struggles to "make a point," to "dramatize" anything. The life unfolds, the heart of the play, the girl is revealed.

This approach is also taken by the actors. They play with modesty; they stay in their frames. Joseph Schildkraut's father has an aching heart, with which he burdens nobody. His performance has great strength, great quietude. It is refreshing to see a company of actors in which so little "selling" is done. We are not pushed or forced. Despite the ever-present impending horror, there is no attempt to horrify us. And because the actors remain a little detached from their dilemma, rather than immersed in it, they help to achieve a gallantry which is very winning and important.

Susan Strasberg plays Anne with intelligence and humor. Perhaps it would be better if she let Anne play her a little more. It is, on occasion, as if her "acting-up" for the others in the play included us in the audience. It tends to make her activities over-externalized, her quiet moments over-projected. But she plays with good spirit and is memorable in the scene of the Hanukkah celebration in which Anne gives presents she has made out of bits of nothingness. And the ludicrous picture of Mr. Dussel (played beautifully and simply by Jack Gilford) trying to remove his gift of wax earplugs from his ears is a magnificent tragic-comic moment in the theater.

The set designed by Boris Aaronson is particularly successful. It conveys the essence of the play in its loftiness, its aspiration, surrounded by the pointed and angularly threatening rooftops. The lighting of Leland Watson and the

costumes of Helene Pons are both fine as is the sound recording and handling by the Masque Sound Studio.

The Diary of Anne Frank is an exciting and important evening in the theater. It is an absorbing play, well done. It reminds us that the time of the nazis was yesterday and must not be tomorrow. Most important, it reassures us that there is no "time of the toad" which the human spirit cannot survive.

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Philip Reisman: Realist Painter

By Sidney Finkelstein

PHILIP REISMAN, whose recent paintings were on view at the ACA Gallery in New York from October 24 to November 12, has identified himself for many years with the working class. Readers of JEWISH LIFE know this well from the drawings that have adorned its pages and from his many paintings and drawings devoted to the workers in the garment industry. He is not only a well-equipped artist, who draws powerfully and uses color most effectively, but also a courageous artist. For as a realistic thinker with a deep social conscience, he is moving directly against the main trend of the art favored in most galleries, museums and the art marketplace. It is the only fruitful path that an artist can take today for his own development.

Yet it is also a most difficult path to follow. For it demands that the artist study real life deeply and constantly develop his techniques to meet the challenge of real life. He cannot rest on his successes, for the very successes raise new problems for him to meet. And so, the very high level on which Reisman works causes questions to appear which it would be silly to talk about in discussing lesser artists who, like so many of our time,

have shut themselves up with their "unconscious."

The paintings on view fall into two groups: realistic works of the life of the working people and satires. Both groups are from the same hand and mind, but it is in the satires that the most challenging problems appear.

To take up first the direct pictures of real life, there are six paintings of the fishermen and fishing boats that daily go out to do battle with the sea, two paintings of beef handlers in the meat packing houses and one of a man plowing the soil. The workers are drawn in small scale and simplified lines, but with deep humanity. What Reisman captures splendidly is the intensity, strain, dignity, and outpouring of strength of the work itself. He reminds the onlooker of the labor that goes on daily and the resources of stamina, skill and courage drawn upon by the workers, so that society can have its daily supply of food and comforts.

The color is inspired by a close study of nature. It is based mainly on a limited palette of muted blues, brick reds and greys but it conveys splendidly the light of the sky over the water, the sea, and the feeling of open air. Sometimes bright and gleaming tones enter for an effective contrast, as with the western sky in "Sunset Repast," the fish scales in "The Conveyor" and the yellow brick wall in "Net Menders." There are two offshoots of the fishing boat series:

SIDNEY FINKELSTEIN is the author of a number of books on literature, music and painting. His latest book is Realism in Art.

"The Derelict" and "Salvage of the Carol-Jean," both with a stunning open air feeling.

The satires are a different story, for they are by their very nature sharp engagements in the battle of ideas and demand the utmost clarity in thinking through the problems, thus educating the onlooker. It is here that I think that Reisman's hatred of reaction and deeply passionate feelings overweight the balance at the expense of clarity. Most effective is "The Trial," with a scathing depiction of a "hanging" judge, a scaffold in the wings, a rat giving evidence, a witch gibbering above, and hauled before the court, along with the defendant, is a pile of books. But still the onlooker could be told more of what lies behind these trials.

"Marriage of Mars and Venus" is an anti-war satire, an angry expression of Reisman's contempt for the decadent gentry who hypocritically support war. "A Man Besieged by Witches," in terms reminiscent of Goya, shows a worket haunted by nightmarish apparitions of the Church and Military, beating war drums. The partisanship against the evils of our time is splendid, but the point that has to be made is that anger is not enough, either for the battle of ideas or for the art that takes up this battle.

The unbalance shows itself especially in two of the most ambitious painted satires, "Saint Sebastian" and "Processional," in which the artist aims his shafts at religious mysticism.

In taking up such a theme, it is necessary for the artist to explain why many religious leaders take the side of social reaction. He must avoid—and this is the trap into which Reisman slips—giving the impression of simply lampooning beliefs that millions of common people hold, with long memories of having been persecuted and discriminated against for those beliefs.

The task before Reisman is to study more deeply people and real life and the contradictions both in social life and in their minds. This I think would help as well the directly realistic working class paintings. Excellent as they are, they would profit from a deeper and richer portrayal of the human being himself. I hope it is clear that these criticisms and suggestions are raised with a full appreciation of the high level on which Reisman is working, as a socially responsible artist and a considerable master of the art of painting. Certainly many of the paintings in this show, notably those of men "harvesting the sea," will last long after the great mass of meaningless abstractions, confused symbolisms and fancy painted decorations of our time are gone and forgotten.

GREETINGS

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SLANDER ON RECORDS

(Continued from page 5)

Already some of the "best" of Mickey Katz's songs have been collected and put together on a long-playing record. Recently, a scholarly journal, the *American Quarterly*, devoted an article to Katz' work called "The Yinglish of Mickey Katz," by Herbert J. Gans. And so now we see a new word, "Yinglish," has been found for this concocted language of dialect and slander.

One or two quotations from this "learned" piece will serve as eye-openers to many Jews :

"He (Mickey Katz) is the prototype of a large section of American Jewry . . . who . . . are as Yinglish as the records they buy." Mr. Gans does not consider Katz's characters exaggerations. They are *also* "Yinglish." But read further:

"Most of Katz's favorite words and phrases deal with Jewish delicacies. . . . What amounts almost to an obsession with Jewish food objects might perhaps be investigated more fruitfully by a psychoanalytic observer. Since Katz substitutes food words in lyrics which originally spoke of love, is it possible that food is a substitute for sex in the middle-aged audience? . . . *Or is there and has there always been a tendency towards orality* [a Freudian concept of excessive concern with sensations in the mouth.—I.S.] *in the Yiddish character structure?*" (emphasis added).

Time to Protest

Mickey Katz, his predecessors and followers, are products of our times. They mirror the attitudes of racism and national chauvinism which have been fostered in the dominant theory of Anglo-Saxon superiority. It is time for the Jewish community, through its organizations, to call a halt to the activities of those who would sacrifice true Jewish culture and Jewish life to the god of greater profits.

The time was not so long ago that letters of protest, mass petitions and angry picket-lines of Jewish trade unionists and war veterans demonstrated against similar outpourings of filth on the stage and screen. The fact that a Jew is in the forefront of such activity today makes the task even more urgent.

**GREETINGS TO
JEWISH LIFE
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EMMA LAZARUS CLUBS
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TORTURED DECADE

(Continued from page 14)

case, that defeat of the royalist and clerical counter-revolutionaries was achieved. The Republic was saved and Church and State were separated.

The French defenders of justice were not alone in their fight: 30,000 letters and telegrams from all parts of the world came in response to Zola's stand. Our own Mark Twain is quoted as having written in the *New York Herald* (the date is not given): "I am penetrated with the most profound respect for Zola and [am filled] with boundless admiration. Such cowards, hypocrites and flatterers as the members of the military and ecclesiastic courts the world could produce by the million every year. But it takes five centuries to produce a Joan of Arc or a Zola."

Dreyfus and Rosenberg

France found its champion and its vindication—the French people. Recently in the hundreds of thousands, from every hamlet and every factory, they marched and clamored against the Rosenberg frame-up under the leadership of such outstanding contemporary humanists as Louis Aragon and Jean-Paul Sartre. And who better than the French people, who had experienced the fruitful years of the Dreyfus Af-

fair, could recognize a frame-up and know that it must at all costs be exposed and defeated?

The author does not call attention to the parallels between the Dreyfus Affair and the Rosenberg-Sobell Case. But we, who have lived through many frame-ups (need we evoke Mooney and Billings, Sacco and Vanzetti, Alger Hiss, the Rosenbergs and Sobell?) cannot help but shudder in recognition when we read:

"Fear and distrust made France see enemies in those who kept reminding her of the mission to which she had been born as a nation, the great idea of justice for all. Fear made her feel strong in a false unity of ends and means and those who dissented she regarded as sappers of her strength. They were held to be dupes, even paid agents of the enemy.

"Thus there was conformity. . . ."

At the same time we are heartened by the heroism of the titans whose "single drop of healing truth permeated the noxious tissue of lies and treachery." I believe that a thoughtful reading of this book will bring renewed strength to those who, by vindicating the Rosenbergs and struggling for the freedom of Morton Sobell, seek to vindicate the honor and integrity of our national life. This is as important to the rest of the world as it is to us and will give hope and joy to the forces for peace throughout the hemispheres.

letters



FROM READERS

ABOUT PROGRESSIVE SHULES

Editors, JEWISH LIFE:

The article in the October issue on progressive Jewish education in my opinion does not deal with the real issues. Of course progressive, secular education is *necessary* and most parents won't argue that point. But that's like saying that good health is necessary and letting it go at that.

There is indeed a crisis in this field but not because parents are "against" progressive Jewish education. The blunt fact is that the curriculum, methods of teaching, approach and orientation, textbooks and source material, etc., are—to put it mildly—way behind the times. Just *saying* that Jewish education is vital and important to the child (and to the parents, I might add!) is not enough.

The Jewish American community has changed radically in the past generation; even in the last decade. Few if any parents of young children speak Yiddish, let alone read it. In addition the history of the past two decades has created a situation where most parents are seeking identification with their heritage, history, traditions, background and culture—which they do not necessarily associate with language—i.e., Yiddish. These parents are anxious for their children to become acquainted with their *background*.

This is not "anti-Yiddish." But it is unrealistic to expect children in two or three short sessions a week to *learn* and *read* a language (which their parents do not speak or read) when high schools, giving languages five times a week, cannot achieve such an accomplishment. We can give the child—and *should* give the child—an acquaintance with the language of our people—we cannot expect much more.

What is needed is a realistic approach to the problems and *needs* of second-half of the 20th century Jewish American community—as it is—and building from there on up. We need curriculum and methods and material, etc., that will appeal to and attract the Jewish American community that exists *today*; not 25 years ago. We've *talked* about having such a "new" program and approach for years—but in practice we haven't had it. True, there are many complex difficulties and handicaps over which we may have little control—difficulties not of our choosing. But I insist that the *real* problem lies within the questions I have raised.

Brooklyn

S. R.

Editors, JEWISH LIFE:

As one closely associated with the San Francisco Kindershule and as a parent, I deeply appreciated Miss

Stone's article (October issue): "Why Progressive Jewish Schools?" Miss Stone clearly and capably stated the reasons for such schools as well as the great need for them.

Permit me a comment or two on the reasons for teaching Yiddish. One of Miss Stone's reasons seems not too solidly grounded. To say that "the full meaning [of a poem originally written in Yiddish] sounds truer in intimate Yiddish" is to say that the *full* meaning is lost in translation of any language and that I am sure is not so.

I see the reasons for teaching Yiddish as more fundamental. Yiddish, our language, is one of the instruments created and developed by the people through many, many years, an instrument through which we as a people have expressed our dreams, hopes, aspirations and our sorrows and struggles for a better life. As such it is treasured, preserved and further developed as the Jewish people's contribution to the cultures of the world. For is not civilization the sum total of what people created and developed through the ages?

In teaching our children Yiddish as *their* language, even though it is foreign-sounding to most of them, we teach them the dignity and respect for it. In so doing we teach them respect for other languages. This helps to combat the unfortunate and ugly tendency, so prevalent in our country, of ridiculing foreign languages and accents.

I refer, for one thing, to the "dialect" of so-called comedians, such expressions as "you don't pronounce it, you sneeze it," the whole kit and caboodle of ugly chauvinism to which our children are exposed. Since the regular schools do precious little to combat this evil, it is in schools such

as ours that the children learn otherwise.

Yours for more and better progressive Jewish schools.

San Francisco ZENA DRUCKMAN

More on Jewish Social Work

Editors, JEWISH LIFE:

The article, "Jewish Social Workers Take Stock" (July), was an excellent, objective treatment of the sessions of the Annual Conference of the National Association of Jewish Communal Service which your reporter was able to attend. It might be made clear to your readers that since he could not attend many of the sessions which were taking place concurrently, his report—of necessity—would omit references to the subjects dealt with there. Nevertheless, the spirit and meaning of the conference were admirably conveyed in the article.

It is regrettable that the article was published in the columns of your magazine at a time when many of the workers whom it concerned were on vacation, or preparing for it, and

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therefore it must be assumed that its worthy comments escaped their attention. Might I suggest that copies of the article be mailed to the national offices of the various membership groups represented at this conference inviting their reactions and comments.

I would like to draw your attention to a number of issues facing Jewish centers, their workers and the communities in which they are located:

The trend toward an exclusive membership policy in Jewish community centers and settlement houses is on the increase. In most cases the policy stated by the agency, especially if it is a recipient of Jewish Welfare Federation or Community Council financial assistance, is non-sectarian in nature. The application of this policy is often contrary to its intent.

When questioned, board members will respond that it is the Jewish parents of teen-age or marriageable daughters who strenuously object to inter-group relations within an agency. Each agency deals with the problem as an individual, local one—not recognizing that this has also broad implications for the entire field, for the Jewish community and the country at large.

The philanthropic agencies will expend thousands of dollars this year through their community relations arms in order to bring about better understanding between Negro and white, Jew and non-Jew. Yet their group work agencies will practice a policy which not only antagonizes non-Jewish youngsters at an impressionable age in their lives—embittering them, breeding cynicism and hatred—but also inculcating within the Jewish youth a complete distrust of the so-called “democratic processes” which Jewish community cen-

ters have sloganized as their basis of existence, and yes, a revulsion of their own Jewish identity.

Many other questions in the field require airing such as the complete neglect of the channels of social action which are open to the professional workers through their various professional bodies. Where do we hear of any overt expression of opinion or action with regard to the “cold war” and its impact on youth, or of peace actions, or of reactions to McCarthyite policies in and out of the community, or discussions on Morton Sobel’s quest for freedom from a frame-up (to our undying shame, be it recorded that rare indeed was the voice raised on behalf of the Rosenbergs, of hallowed memory)?

What is the action, if any, being taken today with regard to the status of Israel and the policies being generated in the Near and Middle East? It is a happy moment when one of these issues is given some lip-service in a resolution of one or more of the professional groups.

Other questions that could be raised relate to the nature of the “Jewish component” in the center program (to what extent it is dominated by a cleri-

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calist, synthetic, cynical outlook?); the unusual emphasis in group programs on psychiatric solutions as a means of resolving individual and group problems that should be dealt with in other areas.

Let it not be said that group workers are unaware of these problems and unwillingly to face up to them. These problems, however, are not only their own. They should be shared, with the other disciplines, with other professional groups, with board members and with agency clientele—who are all partners in the community scene. Practice is colored to a large extent by policy as enunciated through the Jewish Center Division of the National Jewish Welfare Board. The latter should be called upon in no uncertain terms by the Jewish community to give an accounting of its trusteeship.

The center worker himself must face up to the very obvious fact of

measuring up to the demands of his profession and meeting the needs of his clients. He could well do this within the broad policy and program of his National Association, given the proper encouragement. The era of hysteria and panic can and must be defeated on the social and welfare scene as well as in the political arena.
Brooklyn A CENTER ADMIRER

They Like Our New Format

Editors, JEWISH LIFE:

I received JEWISH LIFE in its new format only yesterday. My first reaction toward the new design was one of pleasure and excitement which I found borne out by the contents. It seems that a new vitality has gone along with the change in size. May I wish you the very best of luck and a very bright future for an intensely alive and important periodical.

New York City HOWARD FAST

Editors, JEWISH LIFE:

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Editors, JEWISH LIFE:

The new JL came today. It's a beauty—and for *Mazel Tov* I enclose ten dollars. I'd be happier if I could make it more at this time.
New York City E. S.

Editors, JEWISH LIFE:

I am going to introduce four copies of JEWISH LIFE in the new format as presents to my four children. I want them to get acquainted with this publication so that they may get interested in Jewish literature and Jewish culture. I wish all subscribers would do the same and so increase the circulation of the magazine.
Brooklyn

M. B.

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FROM THE FOUR CORNERS

AT HOME

Lynching in Dixie. . . . The Leflore County (Miss.) Grand Jury on Nov. 9 refused to indict the two white half-brothers J. W. Milam and Roy Bryant for kidnapping the murdered 14-year-old Emmett Louis Till. Protest mass meetings attended by thousands continue to be held all over the country. . . . One day earlier, on Nov. 8, a 23-year-old Negro, Howard Bromley, was killed by wealthy white storekeeper Ira D. Hinton, Jr., in Heathsville, Va., after Bromley had put his arm over the shoulder of Hinton's brother Meade. The killer has been arrested and is out on bail. . . . The notorious anti-Negro, anti-labor Sheriff Willis McCall, of Lake County, Fla., has refused thus far to investigate the shooting and wounding of 12 Negroes in this county in mid-October. McCall was the sheriff who killed Samuel Shepherd and wounded Walter Lee Irvin when they were chained together. Florida's governor is besieged with demands to remove McCall.

The NAACP and many other organizations are planning a tremendous delegation to march on Washington at the opening of Congress in January to press for passage of civil rights legislation. The United Automobile Workers are throwing their full support to the mobilization.

A charter was issued on Oct. 24 to a new klan in Atlanta, Ga., called the U.S. Klans, Knights of the Ku Klux Klan.

The Anti-Defamation League in Dalton, Ga., recently held a meeting, announced in the newspapers, to hear a talk on how to "further democratic concepts in daily living as a bulwark against totalitarianism." When CIO organizer Morris Maken went to the meeting, he was excluded on the ground that he was not properly dressed. The city's CIO drive to organize 15,000 chenille workers is the target of a virulent anti-union, anti-desegregation propaganda campaign. (Murray Kempton, *N.Y. Post*, Nov. 11)

Jewish job-seekers in Chicago have "less than half" the chance to get jobs than non-Jewish. This was revealed in a survey published by the Chicago Bureau on Jewish Employment Problems in October. The bureau is sponsored by the leading Jewish defense agencies. The survey showed that among 5582 job applicants studied, 20 of every 100 Protestants were given jobs by employment agencies, while nine of every 100 Jews were placed. This study is a followup of the 1954 study of the same group which showed that 27 per cent of 4,000 Chicago firms placing job orders with employment agencies excluded Jews. (*Chicago Sentinel*, Oct. 20)

Dynamite was thrown at the Temple Israel in Hollywood late in October. This is the third assault on the temple in recent months. No one was hurt.

A West German delegation of four was touring United States arsenals in

October to learn our "know-how" for munitions production for a rearmed West Germany.

The Supreme Court on Nov. 7 unanimously outlawed racial segregation in public parks, playgrounds and golf courses. The ruling killed the "separate but equal" doctrine in relation to public recreation. Georgia Gov. Marvin Griffin threatened that all state parks would be abandoned before "comingling of the races" would be allowed.

ABROAD

Soviet writers visiting the United States in October said that Yiddish writer David Bergelson was dead and his son Leivick is a prominent Soviet physicist. Peretz Markish, Yiddish poet, is dead. Boris Polevoy said that a volume of children's poems by the noted Ukrainian Yiddish poet Kvitko was appearing soon in a Russian translation with a preface by Polevoi. He also disclosed that a Yiddish collection is soon to appear in Moscow with Stalin Prize winner E. Kazekevich as one of the editors. . . . The Sept. issue of *Novy Mir* (New World), organ of Soviet writers, contained a Russian translation of two poems by the Yiddish poet Aaron Vergelis. . . . Early in October several thousand people attended a Yiddish concert in Kiev by singer Mikhail Eplbaum.

Australian Jewish leaders are protesting to the government against exclusion from the country of "dark" Sephardic Jews from India and other Asian countries. Under Australia's "restricted" immigration policy (called "White Australia") applications for admission of 70 dark-skinned Sephardic Jews were rejected in the past year.

"**I am constantly** sickened," writes a reader of the London *Jewish Chronicle* (Oct. 14), "by the frequent reports in your paper which show the deference being given by many leaders and organizations among the South African Jewish community to Dr. Malan and the Nationalist government. Since the beginning of our history our ancestors have been in the forefront of the struggle against oppression. . . . It is distressing for Jews who are proud of their faith and history to witness this fraternization with a regime determined to stop at nothing in order to enslave an entire race. . . . The evil of the 'White Supremacy' policy is just as great as, and in many ways similar to, the nazi 'Herrenvolk' (master race) doctrine."

Small anti-Semitic posters were stuck on Jewish shops and on shop and office windows in Birmingham and Coventry in England early in October. The posters read, "Nationalists of the world unite. You have nothing to lose but your Jews." During the general elections signs appeared in Birmingham saying, "Vote British—not Jewish" because Labor M.P. Julius Silverman was a candidate. And this fall handbills were distributed saying, "Buy British, not Jewish."

The Jewish population of London has recently been estimated at 285,000 and the rest of England 165,000—a total of 450,000. (London *Jewish Chronicle*, Oct. 14)

The executive council of the Jewish Communities of Bulgaria recently issued a book commemorating the Jews who fought against fascism in the country since 1923, including the Jewish partisans who fought against the nazis in the past war. L. H.

ARAB-ISRAEL CRISIS

(Continued from page 9)

been maddeningly guilty of fanning the fires of a cruel and punishing conflict that burns in the Middle East. Now that the Soviet deals to supply

weapons to Egypt threaten the Western nations with a shattering and resounding defeat of their policies, they engage in frenzied efforts to maintain the so-called balance of power in the Middle East."

THE POSITION OF ISRAEL

THE people of Israel have grounds for fearing an attack from the Arab states, which have for over seven years refused to recognize the existence of the State of Israel or to conclude a peace treaty with her. This refusal by Egypt is a reactionary heritage from the aggressive onslaught against the newly-formed Israel. But this danger can be reduced through agreements with the Arab states that would involve compromise and concessions on both sides, particularly on the border and refugee questions.

Meyer Vilner, Israeli Communist Deputy in the Knesset, has pointed out that "the government of Abdel Nasser is (not) following a consistent foreign policy, especially in its relations with Israel. It is clear that his unwillingness to agree to peace negotiations with Israel is in contradiction to the general policy of the Egyptian government. But every improvement in the relations between any government and the Soviet Union, China and other countries in the camp of peace and socialism strengthens the peaceful tendencies of that government and strengthens the peace forces within that country . . . her opposition to aggressive blocs, her neutrality."

Significance must be attached to the new note in statements of Egyptian leaders about Israel. Nasser said in

a press interview on October 5, 1955 that "War is not an easy decision for anybody, especially for me. No Arab is saying now that we must destroy Israel." (N. Y. T., 11/6/55).

For several years the Israel government has been urging the State Department to send arms and to conclude a bilateral "defense" pact. However, this would in reality be an anti-Soviet alliance. Such a pact would in fact link Israel with the State Department's network of anti-Soviet military alliances despite Sharet's pledge to the Soviet Union not to join such an unfriendly alliance. And for this a price would be demanded of Israel, as Dulles has strongly hinted—a surrender of the Negev.

Despite these government policies, there is a substantial portion of Israel opinion that opposes them. Over 400,000 Israelis signed a petition a few years ago against Israel's joining any aggressive military bloc. Several political parties take part in the world peace movement. The masses of the people of Israel, as everywhere, desire peace.

But the policies of the Israel regime have not created the most favorable conditions for peace with the Arab states. Israel policy has been unfriendly to the strivings of the Arab countries for complete liberation from col-

onialism. The Israeli UN delegation has often voted against efforts of colonial and colored peoples to have the UN discuss their grievances.

U. S. Zionist Leaders' Influence

For the past few years most Zionist leaders have been pressing the State Department to send arms to Israel and to conclude a military pact with her. While they agree fully with the basic anti-Soviet strategy of the State Department, they believe that sending arms to Arab countries and forming military pacts with them to the exclusion of Israel is not an effective pursuit of that policy. "It is in America's interest," said Rabbi Irving Miller, chairman of the Zionist Emergency Council, on 11/7/55, "to help avert war by coming to the support of Israel and by offering a security pact to Israel."

Is such a pact in the interest of the people of Israel? In a letter to the

N. Y. Times (11/5/55), Harry Torczyner, chairman of the Commission on Israel and the Middle East of the Zionist Organization of America, exposes the real significance of U. S. Zionist policy. He wrote: "This is the time for direct presence of the United States in the area surrounding the Suez Canal. The harbors, the airfields, the roads, the factories, the where-withal of an arsenal for democracy in the Middle East, are available in Israel.

"In this case logic and logistics do coincide. A mutual security arrangement between the United States and Israel will bolt the door to further Soviet penetration into the Near East and into Africa and will bolster such defense arrangements as we have already made in the Middle East with Turkey and her associates in the northern tier of defense."

This says one thing: Israel should become a U. S. military base.

THE POSITION OF EGYPT

IN order to understand Egypt's rejection of U. S. conditions for arms, one must see it in the light of events in the past few years. Egypt finally succeeded in getting rid of British military forces just as these troops were removed from Palestine by the U.N. decision to establish the State of Israel. U. S. efforts to replace Britain as the dominant foreign influence in Egypt have failed as the new Egyptian government moved toward neutralism and resistance to imperialist penetration.

Then, in April 1955, came the Asian-African Conference at Bandung, at which representatives of 29 coun-

tries, which had for centuries been under subjection of colonial powers and had now achieved or were now struggling toward independence, resolved to work for world peace and to help each other throw off colonial domination. They resolved to abstain "from the use of arrangements of collective defense to serve the particular interests of any of the big powers."

The Turkey-Iraq treaty was one such pact. Because arms from the U. S. were offered with conditions that "served the particular interests" of the U. S., Egypt rejected the offer. Because Czech arms were offered without any conditions, Egypt accepted them.

MILITARY PACTS AND PEACE FOR ISRAEL

The following appeared in Haboker, Tel Aviv Hebrew daily, which is the organ of the General Zionist Party, on Sept. 30, 1955:

THE Soviet Union views with concern the activities of Western diplomacy in the Middle East which attempts to set up a military pact against it. Soviet diplomacy cannot ignore the fact that the Turkey-Iraq-Britain-Pakistan pact, which the United States will soon join, presents a serious danger to the peoples of the Soviet Union. The states adhering to the Baghdad pact and those which will join it at a later stage will receive arms from America. Why then is it wrong for the Soviet Union to send arms to Egypt, which is opposed to any military pact in whatever form? It is clear that the Soviet Union is prepared to halt the shipment of arms to Egypt if the United States will also cease the shipment of arms to Iraq.

As for Israel, Moscow intends no harm to her. The Soviet Union sends arms not to Israel's enemy but to the state which carries forward a struggle against the Baghdad pact, which is directed against the Soviet Union. If the present situation indirectly brings bad effects for Israel, Israel herself is responsible. Didn't Sharett declare in the Knesset on June first that he is trying to conclude a military pact with the United States? And he is doing this in spite of his clear commitments in his letter to Molotov. What does a military pact mean? Of course, it means—receiving arms. Why may Sharett receive arms from the United States while Nasser is not to be allowed to receive arms from the Soviet Union?

The London *New Statesman and Nation* wrote (10/7/55): "It is completely unreal to suppose that the Arab countries can any longer be regarded as pawns."

Dana Adams Schmidt wrote from Washington (*N. Y. Times*, 10/2/55): United States "officials consider the arms contracts with the Communists annoying and potentially dangerous affirmations of Egyptian independence and neutralist inclinations."

Egyptian leaders cannot ignore the "activist" and "preventive war" sentiments in influential circles in Israel.

In a Knesset debate in mid-October 1955, "Menachim Beigin, leader of the Herut Party, second largest in

the Knesset, . . . demanded a preventive war against Egypt immediately and seizure of the Gaza strip," (*Chicago Sentinel*, 10/27/55).

C. L. Sulzberger wrote in the *N. Y. Times* on 11/2/55: "Tomorrow Mr. Ben-Gurion, an old extremist, takes over as premier while talk of preventive war against Egypt mounts. Old extremists are often more reckless than young extremists."

"Arab-Israel Crisis: The Way Out" has been reprinted in a 4-page, 8½x11 inch brochure.

Price: 1-24, 5c each; 25-29, 3c each; over 100, \$2.00 per hundred plus postage. Obtain from *Jewish Life*, 22 E. 17 St., Rm. 601, N. Y. C. 3.

WAY OUT OF THE CRISIS

THE peoples of the world are now convinced that peace can be maintained by implementation of the Geneva spirit. In our present world, peace anywhere depends on negotiation and agreement between the two greatest world powers, the United States and the Soviet Union.

This applies to the Middle East as well. Peace can therefore be gained in the Middle East by a Geneva-type negotiation and agreement in which the Soviet Union participates.

The USSR and Peace for Israel

A stable peace cannot be reached without consultation with the USSR. The necessity for this is reinforced by the fact that the USSR has common borders with the Middle East and hence is directly threatened by military pacts like the Turkey-Iraq-Pakistan - Britain - Iran military alliance.

As Israel Barzilai, a Mapam Party leader, said in the Israel Knesset debate on 10/18/55, "The Soviet Union has the right to protect itself against the establishment of an American war base in Israel." (*N. Y. T.*, 10/19/55).

While Washington and London have labored to keep the USSR out of participation in problems of the region, they are now forced to deal with the USSR. This new element in the crisis opens the door to Geneva-type negotiations, which include the USSR. This is the only hope for peace in the Middle East.

The influential *Manchester Guardian* of England wrote in September 1955, that "The best solution perhaps would be to draw in the Soviet Union, that

new and mighty force in the Middle East. An understanding between the Western powers and the Soviet Union is patently necessary. Here is an opportunity to truly demonstrate the real character of the spirit of Geneva."

Writing in the *N. Y. T.*, (10/10/55), Dana Adams Schmidt reported from Washington: "Now State Department officials have heard hints that the Soviet Union will propose setting up a four-power committee, or some such means of consultation, to avoid an arms race in the Middle East. Thus the 1950 declaration by which the United States, Britain and France in effect set themselves up as guardians of the status quo in the Middle East, might be replaced by a four-power declaration. But they concede that now that the Soviet Union seems to have a foot in the door by means of arms shipments, it could happen."

"Dr. Israel Goldstein, president of the American Jewish Congress, appealed to the United States yesterday to take the initiative in formulating an agreement with Britain and the Soviet Union to prevent shipment of arms to the Middle East countries." (*N. Y. T.*, Sept. 1955).

Again on 10/2/55, Dr. Goldstein appealed for four-power handling of the situation. "A guarantee by the Big Four to Israel and the Arab nations against 'aggression from any source' was advocated yesterday by Dr. Israel Goldstein." (*N. Y. T.*, 11/3/55)

The British *Jewish Observer* and *Middle East Review* said editorially (10/14/55): "At Geneva later this month the West still has a golden opportunity to enlist the Russians in a combined effort to bring a settlement

to the Middle East, one that will require economic aid to all states—but not arms. That would seem to be the way to a hopeful end rather than embark, as Whitehall seems inclined to do, on a competitive arming of Iraq by the West and Egypt by the East.”

The Brooklyn *Jewish Examiner* wrote on 10/21/55: “The situation [in the Middle East] now calls for a four-power agreement to halt all arms shipments to this area.”

“Israel Barzilai, of Mapam, the left wing labor party which will also be a member of Mr. Ben Gurion’s coalition, called for a neutralist policy for Israel and cooperation of the great powers, including the Soviet Union, to calm the Middle East.” (Chicago *Sentinel*, 10/27/55)

United Press reported a Moscow broadcast on 11/2/55 which stated that “The Soviet Union is ready at any time to make its contribution toward helping to institute better relations among the states in the Middle East.”

The authoritative *N. Y. Times*

spokesman, James Reston, reported from Washington that “While some officials were talking about a tougher attitude toward the Communists, others were talking about inviting the Soviet Union to join with the United States, Britain and France in a security pact to maintain the peace in that area.” (*N. Y. T.*, 11/4/55)

CONCLUSION

A PROGRAM for action in the fluid, dangerous Middle Eastern situation should be guided by one overriding objective—the securing of peace. We have looked at the operating forces and have seen that the Geneva spirit gives the cue for relaxing the high tension: negotiations of the Big Four together with Israel and the Arab states towards reaching a security agreement for the Middle East. The Jewish people and other peace-striving Americans can help bring this about by urging the State Department to participate in such negotiations.

HANUKAH TALE

(Continued from page 17)

The next morning my mother took me to *heder*. She and the Rebbe talked earnestly but quietly in a corner. Again I saw a tear drop from her eye; then her face grew somewhat brighter. When she left the *heder* she seemed uplifted by the Rebbe’s words. As she went out the door, the Rebbe, not even looking in my direction, said, “Yes, he’s a good student, he’ll soon know more than his teacher. . . .”

“Rebbe,” I insisted, “I don’t want

the boots, those people made my mother cry!”

Reb Fayvel looked at me through the glasses on the tip of his fleshy nose. As he lowered his eyes beneath his enormous red eyebrows, I thought I saw one of them wink. Then he took his snuff-box out of his pocket, put a few pinches of tobacco in each nostril, looked around the *heder* as though he were counting the children and went on with the day’s lesson. . . .

“Observe the statutes and do charity; thus saith the Lord.”

Observation post

By Sam Pevzner

Pleased to Present: The new business manager of JEWISH LIFE—Miss Anne Friedlander. Active in Jewish organizations for many years, Miss Friedlander is a dynamic leader, one who gets results. Hope you all get a chance to meet her soon. For the editors: *Welcome, Anne!*

Hey There! You with the stars in your eyes: There will be plenty of stars at the J. L. Festival of Music on Jewish Themes on Dec. 2 at Brooklyn Academy of Music. Get your tickets pronto. Info on last page of issue.

Facts are Facts: Clarity on the present Israel-Egypt situation is an A-1 priority for all thinking American Jews. Many facts and basic truths are obscured by supercharged nationalism and, let's face it, anti-Soviet hysteria. Neither of these two elements of irrationality are helpful to the Israeli people's burning desire for peace. The down-to-earth, facts-are-facts article "Israel-Arab Crisis—the Way Out" beginning on page 6 goes a long way to the promotion of clarity. The article has been reprinted in a four-page folder for wide distribution by hand or mail. Order a bundle now. Cost is 5c per copy up to 25, 3c up to 99, and 2c for 100 and up, plus postage.

Forums Too: JEWISH LIFE is also ar-

-ranging a number of forums on the Israel-Arab situation throughout New York City. Attend the one in your community.

A Gala in L. A.: Popular Anne Rosen, president of the Emma Lazarus Women's Clubs of Los Angeles, was tendered a birthday testimonial on Sept. 10. Representatives from the Associated Organizations of Mt. Sinai Hospital, Central Committee of the City of Hope, Southeast Interracial Council, National Association of Colored Women, Coordinating Council of Jewish Cultural Clubs and others attended. This roster alone is a testimonial to the important work done by Anne Rosen and the Emma Lazarus clubs in the public welfare.

Philly Learns: A unique series of five evenings with Morris U. Schappes on "Studies in Jewish Problems" was started on Nov. 9 at the YMHA by the Philadelphia Jewish Cultural Clubs. Schedule includes: "What are the Jews?" (Nov. 9), "Cause of Anti-Semitism" (Nov. 16), "The Socialist Solution" (Nov. 30), "The Zionist Solution" (Dec. 7) and "The American Jewish Community" (Dec. 14). Still time to catch a few evenings, Philadelphians.

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