

Jewish Life

A PROGRESSIVE MONTHLY

MARCH, 1956

25¢

Questions and Answers on **ISRAEL AND PEACE** **IN THE MIDDLE EAST**

THE WHITE CITIZENS COUNCILS *by Abraham Levy*

Jewish Life

A PROGRESSIVE MONTHLY

Vol. X, No. 5 (113) March, 1956

EDITORIAL BOARD

LOUIS HARAP
Managing Editor
 SAM PEVZNER
 MORRIS U. SCHAPPES
 ANNE FRIEDLANDER
Manager

CONTENTS

SUBVERSION IN THE SOUTH: WHITE CITIZENS COUNCILS HEINRICH HEINE	<i>Abraham Levy</i>	3
QUESTIONS AND ANSWERS ON ISRAEL AND PEACE IN THE MIDDLE EAST A MEETING AT THINKING POND	<i>a poem by Morris Rosenfeld</i>	7
INSIDE THE JEWISH COMMUNITY ADAM MICKIEWICZ AND THE JEWS WITCH-HUNT AGAINST PENSIONERS THE FEAST OF VEGETABLES THE VIBRANT LIFE OF DORA RICH	<i>a story by Alice Citron</i>	8
IT HAPPENED IN ISRAEL OFF-BROADWAY SEASON FESTIVAL OF CHORUSES LETTERS FROM READERS OBSERVATION POST FROM THE FOUR CORNERS	<i>Ber Mark William L. Patterson Isaac Raboi Jennie Truchman Nathaniel Buchwald Ralph Stein Anne Friedlander</i>	12 16 18 21 24 26 29 36 39 43 45 46

JEWISH LIFE, March, 1956, Vol. X, No. 5 (113). Published monthly by Progressive Jewish Life, Inc., 22 East 17th Street, Room 601, New York 3, N. Y., Watkins 4-5740-1. Single copies 25 cents. Subscription \$2.50 a year in U.S. and possessions. Canadian and foreign \$3.00 a year. Entered as second class matter October 15, 1946, at the post office at New York, N. Y., under the Act of March 3, 1879. Copyright 1956 by Progressive Jewish Life, Inc.

SUBVERSION IN THE SOUTH:

WHITE CITIZENS' COUNCILS

By ABRAHAM LEVY

LAWLESSNESS, violence, intimidation and terror against Negroes prevail in many parts of the South today. Behind much of this blatant flouting of the Constitution are the White Citizens' Councils, newly-organized to prevent school desegregation.

After the Supreme Court issued its historic desegregation decision on May 17, 1954, there was a certain compliance with the law, with results as expected: Negro and white boys and girls got along fine wherever the effort to teach democracy was made. These first successful actions occurred in the border states, in places like Kansas, Missouri, Oklahoma, Kentucky, Maryland and Washington, D.C. Even some communities of the deep South, in Texas, Arkansas and Tennessee, were making the transition. There was no let-up in the pressure for integration by the Negro people's organizations.

But the racists had no intention of giving up their supremacist positions or their terroristic rule—euphemistically known as their “South-

ern way of life.” There were incidents organized by hate groups such as the National Association for the Advancement of White People, a newly-formed outfit led by a Jew-hating ex-marine, Bryant W. Bowles. (The ADL characterized Bowles' newsletter, *The National Forum*, as “filled with anti-Semitic articles reprinted from the leaflets and publications of the long-established cabal of professional Jew-haters.”)

But Bowles was not trusted by the Dixiecrats to lead such an important cause. On July 11, 1954, a group of 14 “civic leaders”—local businessmen, planters and the like—met secretly in Indianola, Miss., in the heart of the rich cotton lands of the Yazoo-Mississippi Delta. There they organized the first White Citizens' Council of Mississippi.

The Indianola Plan

Their plan was simple. If no one complained locally about the schools, there could be no court tests and nothing would change. Any Ne-

gro who showed signs of being a "trouble-maker" had to be intimidated. These gentlemen controlled the economy of the area. They could accomplish their purpose by withholding credit or even refusing to sell basic necessities to anyone marked as an "agitator." This applied to anyone showing a determination to fight for first class citizenship. It applied to whites who were sympathetic as well as to Negroes.

Other minorities who might have been expected to line up with the Negroes were likewise brought around by this method. James Desmond, writing in the *N.Y. Daily News* (Nov. 22, 1955) reported that "Jews and Catholics . . . have felt constrained by the threats of economic pressure to join up with the WCC (White Citizens' Council) to avoid isolation."

Perhaps because the Indianola idea seemed so workable, perhaps because it had some very strong financial backing from the start, the councils spread like a forest fire. In Mississippi alone there were quickly set up some 300 such councils with an estimated 65,000 members paying dues of \$5 a head. Others were quickly formed in Alabama, Georgia, Louisiana, South Carolina and Texas. All the "nicest" people joined.

Violence, at least for the record, was scorned. But the official philosophy was patterned after the old-timers in the hate business. A letter sent out on Aug. 31, 1954 by Council Executive Secretary R. B. Patterson

advised members to subscribe to a list of 35 publications which included *The Cross and the Flag* of Gerald L. K. Smith and other filth such as *The National Forum* of Bowles' NAAWP and *The White Sentinel*.

The Big Boys Organize

The biggest development occurred on Jan. 21, 1955. Representatives of some White Councils met in Jackson, Miss., to lay the basis for a powerful all-Southern group, called the Federation for Constitutional Government, to coordinate activity throughout the South. This was no group of smalltime bigots. They were the real big boys, including the men who headed the Dixiecrat presidential ticket, Sen. J. Strom Thurmond of S. Carolina and Ex-Gov. Fielding Wright of Mississippi. Other bigwigs were Sen. James O. Eastland, Miss.; Rep. F. Edward Hebert, La., and Ex-Govs. Sam H. Jones of La. and Coke Stevenson of Texas.

The group remained relatively secret until an organizational meeting on Oct. 25, 1955 in New Orleans. The group's real curtain-raiser occurred in Memphis during Christmas week, 1955. An advisory committee of some hundred leading Southerners was made public after a series of secret meetings. Among them also were some wealthy and influential Southern Jews like Rep. L. Mendel Rivers, of Charleston, Va.

The guiding light behind this



Dr. T. R. M. Howard, militant leader of the Negroes of Mississippi.

sinister group is John U. Barr, New Orleans industrialist with a record of collaboration with pro-fascist groups. Barr has let on that he was working closely with Edward P. Rumely's Committee for Constitutional Government and Merwin K. Hart's National Economic Council, two well-known fascist outfits.

Backed by important business and political interests, the councils have become an important factor in Southern politics. In many towns the mayor and police officials are all openly members. As a result those victimized have no recourse whatever from the local governments. The only weapon found to combat this economic terrorism has been economic reprisal. With the aid of the

NAACP, Negroes throughout the South have been depositing their money in a Negro-owned bank in Memphis, where a special fund has been set up to make loans to those who have had their sources of credit taken away by WCC pressures. Another type of economic reprisal is the boycott, presently practiced by Negroes in Montgomery, Ala., against the bus company there in an attempt to get more equitable treatment.

The Weapon of Terror

Where the council's economic sanctions do not seem to be doing the job, the Dixiecrats have not been averse to using the more open terrorism of the old Klan-type organization. Several offshoots of the old Klan have recently cropped up.

One of these groups, the Christian Anti-Jewish Party, has openly proclaimed: "We White Christians refuse to sacrifice our precious White Children upon the Jewish altar of race mixing . . . our lovely, innocent White Children will never go to school with blacks."

These terroristic groups and their activities are disclaimed by the more respectable Citizens' Councils. But significantly enough, council officials were among the loudest in proclaiming the Till case to be a "put-up job" of the NAACP. As James Desmond pointed out in his *N. Y. Daily News* series last November, "Bullies and thugs, seeing their local community leaders sponsoring a militant organization to keep down the Negro,

are finding license in the propaganda of the WCC to avenge themselves on Negroes."

But the big boys are not limiting themselves to terrorism—be it economic, social or physical. Bills proposing repeal of compulsory school attendance laws, making it a crime to agitate against segregation or even to sue for implementation of the Supreme Court decision, have been introduced in many states. Mississippi would even empower peace officers to arrest FBI agents "interfering" with a white citizen of the state. Georgia has passed a series of bills setting up private schools and would revoke the charter of any Georgia city allowing racial desegregation of public facilities. South Carolina would deny a job on the state payroll to any member of the NAACP or the Communist Party.

The Drive Toward Nullification

The idea that seems to be gaining most favor of late, however, is one called "interposition," a fancy word meaning in actuality outright nullification of the Supreme Court desegregation decision. It tries to obstruct the implementation of the Supreme Court desegregation decision by putting the issue up to the states. The legal and philosophical poppycock that these hypocrites use to buttress their untenable moral position, however, is not expected to lead to anything but further delay. Eventually, providing the methods of in-

timidation do not succeed, those states asserting the doctrine of interposition will be brought to court for failure to intergate.

How has the Jewish community reacted to this great struggle for the Constitution? Many Jewish organizations and individuals in the North have spoken up firmly for enforcement of desegregation by the federal government. For instance, *Congress Weekly* (Jan. 30) published a strong editorial attacking both the interposition doctrine and the attempts of the White Citizens' Councils to nullify by intimidation. Statements attacking Mississippi justice have been made by the Jewish Labor Committee and by many individual rabbis and other Jewish leaders.

But the Jews in the South are on the whole keeping silent on this momentous issue. Some Jewish voices were heard in Virginia speaking against the amendment to call a convention to permit use of public funds for private education in that state.

The Dixiecrats are involved in an open conspiracy to scrap the Constitution. They are using their attacks against the Negro people as a stepping stone for attacks against Jews, Catholics and other minorities as well. They are an expression of American fascism today and they have some powerful backers. It is the responsibility of Jews in the South to make their voices heard and to join the Negro people in the fight to uphold United States law.

HEINRICH HEINE

By MORRIS ROSENFELD

This year in many parts of the world the 100th anniversary of the death of the great German Jewish poet, Heinrich Heine, on February 17, 1856 will be observed. Following is a poem written in 1897 by the classical Yiddish poet, Morris Rosenfeld, to commemorate the 100th anniversary of Heine's birth on December 13, 1797—Eds.

A monument to Heine's glory:
how foolish, how absurd the notion!
A cold memorial stone to quarry
for him whose song is all emotion,
who gave the warm June sun its language;
for him who found a godlike fire
to heat the anvil of his anguish;
for him who paid a price far higher
than coin, to serve love's holy mission;
who earned the crown of freedom-singers:
the wreath of mankind's recognition—
you want to carve, with mortal fingers,
a monument that Time would edit:
a cold memorial stone? Forget it!

Forget it! Such a poet-master
carves his own glory, rhyme by rhyme.
He wrought of gold, not alabaster,
a monument untouched by Time.
Forged in his own heart's flaming smithy,
it has immortal homes to live in:
deep in the North Sea, high in heaven,
wherever men know love and pity,
wherever falsehood is rejected,
wherever beauty feeds the spirit.
For him no stone need be erected.
Oblivion? He need not fear it.
He lives; above the years he towers,
like that great Pulse which made him ours.

(Translated from the Yiddish by Aaron Kramer)

Questions and Answers on

ISRAEL AND PEACE IN THE MIDDLE EAST

Question 1. If Czechoslovakia had not sold arms to Egypt, would not the present crisis for Israel have been avoided?

THE truth is that the crisis in the Middle East has been building up for the past few years. Just before the sale of Czech arms to Egypt became known, the *N.Y. Post* had editorially already characterized the crisis as "dangerous" and of Dulles' "own making" (Aug. 29, 1955). As everyone knows, there has been continual warfare on the borders of Israel ever since the armistice was signed in 1949. And large scale military attacks took place across the borders for months before the Czech arms sale. The cause of the crisis has to be sought elsewhere.

The fact is that the United States, Britain and France have been shipping arms to Iraq and other Arab countries long before and since the signing of the Baghdad Pact. For the cause of the crisis we must look for the deeper situation that prompted Israel and the Arab states to stack arms.

The root of the crisis is State Secretary John Foster Dulles' prosecution of the Middle Eastern phase of the cold war. Just as the cold war has created dangerous tensions and crises

on a world scale, so it is also with the Middle East. In addition, the drive of the tremendously powerful oil monopolies to dominate this area, which contains three-fourths of the oil reserves of the capitalist world, has intensified antagonisms among the states of the area.

More specifically, the cold war root of the crisis is Dulles' formation of the Baghdad Pact on the Southern borders of the Soviet Union. As a purported "defense" against a non-existent "threat of Soviet aggression," the pact promotes the cold war, which leads to an arms race and heightening of tensions.

The pact aggravates relations between Israel and the Arab states, since Iraq has not disguised its intention to use the arms acquired under the pact to make war on Israel. As Harry Gilroy reported from Jerusalem in the *N.Y. Times* (Jan. 30), "The (Baghdad) pact has been converted, (Israeli) officials say, into an anti-Israel compact. They report that Iraqi leaders boast that any arms supplied to Iraq will

enable them to settle accounts with Israel."

The other Arab states, led by Egypt, are resisting the intense pressure being exerted by the United States and Britain to join the pact. For these Arab states correctly regard this pact as a means of using the Arabs as a pawn in the cold war. They refuse to give up their independence as the price of adherence to the pact.

Further, they see no advantage in involvement in the cold war. For they reject the Dulles theory of the danger of "Soviet aggression" in the Middle East. Instead, in addition to their trade relations with capitalist countries and neutralist states like India, the Arab states are opening up large scale trade

relations with the socialist countries, as necessary for their economic development.

Business Week (Jan. 21) points out that in the Arab countries "the feudal pattern . . . the thing on which British control rested," is becoming weaker and the growing middle class there shares "an ambition to establish governments that will serve its interests; a burning desire to get rid of Western political control over the region's vast oil resources."

Therefore it was not Czech sale of arms that brought on the current crisis for Israel. The attempt to convert that area into an anti-Soviet military bastion is the source of the trouble.

Question 2. Is Israel not now in increased danger of attack from Egypt, Syria and other Arab countries?

THERE is a contradiction in Egyptian foreign policy between the old anti-Israel orientation and the new neutralist peace program. There are trends of opinion in Egypt and other Arab states that look toward an attack on Israel. These anti-Israel tendencies are a serious factor in the situation. However, to stop at these facts and to ignore other powerful and hopeful facts is not in the interests of peace and a solution of the problem.

Egypt, Syria and other Arab states in the past few years have been showing an anti-colonialist determination to assert their independence of colonial big power domination. As Osgood Carruthers reported from Cairo in the *N.Y. Times* (Jan. 18): Egyptian Premier Gamal Abdel Nasser is propagating a "line which rejects a military alliance with any power outside the Middle East. It seeks to promote

the expulsion of all the old foreign influences from this area and to help liberate those who still are under foreign rule."

The same correspondent reported later (Feb. 1) that Nasser "has developed a neutralist policy in which he is opposed to joining any military pact, whether Western or Eastern. He does not want Egypt to become embroiled directly in the 'cold war' struggle that has divided the world and in this he has the sympathy of many in the Arab world."

In other words, Egypt has adopted the policy of anti-colonialism and neutralism that was crystallized for almost the entire Asian-African world at the Bandung conference in April 1955. This position is opposed to the cold war policy of refusing to settle problems by negotiation.

Further, Egypt and most of the Arab

world are developing trade outside the monopoly dominated "Western" market by new economic relations with socialist and Asian neutralist states. The sale of arms to Egypt by Czechoslovakia was one item of this large trade system that is developing. These new policies are explicitly based on the principle that world peace is a condition for their execution.

The pull of this policy in relation to world affairs makes it far less likely that aggressive war will be entered into by Egypt and Syria on a local scale in the Middle East than in the pre-Bandung atmosphere. Insofar as tendencies to aggressive war against Israel still exist, they are incompatible with this type of world policy. But the stronger the Bandung policies become, the weaker will be the aggressive tendencies that have survived from the days of feudal reaction and subservience to colonial powers that account for the aggressive war by the Arab countries against Israel in 1948. Thomas J. Hamilton stated in the *N.Y. Times* (Jan. 22): "a strengthened and self-respecting Egypt, provided she does not get too strong, will be more likely to agree to a peace settlement

than at any time since 1949."

Thus, removed from the cold war policy of tension-creating military pacts, Egypt is less likely to attack Israel.

There is another basic consideration that makes less likely an aggressive Egyptian attack on Israel: the gigantic economic program into which the new Egypt has entered. Gordon Weigert discusses in *Israel Speaks* (Feb. 10) this large-scale economic program: the \$1,300,000,000 Aswan Dam project, building of an iron and steel center near Cairo and housing projects. He concludes: "The observer may conclude from these facts that Egypt needs a year of domestic stability so that she can continue her various reconstruction and development projects, attract foreign investment and begin the task of raising the people's standard of living. The diversion of attention and funds to affairs outside the immediate domestic scene would push the people of the Nile Valley centuries back, to the medieval standards of a desert society."

Such facts argue strongly for the possibility of preventing the start of a war by Egypt.

Question 3. Does not the policy of the Soviet Union and the socialist countries toward the Middle East mean that they have become "pro-Arab and "anti-Israel"?

DEEDS and policies of the Soviet Union since the founding of Israel, including the present, show that this is not so. The aid of the Soviet Union and Czechoslovakia, diplomatic and military, to the establishment of Israel was given, they declared, on the principle of encouragement to *any* nation striving for independence and self-determination. The relations of

the socialist countries to the Arab states today are in implementation of the same principle, for these Arab countries are striving to achieve their independence from colonialist power domination.

But this does not mean socialist hostility to Israel. As *Haboker*, General Zionist daily in Tel Aviv, said on September 30, 1955, "As for Israel,

Moscow intends her no harm. 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."

In fact, on Nov. 3, 1955, at the height of the anti-Soviet agitation around sale of Czech arms to Egypt, the Israel embassy in Moscow announced signing of the biggest trade agreement thus far, of 400,000 tons of crude and fuel oil, with the Soviet Union. This is hardly the act of a hostile nation.

Soviet Communist Party leader Nikita Khrushchev was quite explicit on the Soviet view of the crisis in a talk on Jan. 12 with British Labor leader Harold Wilson. In the *N.Y. Herald-Tribune* (Jan. 22) Wilson reported on this conversation. "Our policy cannot be pro-Arab and anti-Israel," Khrushchev said, "Ours is a policy which is sympathetic to all peoples." Wilson continued that Khrushchev "went on to say that Soviet policy is based on non-interference, recognition of independence and the other principles which are familiar to those who look objectively at what the

Soviet Union has said and done."

According to Wilson, "Mr. Khrushchev said the Soviet Union wishes nothing but good to the people of Israel, as they do to the peoples of the Arab countries." He also said that the Soviet Union "does not recognize this idea of zones of interests," as it rejects colonialism and interference in the internal affairs of other countries.

A striking indication of the friendliness of the Soviet Union for Israel was revealed on Feb. 6 by Rabbi David B. Hollender, president of the Rabbinical Council of America (Orthodox), at the council's mid-winter meeting. He reported a conversation with Soviet Ambassador Georgi Zaroubin concerning the proposed delegation of Orthodox rabbis to the Soviet Union. In the course of the talk Zaroubin asserted that the Soviet Union "favored a peaceful settlement of the Arab-Israel problem" and that he had "complete faith that there would be peace soon in the Middle East." Zaroubin urged "that Arab countries and Israel should be called to a round table conference to iron out their differences" (*N. Y. Times*, Feb. 7).

Question 4: What program do United States Zionist leaders offer to solve the Israel-Arab crisis?

UNITED STATES Zionist leaders are mounting an intensive, persistent campaign to achieve two objectives: sale of arms to Israel by the United States and conclusion of a "security pact" between the two countries. The conference of Jewish organizations called by the presidents of 17 major Jewish bodies on Jan. 18 issued a declaration. "We call upon the Department of State," they declared, "to grant

Israel's request to buy arms for defense without delay." And second, they stated: "Our government has entered into security pacts with 44 nations in Europe and Asia to unite the peoples of the free world in the preservation of peace. It should extend this system of collective security to Israel."

Further, the Zionist leaders sometimes place responsibility for the crisis
(Continued on page 30)

A Meeting at Thinking Pond

A Children's Story

By ALICE CITRON

THE moon watched the forest very carefully because, just as the sun was leaving the sky to shine on other lands, he had made a sarcastic remark to her.

"I feel deeply sorry for you, Lady Moon. So-so sorry. You poor, dear lady. How boring it must be to look about on a dark world where nothing happens."

"You silly orb," the moon was about to reply when he flaunted all his rays and disappeared.

The moon was angry, of course, at the rudeness of the sun. "I'm going to tell him tomorrow about the things he never can see," she whispered to herself. "I hope I see something special tonight in my favorite woods."

THE OWL WAS PERCHED ON THE TOP-most branch of a very old oak tree. "At least 200 hundred years old," he was fond of boasting to all the birds and animals. No bird went to the tree when the owl was there for he had announced to the whole forest, "No Trespassing." It was a wonderful tree from which to see everything that was going on. From his tree

tower the owl could also spread the news to all the animals. Tonight he had special news. It was so special that he decided not to hunt for mice. "Tu-whooo, tu-whooo, tu-whooo," he called. "Tu-whoooo, tu-whoooo, tu-whoooo."

The whole forest heard the call. "Get up," shouted Mrs. Groundhog to her husband. "Hurry. There's a meeting."

"No sleep tonight," said the squirrel. "But, there's a meeting."

"I won't be able to work on my dam in the morning. I'll be too tired. There's a meeting. What will everyone say about the 'busy beaver'? But, there's a meeting."

From tree to tree, burrow to burrow, bush to bush, the whisper grew, "Hurry to Thinking Pond. There's a meeting."

The moon cast her beautiful light upon Thinking Pond and was astonished at the sight. All her night time friends were hurrying to the shores of the peaceful little lakelet. The foxes, porcupines, rabbits, otters, raccoons, deer were already there. The robins, chickadees, orioles, thrushes, tanagers had settled in the

trees near the water. "I have a feeling that something tremendous is going to happen. Go away, cloud. I have important business tonight."

Mr. Groundhog was always chairman of the forest meetings. How it had happened, no one really remembered. But everyone admitted that he could conduct a nice, orderly meeting. In a deep groundhog's voice he began:

"Friends, thank you for coming so quickly. There's an important problem to discuss. There are two humans who want to camp in our woods. We will decide tonight the whole question. We - - -"

"Out with them," whined the fox. "No two-legged things in our woods!"

"Hold it, red fox," gently called the deer. "Our chairman will tell us everything."

"Be patient, brother and sister animals. I have a surprise for you. The two humans are here," chuckled Mr. Groundhog. As he heard hurried movements of departure, he begged, "Don't be afraid. Stay and hear me out." Quiet descended. Not a tail moved; not a wing fluttered. Only the owl continued to blink as if he knew all there was to know.

"Humans, come forth!" bellowed the chairman. "Be very still and answer only when you are spoken to."

THE MOON WAS STARING ALL THE while. Never had her light been so silvery and clear. Her stare grew

and grew as she saw two boys step before Mr. Groundhog. "It can't be," she called softly to the nearest star. "Do you see what I see?"

"There are so many things to see," twinkled back the star, "What do you want me to see?"

"Look at Thinking Pond. There are two boys at a meeting of the animals. I know them; Sollie Cohen of Washington Heights and Jimmie Greene of South Carolina. They're nice lads. I often smile at them, though Sollie does stay up too late and catches me in the act. Listen! little star. A wonder is about to begin."

The owl was appointed by the chairman to question the two humans as they were called by the forest world. He flew to the top of the tree right over Mr. Groundhog's head. He cleared his throat with the loudest tu-whoow of the evening and in order to create an important impression demanded that not a sound was to be made during the interrogation. "We have to get at all the facts, you know," he intoned like a judge. "All the facts, of course. Answer sharp, humans, and to the point. We don't waste words like people do. You, in the blue jeans, come closer."

Sollie did just as he was told. He tried not to make any noise but he shuffled his feet and the Groundhog cautioned him. His mind was awlirl and he quietly dug a fingernail into his arm to make sure that he was "Sollie Cohen" and not "Peter Pan"!

"Young human," the owl tu-

whoood, "You are here before us because you come from the world outside of the forest. As you probably do not know, we of the animal kingdom have made many observations about the affairs of men. Did you know that?"

"I don't know what you mean," mumbled Sollie.

"Of course, you don't know what I mean. You had better listen and remember that you are now at Thinking Pond."

"No, no. This is Clear Lake," interrupted Sollie.

"Just like a human. This is Thinking Pond; T-h-i-n-k-i-n-g. Now, to the point. We are very particular about who can come into our woods. We try to live in peace near Thinking Pond and we keep a sharp lookout for nuisances. If you answer our questions like a Thinking Pond resident should, we'll give careful consideration to whether you can camp here. Answer quickly and clearly so everyone can hear. Don't mumble. This is not a McCarthy meeting. Now, name five good people."

"Mom, Dad, Jimmie, Abraham Lincoln and Harriet Tubman."
"Hmmm, not bad. Name five awful people."

"Senator Eastland and the people who don't want Negro children to go to the same schools as me."

"You didn't answer me directly, but we'll let it pass."

"Who do you think should be governor of Mississippi?"

"A good man like Frederick Doug-



Drawing by Philip Reisman

lass. I don't know all the names but Jimmie told me about Dr. Howard who fights for all the colored people."

"Young human, you are improving on acquaintance and from now on we'll address you by your human's name, Sollie. Where did you learn about good and bad things?"

"My mommie and daddy are very strict with me and never let me make fun of anybody. In the fifth grade Miss Jones told us about Harriet Tubman. Most of all, Jimmie told me so many new stories this summer at the swimming pool. Then, his aunt. . ."

"What kind of things and stories?" interrupted the owl.

"Jimmie's aunt, Mrs. Howell, lives in my building. When Jimmie visited her this summer, we became buddies. She's a nice aunt. She speaks

soft and she knows more than my teacher. She told me about Frederick Douglass, Sojourner Truth, John Brown. It was different from my school book. Mrs. Howell said one day, 'Sollie, you're one white boy who is learning some sense.'

"Hear, hear!" broke in the Groundhog. "We've been waiting to listen to good, spoken words from a Sollie. Are you tired, Brother Owl? Would you like Sister Deer to hear from the next young human?"

The Owl really enjoyed acting like a judge. But he knew that the other animals wouldn't think it fair if he held forth all the time, so he answered. "It would be nice if Madame Deer took my place." He flapped his wings gallantly and he almost looked as if he had bowed.

MADAME DEER SPOKE IN SUCH A gentle and sweet voice that every living creature was extra still in order to hear.

"Now, Jimmie, will you come closer?" Jimmie Greene felt just the same as Sollie. "My head's like a top. It couldn't spin any faster," he thought.

"I have very little to ask you," said Sister Deer. "Why are you and Sollie such good friends?"

"When I came to Aunt Edith, I didn't know any kids in New York. In South Carolina, colored kids play only with colored kids. But when Aunt Edith introduced us, I thought I better give this a try. I taught Sollie how to dive and he showed me all

the places in the city. He told me about Emma Lazarus and I told him about Sojourner Truth. We are friends."

Madame Deer's moist, brown eyes smiled tenderly. "Mr. Groundhog, I have finished."

"Friends, we must end our business before Lady Moon decides to go elsewhere. I think it is clear that the human race is improving. Here are two youngsters who don't pay any attention to each other's complexions. Their remarks have shown that they are fit to camp at Thinking Pond. I move you that Sollie Cohen and Jimmie Greene be permitted the pleasure of our beloved forest. What say you?"

Suddenly, everything came to life. The squirrel chattered, "Yes," so many times that the porcupine told him to stop being a show off. The robin trilled his assent and all the birds joined in so that it sounded like a forest symphony. Mr. Groundhog, who always ended meetings with great dignity, called above the jubilant sounds, "The motion is passed unanimously."

Lady Moon's face felt a hot splash and, though startled out of her wonder, she had time to say to old man Sun in her sauciest tones, "When we meet again, I have a beautiful story to tell you."

***Interested in progressive
Jewish culture?
Read "Jewish Life"!***

INSIDE

THE JEWISH COMMUNITY

American Jewish Congress

A call for immediate action in revising the McCarran-Walter Immigration law was issued at the convention of the American Jewish Congress on January 28. The convention also passed a resolution calling upon all political parties and candidates to keep religious and racial prejudices out of the election campaign.

On Jan. 31, Dr. Robert M. Hutchins, president of the Fund for the Republic, was presented with a scroll for defending civil liberties by the business and professional associates of the American Jewish Congress.

Dr. Hutchins told the audience that without the Declaration of Independence, the Constitution and the Bill of Rights, the United States "is merely a piece of land." Hutchins offered the thesis that the fight for freedom in the U.S. is a dike against communism. But does not his own statement, "I sometimes think that some people are so neurotically preoccupied with communism that they underestimate America," apply also to this thesis?

The annual Non-Partisan Conference on Legislation, sponsored by the Brooklyn Divisions of the AJ Congress, held January 15 heard panel speaker Victor S. Gettner, an attorney, say, "We feel persons who invoke the Fifth Amendment shouldn't be deprived of employment, private or public. . . ." He criticized the tendency of considering such persons guilty, and pointed out that the immunity law is a viola-

tion of the first amendment. Gettner spoke at the civil liberties panel. Other panels were on "To Keep Our Schools Free," and "Civil Rights and Discrimination."

Amalgamated Clothing Workers

Senator James Eastland and Congressman Francis Walter are the new spokesmen for McCarthyism, Jacob Potofsky, president of the Amalgamated Clothing Workers of America, told a banquet audience in New York gathered to honor Senator Wayne Morse on January 27. Potofsky warned the nation to be on guard against the efforts of Eastland and Walter to bury American democracy. He declared that Eastland's attack on the *New York Times* was no accident, but the result of a grudge against the newspaper because of its position against McCarthyism and racism in the South.

Workmen's Circle

Charles Abrams, who recently became chairman of the New York State Commission Against Discrimination, told the annual conference of the Workmen's Circle Division of the Jewish Labor Committee that the commission should promote equality "as an affirmative policy" and not only act as a policing agency against discrimination. Among the points of policy he enumerated was the need for the commission to rely on more than the 350 formal complaints it receives each year.

He proposed that it go out into the field, find where discrimination exists and then deal with its elimination. His policy also called for putting teeth into the commission's powers to eliminate discrimination in housing and other violations against minorities.

Veterans—and Release of Nazis

The eagerness of the State Department to release nazi war criminals from jail and its attempt to achieve this aim with a subterfuge which would lessen its responsibility in the eyes of the public was disclosed in the syndicated column by Milton Friedman, chief of the JTA Washington Bureau, for the week-end of Jan. 12.

According to Friedman, the State Department's attempt to escape responsibility "has backfired with embarrassing results for the Department." Secretary Dulles had promised Chancellor Adenauer back in 1953 that "he would consider clemency for imprisoned nazis, including Gestapo and SS sadists." He then set up a parole board "on which the German membership outnumbered Americans by three to one."

Less than 30 of the thousands convicted "remained in U.S. custody." Friedman reports this made "millions of angry U.S. veterans even angrier. For it was learned that one of the nazis pardoned was SS-General Sepp Dietrich, one-time chief of Hitler's personal bodyguard . . . and the man who gave the orders for the Christmas murders of 160 American prisoners of war at Malmedy, Belgium, in 1944."

The American Legion, Jewish War Veterans and other veteran's groups demanded the removal of Edwin A. Plitt, the American representative on the parole board.

Friedman closes with "A State De-

partment official looked across his desk and said that this was 1956 and that 'sentimentality' must be forgotten. He pointed to a *New York Times* headline. It said 'West German Soldiers Arrive: 38 Bonn Army Men Here for Training.' But the *Times* story contained a line to which the State Department man did not point. This line said all had been officers in Hitler's Army and all had seen combat at various front lines."

Congregation Zichron Ephraim

Rabbi Zev Zahavy had this to say on Dulles in his sermon in New York on Jan. 21: "Approaching the brink of war is the most dangerous expedition possible in an atomic society. . . . Failure to topple over this brink is hardly a laudable record upon which a secretary of state should stake his reputation. The lack of emphasis on peaceful pursuits . . . leaves one to believe that the secretary of state has succumbed heart and soul to the unfortunate war psychology of modern life."

Wilmington Freedom Forum

Thirty-five organizations in Wilmington, Del., organized a Freedom Forum from Jan. 15-Feb. 29, which promoted programs on the principles of freedom. Jewish organizations that participated were the Jewish Federation, Bureau of Jewish Women, B'nai B'rith Women, and the YMHA.

S. P.

**Our \$15,000 Fund Drive
is on!
Let's get into action!
Assure "Jewish Life"
for 1956!**

Adam Mickiewicz and the Jews

The great 19th century national poet of Poland
was a militant defender of the Jews

By **BER MARK**

Celebrations have been taking place all over the world in the past year of the centenary of the death of Poland's national poet, Adam Mickiewicz (pronounced Mitskevich) who lived from 1798-1855. As is evident from the article below, Mickiewicz was a deep friend of the Jewish people. The following is excerpted from Ber Mark's Yiddish book, Mickiewicz, published in Warsaw in 1955, and is here translated from the Yiddish by Max Rosenfeld. Ber Mark is director of the Jewish Historical Institute in Warsaw—Eds.

ADAM MICKIEWICZ was a true friend of the Jewish people. He expressed this friendship in his major work, *Pan Tadeusz* [a long narrative poem], through the positive figure of the Jew, Yankel; in his writings as a publicist; in his political activity, and in his daily relationships with the Jews and their problems. "Mickiewicz," says the poet's closest co-worker, Armand Levy (a Frenchman of Jewish origin), "loved the Jewish people until the day he died: his first wish

was freedom for the Jews of Poland." . . .

What did this warm, human, socially-positive attitude toward the Jews and their problems stem from? It was a result of the entire ideological background of the poet, of his democratic opinions and understanding of the fight "for your freedom and ours." The fact that Mickiewicz was relatively well acquainted with Jewish life in his own White Russian Lithuania strengthened his democratic approach to the problems of the Jewish people.

It should also be remembered that the question of the economic needs and the civil rights of the Jewish population in Poland, White Russia and Lithuania at the end of the 18th and the first half of the 19th century was one of the most basic and critical problems facing the honest democrats and patriots of these countries. Mickiewicz' intense interest in the fate and problems of the Jewish people was not a mere matter of personal taste or feeling. It was a serious social matter, which the poet could not (nor did he wish to) avoid.

And Mickiewicz was in this respect no exception in the camp of the Polish democrats of the time.

Jewish Question in Poland

The Jews comprised a large percentage of Poland's population. There were cities and towns where they made up half—and more than half—of the population. When Mickiewicz was a teacher in Kovno (1819), he saw this with his own eyes. In Lithuania and White Russia, in city and village, Mickiewicz found Jewish artisans, smiths, merchants, entrepreneurs.

On the one hand, a great many of the Polish-Lithuanian Jews were economically uprooted and declassed paupers; on the other hand, a number were energetic entrepreneurs, pioneers of the new capitalist enterprises in industry, trade and finance. But existing feudal restrictions, especially in relation to Jews, hampered the process of integration of the new Jewish capitalists into the general capitalist stream which was beginning to flow into Poland. The large mass of Jewish artisans could have made a positive contribution to the development of the country's industry. But feudal restrictions stood in the way: the ban against Jewish residence in a number of important cities; the special, onerous, and degrading Jewish taxes; the restrictions against Jewish artisans, the general rightlessness of the Jewish population which prevented it from properly

fulfilling its economic function.

The desire of a section of the Jewish toilers to colonize certain areas of the country could also not be realized in the framework of the old feudal laws and customs. The princes and the state authorities were afraid that the presence of Jews as free men would prove contagious



Adam Mickiewicz, national poet of Poland

among the Polish serfs. Here we have another Jewish problem which was closely connected with the general problems of the country and revolved around serfdom and the class policy of the nobles, as well as the short-sightedness of the government, which was to a large extent composed of noblemen.

The progressive elements of Polish

society, who were striving to build industry and strengthen the development of capitalism in Poland, were interested in abolishing the feudal restrictions in general and the effect upon the Jewish population in particular. They were interested in giving the Jews equal rights, in establishing basic reforms in Jewish life, in using the potential productive energies of the Jewish masses to benefit the country. The progressive patriotic elements of the Polish people wanted to win the large Jewish population for the national liberation struggle. . . .

This is reflected in Mickiewicz' activity among the scholarly circles in Vilna. In his lectures he was concerned with the economic problems of the Jewish population. He went much further than the Polish reformists of the time. He saw the social differentiation among the Jews and did not think of them as a single mass. Unlike other reformists, who were limited in their outlook by their feudal tradition, Mickiewicz postulated complete civil equality for the Jews without any conditions or limitations whatever. He would have granted full citizenship rights to the entire Jewish population, not merely to those sections which would settle on the land, develop large industries or divorce themselves from Jewish culture, as certain Polish reformists demanded.

Before and during the November uprising [1830], the Jewish question was again on the agenda. The nega-

tive and inconsistent position of the revolutionaries on the Jewish question—like their negative and inconsistent position on the peasant question—was one of the reasons for the defeat of the uprising (although to a lesser degree.) In later years, the Jewish aspect was always considered among the Polish émigré circles in Paris in their critical analysis of the November uprising. . . .

The Jews and Polish National Question

An example of how the program of equal rights for Jews and of bringing them into the patriotic Polish camp was made concrete, was given by the organizers and leaders of the Krakow uprising in 1846, especially by the revolutionary democrat Dembowsky. It is clear that the Polish democratic camp, in contradistinction to the conservative, aristocratic party of Prince Adam Chartoriski, understood the serious import of the Jewish question both from the democratic and the national Polish standpoint. The Jewish question was an organic part of the most important social problems in Europe, especially in Poland.

The matter was evaluated in this way by Frederick Engels. Speaking of the Krakow uprising of 1846, he said: "There were no longer any people in Krakow who would have had much to lose. There were no aristocrats. In Krakow, all action had a democratic aspect, I would say—

(Continued on page 40)

—And now, witch-hunt against pensioners

Government agencies stoop to depriving old people and veterans of their pensions

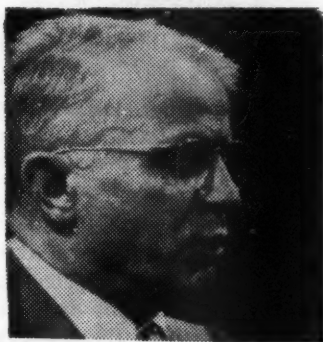
By WILLIAM L. PATTERSON

THE United States government in all its awe and majesty has now descended to malignity of picking pocket-books of poor old women." Thus wrote Murray Kempton, *N. Y. Post* columnist (Dec. 15, 1955). He was referring to the action late in October 1955 by the Federal Bureau of Prisons of impounding the pension sent to 67-year old Alexander Bittelman, Communist leader and Smith act prisoner.

This act of harassment—and, one may add, "illegal seizure"—proved to be the beginning of a new phase of the witch-hunt. The pension checks of Jacob Mindel, ailing 74-year old jailed Smith act victim, were also impounded. Then came the announcement from the Social Security Administration that a former employee of the Communist Party, Alfred Wagenknecht of Chicago, Ill., was not eligible for a pension.

This action was based on a recent ruling by the Social Security Administration that no employee of the party or any of its "affiliates" is

eligible for a pension because such an employee is "in the employ of a foreign government and as such is not covered by the Social Security Act, which excludes service in the employ of a foreign government." The "legal" basis of this ruling is



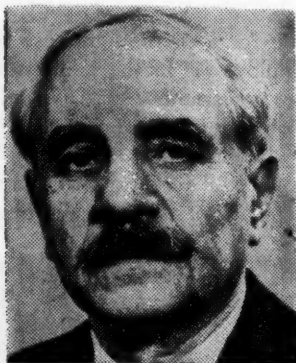
Alexander Bittelman

yet unknown. There exists only a citation by the Subversive Activities Control Board that a body is an "agent of a foreign government." This matter is, however, now before the Supreme Court.

The pensions of the aforementioned Communist leaders, to which the name of William Z. Foster, 75-year old chairman of the Communist Party was added, were stopped. Nor

WILLIAM L. PATTERSON was national executive secretary of the Civil Rights Congress, which dissolved recently.

was this all. The Social Security Administration demanded that Mrs. Rebecca Mindel, 69-year old wife of Mindel, return \$939.90 hitherto received in pensions. And pension money to the amount of \$1,006.50



Jacob Mindel

was demanded from William Z. Foster.

For Mrs. Mindel and Mrs. Bittelman, who have been receiving their husbands' pensions to date, and Sadie Amter, wife of the late Communist leader Israel Amter, who was receiving a widow's pension, deprivation of the pension money means virtual destitution, for they have no other source of income. So low has the witch-hunting government descended.

These assaults on the old age pensions of Communist leaders were preceded by the vindictive withdrawal of disability pensions of World War II veterans Robert Thompson and Saul Wellman, both

convicted under the Smith act. Thompson had received the Distinguished Service Medal and Wellman had been wounded in the Battle of Bastogne and still has shrapnel in his heart.

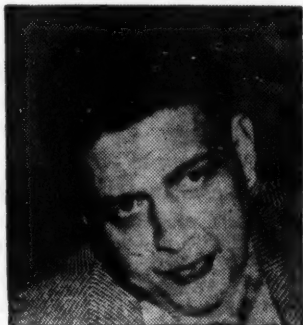
More recently all veteran's benefits of Robert Klonsky, another Smith act victim, were stopped. The disability pension of James Kutcher, a legless veteran and a member of the Socialist Workers Party, was also stopped. But a massive popular outcry against this shocking act forced the VA to restore Kutcher's pension. In the other cases, however, the malignity of the VA has stooped to the fantastic low of demanding that Wellman repay to the government the sum of \$9,581.85 he had thus far received in disability pensions.

Behind this seemingly petty vindictiveness lies a new conspiracy by a government agency. For this blow is not directed only at Communists. They are but the first victims. A more serious plot is under way.

The arrogation of power to nullify anyone's right to social security, paid for by himself and his employer, menaces the right of *all* Americans to social security. If the government can cancel the pension of a Communist because it doesn't agree with his ideas, then a hole has been made in the dike that can result in the inundation of the rights of trade unionists, liberals and non-conformists whose ideas or militancy the government bureaucrats may not relish. Also, the hard-won social security

law is slated for emasculation behind the new fires of McCarthyism. This endangers all Constitutional liberty.

Why the renewal of this madness? you ask. Because the first drive toward an American brand of fascism failed. Despite the frame-up of more than a hundred Communist leaders through the testimony of paid informers without one iota of evidence or proof of the commission on their part of a single criminal act, the wild hysteria behind which this



Robert Thompson

conspiracy of the McCarthyites was hatched has failed to achieve the sweeping destruction of Constitutional liberties and civil rights that the McCarthyites contemplated. The people were not stampeded although terror was widespread for years.

There came a partial awakening. The American people rallied to force a Congressional censure of McCarthy; several hundred condemned the use of paid informers by the Department of Justice; more called

for review and reversal of the findings of the Subversive Activities Control Board that the Communist Party was the tool of a foreign government. Other highly respected Americans have called for amnesty for the Communists jailed or threatened with jail under the Smith act.

These resisters in the main are anti-Communists. But they are astute enough to see the threat to Constitutional liberty inherent in the nature and form of the attacks upon the Communist Party. But this attack upon the social security rights of Communists is a new menace to democracy and the moral integrity of the people. This newest outcropping of McCarthyism needs to be nipped in the bud. Militant democrats will move to head off this flank attack on our freedoms.

The attack upon the Social Security act marks an attempted resurgence of McCarthyism. The attack must be challenged by prompt action now. The first step in reversing this anti-democratic action of the Social Security Administration is to win restoration of old age pensions due to Bittelman, Mindel and Foster and of the veterans' and widows' pensions. Further, it is necessary to get rescinded the social security ruling that makes of the government a "pickpocket," in Kempton's apt phrase. Write the Social Security Administration, Baltimore, Md., and to the Veterans' Administration in Washington and demand an end to these infamous procedures.

FROM THE JEWISH PAST



ISAAC RABOI, a Yiddish worker-writer, was born in Bessarabia in 1883 and came to this country in 1904. Although he worked in fur and millinery shops most of the time before his death in 1944, he attended the Baron De Hirsch Jewish Agricultural School in New Jersey in 1908 and spent five years in North Dakota as a ranch-hand. The incident recounted here occurred in New York in 1908 and is drawn from the second volume of his autobiography, published by Ykuf in 1947. It is translated from the Yiddish by Max Rosenfeld.

The Feast of Fresh Vegetables

By ISAAC RABOI

THE Agricultural Exhibition set up by the Baron De Hirsch Jewish Agricultural School was held at the Educational Alliance on East Broadway. It was enthusiastically received by the Jews of the East Side. They brought their wives and children; all the poor people of the East Side came to marvel at the products which Jewish young men had wrested from the earth with their own hands.

I was in charge of the Vegetable Section and the East Side Jews gave me a rough time.

The school displayed its best "long" potatoes, with clean, smooth, rosy skin. These potatoes simply enchanted the poor people. They could not take their eyes off them and I could hear the exclamations, "Oh!

What potatoes!"

My section occupied the entire "Roof Garden" of the Educational Alliance. Over the open Roof Garden we had built a ceiling of green apple-tree branches with the apples still on them. These were real "Lady Blush" apples, green with flaming red streaks and real Macintosh apples with their winy fragrance. The boys and girls of the East Side could not resist the temptation of pulling the apples from the branches and they were quickly punished by their parents.

We had also brought with us from the farm school big pumpkins, round and red as the sun; sweet potatoes and peanuts; turnips, carrots and beets; white and red cabbage; lettuce and parsnip, parsley, radish and artichoke; sweet corn, rhubarb, onions and all kinds of beans—kidney beans, lima beans, soy beans—and sweet peas.

I was kept busy every moment. I love the people when they come with their families—honest, guileless, staring with unconcealed wonder at every tiny detail.

"Look! Look at the sugar corn!"

"And what is *this*, Mister?" a man asked me, pointing to the red pumpkins.

"Those are *kabakess*, pumpkins," I answered.

"What?" His voice was full of amazement.

"Oh!" He pushed his hat back on his head and, calling together his whole family, explained to them

that this was a pumpkin, that they could buy the seeds in the candy store and chew them.

I saw, however, that he was still troubled by something. I looked at him questioningly.

"Listen, Mister," he finally asked, "can you eat these things?"

"Certainly" I answered, "some people eat them; you also feed them to the cows."

"Peculiar . . . peculiar."

It was at that exhibition that I first realized how great a love our people had for the fruits of the earth. More than one Jew stopped and talked to the potatoes as though he were meeting an old friend.

"Hello, *potatelech maine* [my little potatoes], how are things with you? Don't you recognize me? Don't you remember how you sometimes visited our table in the wintertime? So what if I'm a poor man and you are now hobnobbing with the plutocrats! Look at you!"

The exhibition was open the entire week of Succos. On the last evening, I was supposed to distribute all the vegetables to those people who in my judgment seemed the most in need of them. But in less than an hour my section was beseiged by thousands of people. I could no longer control the distribution. In a few moments not a single thing was left of my vegetables. Hands . . . thousands of hands. I was almost pulled apart and I sighed a deep breath of relief when I finally found myself down in the street.

The Vibrant Life of Dora Rich

By JENNIE TRUCHMAN

OVER 1,000 people wept unashamedly at the funeral of Dora Rich, who died September 29, 1955. Her grave was covered with wreaths and flowers as a parting tribute from her many, many friends. Who was this woman who inspired such love and respect?

At the time of her death at 57 years, Dora Rich was national chairman of the Emma Lazarus Federation of Jewish Women's Clubs. She was, in the words of Walt Whitman, "gentle, plain, just and resolute." Above all, she loved people. "I love people and people love me," she used to say truthfully and unaffectedly.

During the depression '30's she was intensively active in helping women in her neighborhood fight against oppressive poverty.

During World War II she worked in civilian defense. After the war she supported the fight for Israel's independence and worked to help

JENNIE TRUCHMAN is national cultural chairman of the Emma Lazarus Federation of Jewish Women's Clubs.

maintain the Emma Lazarus Day Nursery in Jaffa. She did her utmost in opposition to the McCarran-Walter law. She was an ardent fighter for complete equality for the Negro people and was especially active in the fight for the freedom of Mrs. Rosa Lee Ingram.

To many of the younger generation of American born Jews she revealed the value and significance of progressive Jewish culture. She kept us informed about cultural developments among the Yiddish speaking people through her digest of the Yiddish press in the Emma Lazarus publication, *The Lamp*. For a time she also wrote a column in the *Morning Freiheit*, her favorite newspaper. Her eloquent spoken Yiddish opened new horizons to many people of the possibilities of the language. In her frequent lecture tours over the country, she inspired Jewish men and women with her illuminating lectures on cultural and political themes. Young parents were inspired by her to send their children to the *shules* (progressive Jewish schools) to learn Yiddish.

It is hard to believe that Dora Rich did not learn Yiddish until after she came to this country as a young girl from tsarist Russia. She was born in Bialystok, Russia, in 1898, daughter of a tailor. She was an insatiable reader and an eager student. "I read libraries full of books," she once told me, "and not only Russian writers, but also French and English books in translation." Despite the obstacles in the way of education for Jews under the oppressive tsarist regime, she graduated from a state school with a diploma to teach in Russian and German.



Dora Rich

But she never realized her dream of becoming a teacher. World War I broke out and she fled to the United States before the war ended. In this country her hopes of continuing her studies and of teaching became submerged in the need to make

a living. She found a job in a sweatshop in which embroidery was made.

She studied English at the socialist Rand School. Her quick mind readily picked up the language. But it was only after her marriage that she became interested in Yiddish and mastered that language. The friends she made at that time changed her life. Slowly her great shyness was overcome through her participation in organized activity among working women. Her organizational activities culminated in her work as a leader and educator in the Emma Lazarus Federation. In this capacity she supplied the clubs with written educational material in Yiddish. Yet she was proud to say that she was a better mother and wife because of those enriching organizational experiences.

In the last months of her life she said to me: "Stopping the rearmament of Germany is the task which lies before all Jews and all America. I feel keenly that my life will be devoted to fighting back and convincing my people that we cannot permit the nazis to rearm. This would cause a new German power to rise and make war again."

In her last hours Dora said to me in a voice wracked with exhaustion and pain that "The most important question before all Jews and all other peoples is to have a peaceful world. We will live to see changes that will bring a great deal of happiness to the young generation and to all good people everywhere."



ISRAEL

The Israel Philharmonic Orchestra has 17,000 subscribers, which, in a country of 1,750,000 population, is phenomenal. . . . For the Mozart Bicentennial, the Orchestra will perform the *Requiem*. . . . Special concerts recently commemorated the ninetieth birthday of Sibelius, the sixtieth birthday of Hindemith, and the tenth anniversary of Bartok's death.

The One Yiddish daily newspaper in Israel is compelled by government restrictions to appear under two different names: three times a week it appears as *Letste Neies*, and three times a week as *Yiddishe Zeitung*, with the same editorial staff and writers. . . . The circulation is 30,000 a day.

Attending the 20th Congress of the Communist Party of the Soviet Union, which opened in Moscow on February 14, were two fraternal delegates from the Israel Communist Party, Shmuel Mikunis, general secretary, and A. Habibi, an Arab member of the Political Committee.

The famous Polish musical family of Vilkomirski began a series of recitals in Tel Aviv on January 19. Participating were the violinist, Wanda, the pianist, Maria, and the cellist, conductor and composer, Kazhemiezh Vilkomirski.

An anthology of Egyptian literature in Hebrew translation was recently issued by a conservative commercial publisher. The editors and translators are Yitzhok Shamush and Baruch Mur. Represented are 24 contemporary Egyptian prose writers.

Two Israelis were arrested on charges of placing "Russian-language anti-Soviet literature in crates of oranges being shipped to the Soviet Union" from Tel Aviv (*N. Y. Times*, 1/20). Habib Schieber, chairman of the Anti-Communist League, was one of them.

The Ihud Association, founded by Dr. Judah L. Magnes, proposed on January 15 that the United Nations send a commission to work out a solution to the Arab refugee question by visiting Israel and the Arab

refugee camps (*N. Y. Times*, 1/22). Established to promote Jewish-Arab friendship, Ihud has about 1,000 members, headed by the veteran Hebrew writer Reb Benyamin (Joshua Hatalmi), Martin Buber, Professors Ernest A. Simon and Meir Plessner of the Hebrew University, and other influential personalities devoted to the ideal of Zion. The Ihud proposal concedes that the problem was "caused to a considerable extent by ourselves," and notes that "if we have not forgotten Israel during 2,000 years, why should it be supposed that the Palestinian fellahin may be induced to forget their old homes within eight years?" Ihud also charges that the Arab governments have "kept this human wound deliberately open for political reasons, without due consideration to the human suffering involved." Ihud recognizes a security problem "in case of an Arab return, unqualified and undirected by a responsible body," and looks to the UN for a solution.

●
Immigration in 1955 reached 36,000, compared with 17,500 in 1954. . . . In addition, 1,200 tourists changed their status to permanent residents, compared to 1,000 in 1954. . . . Emigrants from Israel numbered 6,500, compared to 7,500 in 1954. . . . In the past few years, 5,000 Turkish Jews emigrated from Israel because of discrimination against them. *Davar*, organ of Histadruth, pointed out in January that in this period 40,000 Jews emigrated from Turkey to North and South America and France, by-passing Israel.

●
The unfavorable balance of trade in Israel increased by 51,100,000 Israel pounds (the Israel pound is valued at 55.5 cents), between January 1, 1955 and November 30. . . . Among the new exports are strawberries grown under glass in winter, the first shipment of which went to Hamburg by plane on January 1, 1956.

●
Elderly people who are kept off the labor market unjustly have begun to organize. I. Kornitzer, general secretary of the Elderly Workers Organization, announced January 1 that 4,000 have already joined, and pointed out that it was almost impossible for anyone over 45 to find new employment. Workers over 45 are not allowed to register at the labor exchanges (government employment agencies) and are not counted among the officially unemployed.

●
Total national production was 14 per cent higher in Israel in the first half of 1955 than in the same period in 1954.

●
"Jewish Life" subscribers in Israel number 17. Have you thought of sending a gift subscription (\$3) to a relative, friend or organization in Israel?

M. U. S.

QUESTIONS AND ANSWERS ON ISRAEL

(Continued from page 11)

on the Arab states. "The Arab League is today the fountain of unrest in the Middle East and Africa," as an advertisement by the Zionist Organization of America stated (*N.Y. Post*, Feb. 1). They thus put themselves—and Israel—squarely in opposition to the movement for independence and national liberation of the Asian-African world, of which Israel is a part. This is not calculated to help Israel live in peace with her neighbors.

Zionist leaders are also trying to arouse intense anti-Soviet feeling by inciting the view that the crisis in the Middle East poses the threat of "communist-inspired aggression" against Israel, as Jewish War Veterans National Commander Joseph F. Barr stated in January.

The real intent of the Zionist leaders' program was revealed in its full implications in the letter by Zionist official Harry Torczyner reproduced in part on page 31. This letter says not one word about the interests of Israel, nor is it concerned with these interests. The "security" of Israel is viewed altogether in terms of United States cold war military considerations. Israel is simply to be used as a base against the Soviet Union, as a sitting duck to be demolished in case of war. So deeply committed is Torczyner to the cold war that the expulsion of Britain from the Suez—a move to free the Egyptian people of British domination—is regarded as "appeasement" of the Arabs.

The Zionist leaders' policy is in line with the cold war and inimical to peace for Israel and for the world.

Question 5. Should Israel receive arms from the United States?

LIKE every sovereign, independent country, Israel has the right to procure arms for defense. But these have to be obtained without political strings or else the sovereignty and independence of the country is impaired. Washington, unfortunately, does not sell arms without the condition of converting that country into an anti-Soviet base. Even if Dulles would consent to sell arms to Israel, dangerous strings would be attached that would undermine Israel's independence and security.

But if the Israel government's real purpose is to buy arms for defense, why does it insist that these arms be purchased from the United States alone? Israeli spokesmen have not only not tried to buy arms from the socialist

world, but have repeatedly made clear that they would not accept arms from them (for instance, *N.Y. Times*, Oct. 14, 1955). Israel's search for arms has largely been restricted to the United States, which has for months and even years refused to comply with this request. This refusal to seek arms from the socialist world indicates that Zionist leaders in this country and the Israel government are more concerned to act in accordance with a cold war strategy than the pure and simple defense of Israel. This one-sided position involves Israel in war breeding plans.

Dulles is in fact using Israel's request for arms as a form of pressure to achieve his objectives in the Middle East. He is using the threat of arms to Israel as pressure on the Arab states

THE NEW YORK TIMES

NOVEMBER 5, 1955.

Policy in Middle East

Mutual Security Pact Between Israel and United States Favored

TO THE EDITOR OF THE NEW YORK TIMES:

The complete coverage of the delicate and complex situation in the Middle East by your distinguished paper is cause for admiration and appreciation on the part of your readers.

In your issue of Nov. 4, James Reston reports from Washington that "the range of ideas being discussed in official quarters here indicates how far the Government is from reaching a clear course of action."

Delay and indecision in the face of the clear and bold moves of the Moscow-Cairo axis are fraught with the gravest dangers for the NATO position in the Mediterranean.

It is evident, as appears from the dispatches of Drew Middleton and C. L. Sulzberger, that the Soviet and Soviet-satellite deliveries of heavy military equipment, MIG's and submarines are not directed against Israel but, in the final analysis, against the Western grand alliance.

The Red fleet counts more than

in the Mediterranean. Greece, Turkey, Italy, as well as Israel, are menaced by this Soviet-Levantine trick of the cold peace.

We are now reaping the bitter fruits of a policy of appeasement in the Middle East which led us to aid and abet the ouster of the British forces from the Suez Canal zone and to trust the untrustworthy.

This, however, is not the time for the post-mortem of a bankrupt policy. This is the time when, in the words of Horatio Lord Nelson, "the boldest measures are the safest." This is the time for the direct presence of the United States in the area surrounding the Suez Canal. The harbors, the airfields, the roads, the factories, the wherewithal 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.

HARRY TORCZYNER,
Chairman, Commission on Israel and the Middle East, Zionist Organization of America.

New York, Nov. 4, 1955.

Above is a reproduction of part of Torczyner's letter to the N. Y. Times.

to join the Baghdad Pact and on Israel to give up territory, as he made clear in his plan of August 26, later echoed in the Eden plan. The whole issue of arms for Israel is thus being used as a pawn in Dulles' Middle Eastern cold war, as Torczyner makes clear, and not for the defense of Israel.

Further, it is obvious to everyone that arms to Israel—or to any country—is no solution to the problem. Those who place all their emphasis on arms to Israel without tackling the basic cause of the problem are not helping Israel to secure peace. For more arms to Israel means an accentuation of the

arms race while a peaceful resolution of Middle Eastern problems lies in a negotiated settlement. Clamor for arms does not bring this settlement about. The danger, in which the Zion-

ists maintain Israel is placed, will be effectively relieved by pressing for a *permanent solution to the question*, not by promoting the cold war and preparations for war.

Question 6. Will a security pact between the United States and Israel assure a peaceful future for Israel?

THE serious consequences of such a pact would be to weaken, not strengthen the chances of peace. Relations of Israel with the Arab states would be even more strained than now and the arms race would be further heightened. The fact is that such a pact would simply convert the Israeli people into cannon fodder for an anti-Soviet war. This intention of using the Israeli people as instruments of cold war preparations by Washington was cold-bloodedly stated by Harry Torczyner in the citation earlier. Such a bilateral security pact with the United States will place Israel in the middle of the United States system of cold war military pacts.

It cannot be supposed that such a pact would have any different character than any other such pacts: the country concerned becomes an armed camp in the preparations for war against the

Soviet Union. This inevitably spells not only complete militarization but also economic bankruptcy, as is now appearing in Turkey, which has been an armed camp against the Soviet Union since the end of World War II. Such a security pact with Israel would further aggravate the already severe economic situation of Israel.

Such a pact would also isolate Israel in the Asian-African world, of which she is willy-nilly a part. For most of the Asian-African world, including most of her Arab neighbors, are neutralist and opposed to such cold war military pacts. Israel's position would therefore become even more precarious than now.

From every point of view, therefore, agitation for a security pact between Washington and Israel offers not a way out of the crisis but an aggravation of it.

Question 7. Will reaffirmation of the three-power (United States, Britain and France) agreement of 1950, that "guarantees" the status quo in the Middle East, help maintain peace in the area?

THE tripartite pact has not helped to achieve a stable peace in the six years of its existence and there is no reason to suppose that it will do so in the next six years. The three big Western powers are discredited in the eyes of the Arab peoples and governments,

who view them as colonial, imperialist powers and responsible for Arab poverty and economic backwardness.

The January conference of Dulles and British Prime Minister Eden ended with a plan to discuss renewal of this three-power agreement "with teeth."

What would these "teeth" be? The United States and Britain, said the *N.Y. Times* (Feb. 2), "are expected to rely in the first instance on the deterrent power of the United States Sixth Fleet in the Mediterranean and the British ground and air forces stationed in Lybia, Cyprus and Iraq." Other proposals are the stationing of "UN" troops in the demilitarized zones. Robert S. Allen reported (*N. Y. Post* Feb. 13) that "Detailed measures are in preparation for the use of American ground forces in a war-threatened Middle East."

This is a straight colonialist set-up. And the peoples of both Israel and the Arab states recognize it as such, having had long experience with it. "What makes both the Arab peoples and Israel uneasy about proposals to station UN contingents on the frontiers is that it strengthens the power of the West to impose a solution," said a dispatch in the *N.Y. Post* (Feb. 3).

Sam Pope Brewer wrote in the *N.Y. Times* (Feb. 6) from Beirut that "Reports that the United States and Britain are considering the possibility of armed intervention to keep or restore peace in the Middle East have aroused angry comment here." From Jerusalem, Harry Gilroy reported in the *N.Y. Times* (Feb. 4) that the plan for foreign troops aroused "generally unfavorable editorials," mainly because of distrust of the British.

The decision to attempt a renewal of the three-power guarantee was motivated primarily by the desire to keep the Soviet Union out of the plans for the area. But the Arabs will have

none of this. "Ambassador Farid Zeinneh of Syria," said the *N.Y. Times* (Feb. 8) "registered Arab disapproval of any idea of Western action outside the United Nations."

The Soviet Union, too, has strongly reacted against the proposed plans for three-power policing of the crisis. On Feb. 13) that "Detailed measures are ment which affirmed that the problem of the Middle East must be dealt with within the UN and not without consultation of the states concerned.

"The Soviet Union cannot regard with indifference the situation developing in the Middle East since it is clearly connected with the security of the Soviet Union which is situated in the immediate neighborhood of this area unlike the situation of several other powers," the statement said.

The Soviet statement condemned "such acts as the introduction of foreign troops on the territory of the Middle Eastern countries without the consent of the interested countries and without sanction of the Security Council of the United Nations which is the organ that bears the main responsibility for the support of peace."

"Such acts," it said, "would be a crude violation of the charter of the United Nations and of the state sovereignty of several countries."

Already it is clear that *all* states directly involved in the Middle Eastern crisis view with the gravest suspicion the tripartite plans. Such plans are designed to clamp three-power control more tightly over the area. Not only do they not "guarantee" peace—they render peace more precarious.

Question 8. What policy do you think the Israel government should follow to end its present isolation?

THE UN Security Council's unanimous condemnation of Israel on

Jan. 19 for the attack on the Syrian outpost on the Sea of Galilee was a

vivid demonstration of how the policy of the Ben Gurion government has resulted in the complete isolation of Israel. All the great powers are alienated; the Arab states are unfriendly, and the Asian-African world as a whole is hostile to the policies being pursued by the Israel regime. How then can this disastrous state of affairs be ended for Israel?

Obviously Israel cannot break her isolation by continuing her present policy unchanged. On the domestic scene the Israel government needs to revise her discriminatory policy towards Arabs within the country. In foreign policy the Israel government needs to revert to her declared policy of 1949, when it was evident that her survival depended on neutrality as between East and West. Such a policy of neutrality would be even more effective today, when the Arab world is so overwhelmingly neutralist. Israel would therefore be moving in the same direction of peace. If the major aims of Israel and the Arab states are the same—namely, peace through neutralism—a settlement of differences and relaxation of tensions would be possible. Further, a neutralist policy would mean a non-alliance with the colonialist world and would consequently draw her closer to the position of the Arab states.

The venerable Israeli Zionist leader Yitzhok Greenbaum recently stated the case for neutralism (although we do not agree with him in all particulars),

as follows:

"The only alternative to such a solution is neutrality. There are those who say that this is isolationism and we cannot afford isolationism when we are surrounded by enemies. But what is the advantage of joining with the West whose policy is practically pushing us toward suicide? Of what value is such a joining when it brings about a closer affinity between the Eastern bloc and Egypt and Syria who bode us only evil? Which way shall we turn?

"Neutrality has the power of averting the evil decree. It separates East and West just as it did in 1947 and in the days of our War of Liberation. The USSR and the whole Eastern bloc, which tries to bring closer to itself all of the neutral countries, would not be able to touch Israel, should it declare a policy of neutrality. This bloc would not be able to deny the potential dangers for Israel stemming from Egypt. And Egypt, too, would not be able to continue with its vicious maneuverings and would have to choose between the desire to hurt Israel or to continue friendly relations with the Eastern bloc" (*Israel Horizons*, Jan. 1956).

The atmosphere for peace negotiations would be considerably improved if Israel were to adopt a neutralist policy instead of entreating Washington to grant it arms and a "security pact."

Question 9. What program should we try to persuade our State department to offer in order to assure peace in the Middle East?

ALL Americans who want peace in the Middle East and the survival of Israel should urge Dulles to apply the technique of Geneva—persistent negotiations looking forward to agree-

ment among all parties concerned. This means including the Soviet Union in conferring on a solution. Just as the very creation of the state of Israel was made possible by big power determina-

tion, including the Soviet Union, so the solution of subsequent problems in the Middle East demand participation by all four Big Powers in the deliberations. For it is impossible to reach a solution without the Soviet Union, since that country is directly involved, not because it has "interests" there, but because the troubled area lies at its southern borders and because the Baghdad Pact is directed against it.

But the United States and Britain have persistently refused to include the Soviet Union in negotiations concerning the Middle East. During the Dulles-Eden talks in Washington, the *N.Y. Times* (Jan. 26) reported from London that the Labor Party was insisting that the Soviet Union be asked to join the three big powers in maintaining peace in the Middle East. "The (British) government," said the report, "yesterday rejected the idea of calling in the Soviet Union."

Yet participation by the Soviet Union is the only means for bringing Israel and the Arab states together. For the Arab states have shown that they will not respond to a three-power handling of the situation. For its part, the Soviet Union has many times signified its willingness to join such negotiations. Further, four-power negotiations would signify that the Big Three have abandoned a cold war approach to the problem—in other words, that they have accepted settlement by negotiation.

Only thus can the arms race be ended and an agreement reached. Both Israel and the Arab states should be called into such a conference without prior conditions. The force of world power and world opinion represented by the Big Four and neutralist Asia would be irresistible and assure Arab and Israel participation, resulting in peace.

Our State Department can make a great contribution to peace and take the longest step toward relieving the people of Israel in the present crisis by calling the Four Powers together for such a conference. Those who have the best interests of Israel at heart will do their utmost to urge the State Department to take such a step.

Editors' note: *We invite further questions on the Middle Eastern crisis.*

CONCERT

FRIDAY, MARCH 30th

MANHATTAN CENTER

34th St. & 8th Ave.

NADYNE BREWER

Soprano

LUCY BROWN

Pianist

TEDDY SCHWARTZ

Folk Artist

EDITH SEGAL

and Dance Group

HARVEY SCHREIBMAN

and Chorus

S. YACHNESS

Humorist

TICKETS: Reserved Seats \$2.20

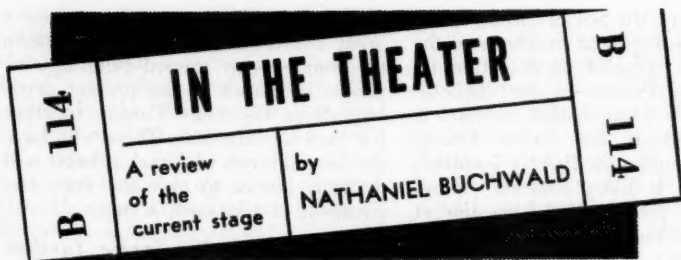
Orchestra \$1.80; Balcony \$1.15

KINDERLAND PARENTS

ASSOCIATION

1 Union Square West, Room 408

Telephone: ALgonquin 5-6283



A BRILLIANT OFF-BROADWAY SEASON

WHAT with Alice Childress' *Trouble in Mind* at the Greenwich Mews, Luigi Pirandello's *Six Characters in Search of an Author* at the Phoenix, Berthold Brecht's *The Private Life of the Master Race* at the Open Stage and Chekhov's *Uncle Vanya* at the 4th Street Theatre—this has been a brilliant season off Broadway. It promises to be a glorious one if the plans materialize about new quarters at the former Public Theatre on Second Avenue for Sean O'Casey's *Red Roses for Me*, which was unceremoniously evicted from Broadway at the height of its run.

A NEW "UNCLE VANYA"

WITHOUT detracting from the canny direction by David Ross, the triumph of his production of *Uncle Vanya* is as inevitable as that of the pudding cooked by the young bride: she simply put the best possible ingredients into the pudding. A good play, plus a stageful of good actors, including Franchot Tone, George Voskovec, and Signe Hasso, plus a competent regisseur inevitably add up to a good production even on such a

makeshift stage as that of the 4th Street Theatre.

But this reviewer, while joining in the praise of the production, again finds himself in the position of a dissenting minority of one about Mr. Ross's interpretation of Chekhov and holds that the regisseur is wrong on two counts: 1) His treatment of *Uncle Vanya* as a play of universal and eternal dramatic values independent of place and time, rather than as a play of tsarist Russia at the turn of the century; 2) his interpretation of *Uncle Vanya* as a comedy of human failings and inadequacies rather than as a tragedy of social stagnation resulting in individual frustration.

Uncle Vanya is not nearly as funny as it appears at the 4th Street Theatre. In fact, it is not funny at all, for Chekhov did not mean it to be funny. Applying his celebrated formula, "A little contempt, a little compassion," he did not poke fun at any of his characters. He merely analyzed them and established a direct cause-and-effect relationship between their personal anxieties and the anguish of their class—the petty-bourgeois *intelligentsia* and the impoverished gentry.

Chekhov's is the drama of inaction, and inaction—individual or social—

breeds boredom, frustration and hopelessness. Only the dull and the dimwitted are content. The others are disgusted with themselves and every one around them. Unable to cope with reality, they skip the present and pin their hopes upon the visionary's dream of the distant future. Their personal dramas of hopeless love are merely a facet of the hopeless outlook of their class in a social environment where inaction is the rule and frustration the first law of life.

That Chekhov's drama of inaction fascinates certain elements of the *intelligentsia* in capitalist countries today is understandable. They, too, are the victims of a declining order which imposes inaction upon the timid who are unhappy about things as they are but lack the courage to do something about it. In this respect Chekhov's dramas are as "universal" and "eternal" as moribund capitalism.

Now, it is this reviewer's contention that Mr. Ross has missed this basic point in Chekhov's dramas in general and in *Uncle Vanya* in particular. Vanya is not a comedy-character, he is the personification of the tragedy of his class and social milieu. The scene where he fires point blank at the professor, his philistine tormentor, and misses is not funny; it is the ultimate in tragic failure. Nor is the professor funny; he is frightened as much by the disclosure of his fatuous emptiness as by the shot.

Unfortunately, this scene serves as the key to the interpretation of the play as a whole. Franchot Tone, who plays the part of the philosophical doctor (Chekhov himself was a physician) with fine perception and muted power, falls victim to the comedy-treatment of the play when he cogitates about the best people, including him-

self, being "odd," as does Gorge Vokov in his vigorous rendition of the title role. Vanya's resignation loses much of its poignancy precisely because of the hilarious shooting scene.

The Russian for "odd person" is "*Chudak*" but the English word "odd" could have served as a lever to pry open the inner meaning of Chekhov's drama. For the tragedy of Vanya, the doctor and the lovelorn Sonya is that they are at odds with reality and themselves.

Yet on his own terms David Ross has done a capital job of direction and production. He certainly has assembled a superb cast ranging all the way from the veteran craftsman Charles Derwent in the role of the professor to the young and vibrant Peggy McCay as Sonya. The physical production is a miracle of effectiveness upon the woefully inadequate stage. And the spectators who remain in their seats during the intermissions are treated to an exhibition of marvelous skill and efficiency in setting the scene for the next act. It is a show in itself.

BRECHT'S MIGHTY DRAMATIC CARTOONS

THE *Private Life of the Master Race* at the Open Stage (15 Second Avenue) is a series of dramatic anti-nazi placards by Berthold Brecht, one of the outstanding dramatists of today. Though each of the sketches is complete in itself, their cumulative effect adds up to a powerful indictment of the nazi-regime and of the intellectual fraud and moral corruption that is fascism.

The various episodes in the 11 skits are literally dated—the time and place of each being prominently posted on the stage. The dates range from 1933

to 1938. But as long as the anti-social diseases of anti-Semitism, war-mongering, racism and mass-poisoning of the mind persist, *The Private Life of the Master Race* will remain undated and timeless. It requires little effort, indeed, to relate the depicted scenes of nazi-Germany to events and places nearer home — Mississippi or Alabama, for instance.

To this reviewer, Brecht's mighty cartoons were fascinating as examples of superlative craftsmanship. They should be used as study-material and as models in every course in play-wrighting. Though the eminent German dramatist is known as an iconoclast as regards conventional drama and as a daring innovator, he emerges in this series of dramatic sketches as a master of "orthodox" drama. His uncanny way of building up a poignant dramatic situation out of odds and ends of casual dialogue is little short of genius.

The earnest group of young and dedicated actors of Open Stage do well by Brecht's sketches. Lacking experience and histrionic know-how, they make up for it by their spirit of dedication and their application to the task of translating the live script into the language of the theater.

The Private Life of the Master Race is performed every evening except Mondays and Tuesdays at an improvised playhouse. Admission is by voluntary contribution. Generosity is recommended for it is well deserved.

O'CASEY'S FAITH IN MAN

THE moral bankruptcy of our commercial theater was vividly demonstrated by the failure of Broadway operators to find another playhouse for Sean O'Casey's *Red Roses*

For Me after it had been evicted from the Booth Theatre because of prior commitments to another tenant. The enforced closing of the play came at a time when public enthusiasm for it — stimulated by the crusading effort of Mr. Brooks Atkinson, drama critic of the *New York Times* — kept mounting with every performance. *Red Roses* played to standing room during the last week of its brief run.

As to the play itself, it reads better than it plays. If it left audiences spell-bound, it was due not so much to its dramatic impact as to the imagery and music of O'Casey's speech and his nobility of spirit.

There is no point in charging the author of *Juno and the Paycock* and *The Plough and the Stars* with violating the basic principles of realistic drama in *Red Roses*. A master realist himself, his departure from his own realistic style in this and in other plays has been deliberate and part of his experimentation with new forms and modes of expression in the theater. No one knows better than O'Casey how to use dialogue as a means of individualizing character. And if he abandons this method in favor of lofty speech that does not proceed from character but from his own poetic *élan* and nobility of utterance, he does so intentionally. The result may be disappointing to those who seek integration of dialogue and character in realistic drama. But in *Red Roses* O'Casey did not set out to write realistic drama. The play must therefore be judged on its own terms.

Red Roses For Me is not just a "strike play": it is O'Casey affirmation of faith in the common man who sees the wage-rise of a shilling "in the shape of a new world" and is willing to die that his children may live a better life.

Festival of Choruses

By RALPH STEIN

AFFILIATED with the Jewish Music Alliance are about 30 choruses in the United States and Canada. A convention attended by delegates from these choruses took place in New York on February 4-5. Problems of repertory and the need for extending interest of younger elements in the choruses occupied the gathering.

But all was not work. There was singing, too, and it took place at Town Hall on Feb. 4. Participating were the Mandolin Symphony Orchestra of New York and several youth and adult choruses in the area. The program as a whole offered a sampling of the ideas and repertories of these transmitters of progressive Jewish culture.

A lively prologue to the festivities were the Mandolin Orchestra's versions of pieces by Cimarosa and Mozart and a Ukrainian folk song, conducted by Samuel Firstman.

Then came the succession of choruses, each displaying a cross-section of its repertory. The combined Jewish Youth Chorus of Philadelphia and Jewish Young Folk Singers of Brooklyn, conducted by Harvey Schreiber, sang Yiddish and Israel folk songs, a Negro spiritual and excerpts from *The Lonesome Train*. They were followed by the Jewish Young Folk Singers, conducted by Madeline Simon in the absence of the regular conductor Bob De Cormier, who was ill. Besides Yiddish and Israel folk songs and several African songs, the chorus performed

La Borinquena, the Puerto Rican national anthem. They surprised the audience with an unannounced *Song of Peace*, text by Aaron Kramer and music by Shelley Eisenberg, a 16 year-old member of the chorus.

Another pleasant and unannounced surprise was the appearance of Arthur Atkins, conductor of an Alliance Los Angeles chorus. After a brief talk about West Coast choral activities, Mr. Atkins, a baritone in his own right, sang a few songs.

The second half of the concert was taken up with the performance of two adult groups, the Jewish People's Philharmonic Chorus of New York, conducted by Eugene Malek, and the Jewish People's Chorus, conducted by Maurice Rauch. Eugene Kusmiak accompanied on the piano for both choruses. Old works mingled with new in their programs, Yiddish with Hebrew and English. Both choruses sang excerpts from large new works performed in the past few years: the *Ballad of Asser Levy*, by Paul Held; *Vig Lid Biz Zig Lid* (From Lullaby to Victory Song) and *Sholem Aleichem Dir, Amerike* (Hello, America), both by Maurice Rauch.

These illustrations of the work of the Jewish Music Alliance were vivid indications of the progressive cultural activity which this 30-year-old choral movement is carrying on. The concert was fitting testimony to the artistic and social importance of their work.

ADAM MICKIEWICZ

(Continued from page 20)

by a proletarian boldness, which had nothing to lose but Want, and the fatherland, the entire world, to win. There was no vacillation, no indecision; the attack was launched directly against the three strongest powers. They proclaimed freedom, land reform, civil rights for the Jews, with absolutely no fear that it might affect this or that interest of the aristocracy."

Mickiewicz, as we noted before, was relatively well acquainted with Jewish life. He did not regard the Jews merely as an element which could benefit Poland and the Polish national-liberation movement; he was deeply concerned with the fate of the Jews themselves. He wanted to see them happy, spiritually and physically. He maintained that it was the duty of the enlightened Jews not to run away from their environment but to stay among the Jewish masses and devote themselves to advancing the welfare and culture of the Jewish population. . . .

The Jew and his Books

Mickiewicz expressed this in his *Books of the Polish People and of the Polish Pilgrimage*. He cites the example of the Jews who remain deaf to a forest-warden's alarm and are thereby placed in great danger. The *Books* were widely read among the enlightened Jewish circles. The

French Jews were fascinated by their prophetic tone, especially by 'the ideals of Israel's prophets whom Mickiewicz introduced into his work: "Nation shall not lift sword against nation."

The note of concern for the fate of the Jews and the call to mobilize them in the fight against monarchic reaction are heard in Mickiewicz' address in a Paris synagogue on Tisha B'ov, August 16, 1845. It is true that this particular statement was influenced by mysticism. But its essence is the desire of the poet to arouse the French Jews to the dangers which threatened them from reactionary quarters. Mickiewicz wanted not only to express his solidarity with the French Jews, among whom were many fighters for freedom, but also to summon them to resistance, to participation in the movement against the forces of darkness.

He spoke in French and he called his listeners "brothers." He said that he spoke in the name of the Jewish communities of Poland; that from Poland came heartrending cries for help. His words moved the Jews who heard him. But he relates in a letter how the rabbi and the *gabbai* [treasurer] were greatly disturbed and interrupted the speaker. In the same letter Mickiewicz comes to the conclusion that the Polish Jews were more advanced than the French Jews, who looked no further than religious ceremonials.

Undismayed by this moderate suc-

cess in the Paris synagogue, Mickiewicz did not give up his efforts to win the French Jews to the common cause, to the fight for their own vital interests. But he became more and more convinced that the basic agitation must be conducted among the Polish Jews.

He writes: "Not for nothing has the Jewish people chosen Poland as its fatherland." Comparing the French and the Polish Jews, he sees however, that the latter were on a lower cultural level. The Polish Jews had "now come to an impasse on the road to progress and were thereby losing their spiritual strength." From this came the necessity to intensify activity among them. And the effort is worthwhile, because "the spiritually-rich Jewish people can imbue itself with the finest cause that mankind possesses"—that is, the striving toward freedom. . . .

Moreover, Mickiewicz met Jewish freedom fighters face to face in the ranks of the Polish Legion which he organized in Italy. In his reports he mentions the part of the Jews in the Legion. In his account of one of the battles, he writes: "The Jews distinguished themselves. . . . they have earned the respect and honor which many of our brothers have refused to give them."

In the 1848 Days

The "springtime of nations" brought with it for the West European Jews their second civil

emancipation after the French Revolution. The revolutionary wave of 1848, which swept over West and Middle Europe, tumbled the old ghetto walls, washing away anti-Semitic prejudices and stimulating Jewish life in all of these countries. In March 1848, when there was an upsurge of the national-liberation, revolutionary-democratic movement in Italy, civil equality was proclaimed for the Italian Jews. On the 28th of March the rebelling Italian people smashed the walls of one of the oldest ghettos in Italy in the city of Ferrara.

On the 27th of April, exactly on the eve of the Passover seder, the people of Rome poured into the streets and smashed the ghetto wall of the "Jews' Quarter" in the old Papal City. On the battered ghetto walls there were moving scenes of peoples' solidarity; Italians and Jews embraced each other, wishing each other well in the coming battles. Even Pope Pius IX, unable to stand in the way of this liberating upsurge, was forced to give his sanction to the removal of the ghetto walls.

Mickiewicz was an eye-witness to these stormy events in Italy. He took part personally in the triumphal march of revolutionary democracy. In the Italian city of Verona, where the ghetto walls were smashed and the Jews were given the right to live where they pleased, the Jewish community invited Mickiewicz to a celebration. The poet delivered a flaming speech, in which he emphasized

the need to give the Jews equal rights.

Describing that joyful night in Rome, the poet's son, Wladislaw, in his book, *Mickiewicz' Legion*, underscores the following: "The fraternization of the Christians and the Israelites in Italy signified the final repudiation of every thought of superiority of one race over another, and marked the peak of brotherhood of all the sons of the Italian peninsula. The Italians were worthy of and ripe for independence and freedom."

The love of the Italian Jews for their fatherland won Mickiewicz' deep respect. He was convinced that the Jews of Poland were no exception, and, as his son points out, he held up the Italian Jews as an example of patriotic love of country. Mickiewicz mentions this in the *Tribune of the People* (March 29, 1849). "Many Jews are sacrificing themselves for the (revolutionary) movement and serving it well. They should be an example for the brothers of their faith in all countries."

They should, says Mickiewicz, serve as an example also for the Polish Jews. Does this mean that Mickiewicz was reproaching the Polish Jews? No, on the contrary; we have seen how he praised the Jewish soldiers of his Legion.

Mickiewicz remained true to his convictions of advancing equal rights for the Jews in the Poland of the future. In 1848 hope was again revived of winning an independent Poland and Mickiewicz prepared a program for the future free state. One of the points in his *Compilation of Principles*, which he composed in 1848 in Italy, was devoted to the Jewish question. His solution was as follows: "For the Jew, our elder brother—respect, brotherhood, aid on the path to his eternal and temporal happiness; equal rights in everything!"

In these few words Mickiewicz posed not only the postulate of equal civil rights, but also his own feelings of recognition and honor for the Jews of Poland.

Dr. Joshua Bloch, Eminent Jewish Librarian, Retires

AFTER 33 years of distinguished service as chief of the Jewish Division of the New York Public Library, Dr. Joshua Bloch retired on Jan. 31. Dr. Bloch is also a practicing rabbi. His outstanding scholarship in Jewish studies is widely recognized and he is vice president of the American Jewish Historical Society, as well as an active member of other scholarly groups. Dr. Bloch came to this country from Lithuania in 1907 and studied at several universities and Jewish theological institutions. Dr. Bloch's successor as chief of the Jewish Division is Mr. Abraham Berger, who has been with the division since 1926.

letters



FROM READERS

Jewish Dialect on TV

Editors, JEWISH LIFE:

Enclosed is a check for renewal of my sub. I'm enclosing also a letter I sent to Ed Sullivan. Reading one of the issues of JL has stimulated the writing of such a letter. We sure enjoy JL, especially in its new form.

This is the letter:

Dear Mr. Sullivan:

We watch your Sunday night TV show regularly and enjoy it because your talent is good. We also especially appreciate your frequent use of talent from among minority peoples, particularly from amongst the Negro people, for which you have received public recognition.

We are disappointed with the type of presentation by Myron Cohen. We feel his ridiculing of the Jewish people through dialect is not funny but rather insulting to the Jewish people. This also goes for the use of dialect against any minority people. We don't feel that our culture is in such desperate straits that we need to resort to poking fun at the way minority peoples speak.

I am thinking of my parents, and the parents of many people I know, who came to this country to escape persecution. They became quite involved in earning a livelihood for their loved ones so as not to be a burden on their adopted government. And with unions not yet in existence at the time, many of us remember our fathers working

almost around the clock. Consequently they had no time to master the "King's English." When their children were grown, educated and self-sufficient, many of these parents went to our night schools to learn our language and history and received certificates for successfully conquering illiteracy.

These people were the bricklayers, the dressmakers, the suitmakers, the carpenters, plumbers, painters and miners who built our country. These are the parents who sacrificed and produced the doctors, vaccine discoverers, scientists, engineers, teachers, actors, musicians of today. Do they deserve to be poked fun at because of the way they speak? I think if you will give this some thought, you will agree they do not. What is even worse is that none of these people ever spoke as Myron Cohen would have us believe. I know, because I grew up in

In Memoriam

BESSIE POLONSKY

Died, February 6, 1956

We shall always remember her selfless devotion to the cause of the Jewish people, her staunch defense of human rights and dignity, her leadership in the struggle for peace, freedom and security for all peoples.

To her bereaved family we offer our sincere condolences on their great loss and pledge that we shall carry on the fight for the kind of world she worked for.

BROOKLYN

EMMA LAZARUS CLUBS

the heart of New York, amongst minority peoples.

We hope that in the future you will keep the Myron Cohen type of "entertainment" off your programs. As for Myron Cohen, he should turn his efforts to constructive type of humor and stop being a disgrace to his people.

We look forward to your comments through your TV program or by mail.
L. K.

Los Angeles, Cal.

Editors, JEWISH LIFE:

Enclosing ten dollars for renewal of my subscription and a contribution. Can't say that I am completely satisfied with the magazine since you changed its format. I have no criticism of the format but in an endeavor to make the magazine more readable, you have, in my opinion, made it more superficial.

But JEWISH LIFE, more or less superficial than it should be, is still worthy of support.

Bronx

I. D.

Editors, JEWISH LIFE:

Enclosed please find a check for \$5.00 for my renewal plus a contribution to help your good work along.

J. S.

Toronto, Canada

**NOTICE TO FORMER MEMBERS OF THE
IWO CEMETERY DEPARTMENT**

In case of death in the family, please bring with you the deed of the grave plot purchased from the Cemetery Department. We will take care of everything with the least trouble to you.

I. J. MORRIS, Inc.

9701 Church Ave., Brooklyn

Tel.: DI 2-1273

In Hempstead, L. I., Tel. is IV 6-2500
Chapels in every part of the city

Editors, JEWISH LIFE:

Enclosed find a check to cover renewal of my sub. I think it is a great periodical.

H. H.

Long Island City, N. Y.

**Send in your Passover-Warsaw
Ghetto greeting before March 10!**

**SPEEDY RECOVERY TO
SONIA RUBACK**

Best wishes for a full and early recovery to an untiring and devoted fighter for peace and progress.

BAY CITIES SOCIAL AND CULTURAL CLUB
San Francisco

"SHOLOM ALEICHEM

Meets

MARK TWAIN"

at the

GRAND CONCERT

MARCH 10, 1956, 8:30 P.M.

BROOKLYN ACADEMY OF MUSIC

— PAUL DRAPER —

Hesh Bernardi

Kita Karpinowitch

Leon Bibb with Ray Godes

JEWISH YOUTH CHORUS

Director—Harvey Schreiberman

Tickets: \$2.50, \$1.80, \$1.15

available at

JEWISH SHUL PARENTS' COUNCIL

302 Eastern Parkway, B'klyn

Observation post

By ANNE FRIEDLANDER

Climbing Down: Your ole columnist descends from "Observation Post" with this issue. He's not going away but it just seemed that a couple of new eyes up there will record the stimulating terrain around the "Post" with more freshness. And who is climbing up the ladder to take his place? None other than the new manager of JEWISH LIFE who has already won a cherished place in our hearts—Anne Friedlander. As we pass each other on the ladder, your none-too-slim columnist shakily halts a brief moment, gazes a bit nostalgically into Anne's eyes (always a most rewarding experience), and says "Good luck, Anne, take it away!"

SAM PEVZNER

Hello — Sam doesn't say anything about that "look of diffidence and shyness" that he should have seen in my eyes at this moment when I'm embarking on the role of scribe. But here I am, so let's get acquainted. What better way than to talk about things we have in common. Of course the big thing between us, dear reader, is our love for JEWISH LIFE.

We'll let you in on a secret—life on JEWISH LIFE has its ups and downs. The "ups?"—that's when the magazine rolls off the press and we look through the printed pages and see reflected in each issue the life of the Jewish community, past and present. The wealth of historical, cultural and analytical material compressed into those 48 pages is phenomenal, you'll agree.

The "downs"—that's when the bank balance is down and the stack of unpaid bills is way up and we're ready to go to the printer with the next issue and we know he won't print unless we pay for the last one, and bang! we've got another crisis.

We've Got a Plan to rid JEWISH LIFE of crises. It's so simple—if every reader and friend would get going on the \$15,000 Fund Drive we'd be as economically sound as General Motors. Just \$5.00 a year from every reader—that's all—and what a return you'd get on your investment! So how about digging into your pocket, getting your friend to join you in the safest deal on the market today.

Attention Jewish Life Committees: Are you in this campaign? Have you made those plans to achieve your goals?

New York raised \$500 in January. Not enough but it's a starter.

Hi, there, California. A word—we mean a check—would bring sunshine to bleak N.Y.

And the Windy City—how about it Chicago — nothing's blown our way for a long, long time.

Cleveland, Detroit, Pittsburgh — can't be there are no JEWISH LIFE enthusiasts there.

All together — now! — readers, friends, committees, clubs—start sending those contributions in so that we can dispel the nightmare of financial crises.



AT HOME

A mass lobby expected to number several thousand will gather in Washington on March 4, 5 and 6 to urge passage of civil rights legislation upon Congress. The mobilization was called by the NAACP, together with 51 groups affiliated with the Leadership Conference on Civil Rights. Many major Jewish groups are associated with the conference. Said NAACP head Roy Wilkins: "We intend to buttonhole congressmen and demand passage of measures, especially bills to protect the individual and the right to vote. These two problems have been highlighted by the Mississippi situation."

"The Rosenberg case is our own Dreyfus case, outdoing the first in sordidness, cruelty and horror," wrote Prof. Francis D. Wormuth, of the University of Utah, in a review of John Wexley's monumental work on the case. The review appeared in the Dec. 1955 issue of the *Western Political Quarterly*, official journal of the Western Political Science Association and the Pacific Northwest Political Science Association.

Harry Truman's memoirs, being currently serialized, notes the following about the struggle to establish an independent Israel: "The Department of State's specialists on the Near East were, almost without exception, un-

friendly to the idea of a Jewish state. . . . I am sorry to say that there were some among those who were inclined to be anti-Semitic" (*N.Y. Times*, Jan. 31).

A vigorous attack on anti-Semitism and Jimcrow was made by Brendon Sexton, educational director of the United Automobile Workers, at the third biennial UAW conference on FEPC in Jan. About 650 delegates responded enthusiastically to the attack.

One of the conditions set by the General Electric Company of Lynn, Mass., in negotiations with the Amer. Fed. of Technical Engineers was this one: "No individual to refuse to work overtime, and if an individual would not work on Saturday because of his religion and a suitable job could not be found for him, he would be laid off" (*Federated Press*, Jan. 26).

Yiddish theater in this country will disappear within five or ten years unless changes occur in this theater's conditions, predicted an article in the 50th anniversary issue of *Variety* in Jan. The current season was "the most disastrous of all" in the 44 years of Yiddish theater in the United States, said the article.

A survey of 125 leading colleges with 12 or more fraternities conducted by

Dr. Alfred McClung Lee, president of the National Committee on Fraternities in Education, showed that most college fraternities and sororities still discriminate against applicants on grounds of race, religion and national origin.

ABROAD

Reports of "purge trials" of Soviet and Czech Jews have been circulated for some time from sources in Western Germany. After an Associated Press dispatch on Feb. 7 repeated these reports, *Daily Worker* Managing Editor Alan Max cabled an inquiry to Moscow. On Feb. 13 Max received the following cable, signed chairman of the Moscow Jewish Community, Rabbi Shliffer: "The Associated Press reports of so-called preparations in the Soviet Union of secret trials of Jews is a malicious slander against the Soviet Union." . . . The London *Jewish Chronicle* of Jan. 20 carried a story that "The Soviet foreign ministry denied a German report that the Russian authorities are shortly to put a number of Jews on trial on charges of espionage." The spokesman described the report in *Der Spiegel*, West German news magazine, "a pure fabrication."

A Hebrew prayer book is to be published in Moscow, reported the *N.Y. Times* (Jan. 16). The book will contain all prayers needed for daily and Sabbath services, and an abridged version of Passover, Yom Kippur and other high holidays. A government printing plant will publish the book for distribution all over the Soviet Union. The edition is financed by voluntary subscriptions from Jews in the Soviet Union.

Publishing news from Poland . . . Several of Sholem Aleichem's works,

beginning with *Motel Peisi*, will be published in Polish translation. *Głos Robotniczy*, a Lodz daily, is serializing one of his stories. . . . This year the Polish Ministry of Education will publish a new history of Poland which will include a special chapter on the Jews of Poland by Ber Mark, director of the Jewish Historical Institute in Warsaw. . . . The Jewish Historical Institute has embarked on an ambitious program of publication of many Hebrew and other historic documents dealing with the history of Jews in Eastern Europe.

Rabbi Kurt Wilhelm, chief rabbi of Sweden, has accepted an official invitation to visit Rumania from Rumanian chief rabbi Dr. Moses Rosen. The two rabbis first met at the World Peace Congress in Helsinki last June, where both were delegates at the Congress.

The anti-Semitic character of the Poujadist movement in France is hardly any longer in doubt. On Jan. 18, Pierre Poujade said in Paris in an address before the Foreign Press Association that he advocated exclusion of Jews from public service unless their families had lived in France for "a certain number of generations." Most French Jews have not lived in France for the "three generations" Poujade thought should be required. The Association of Jewish Writers and Journalists in France protested to the Foreign Press Association for giving the luncheon in honor of Poujade. . . . A few days earlier a Poujadist leader delivered in the presence of Poujade an anti-Semitic tirade at a Paris meeting attended by 20,000. Mendes-France is a favorite target of the Poujadists. Most of the Poujadist deputies and supporters are small shopkeepers.

L. H.

Jewish Life plus!

Combination Offers

of records or books with a year's sub (or renewal)

to Jewish Life

Records	List Price	Our offer with a year sub or renewal at \$2.50
1. GILELS—Liszt Piano Concerto #1; Saint-Saens Piano Concerto #2 (LP, 12-inch)	\$4.93	\$6.00
2. OISTRAKH—Violin Concerto of Brahms (LP, 12-inch)	4.93	6.00
3. OISTRAKH—Kabalevsky Violin Concerto (LP, 12-inch)	4.93	6.00
4. OISTRAKH—Prokofiev Violin Sonata (LP, 12-inch)	4.93	6.00
5. JEWISH YOUNG FOLKSINGERS—Yiddish and American Folk Songs (LP, 10-inch)	3.00	5.00
6. JEWISH PHILHARMONIC CHORUS—10 Yiddish and Hebrew songs (4-record Album) (78-RPM-12-inch)	3.00	5.00
7. RUTH RUBIN—17 Yiddish and Israel Folk Songs (LP, 12-inch)	5.95	6.00
8. PEOPLE'S ARTISTS—Hootenany Tonight— a 12-inch LP recorded Hootenany	4.50	6.00

Books

9. YURI SUHL—Cowboy on a Wooden Horse	3.25	3.50
10. YURI SUHL—One Foot in America	2.75	3.50
11. YURI SUHL—Both books above, together	6.00	4.00
12. RUTH RUBIN—Treasury of Jewish Folk Song	4.50	6.00
13. Jacob Schaefer Song Book (22 Yiddish songs with English transliteration)	2.50	3.50
14. FRED EWEN, ed.—Poetry and Prose of Heinrich Heine	6.00	4.00

JEWISH LIFE, 22 East 17th Street, Room 601, New York 3, N. Y.

Enclosed please find \$..... for your combination offer of Number.....,
the book (record), with one year's sub
or renewal to JEWISH LIFE. Please send book (record) and sub to:

NAME ADDRESS
CITY ZONE..... STATE.....

