

# Jewish Life

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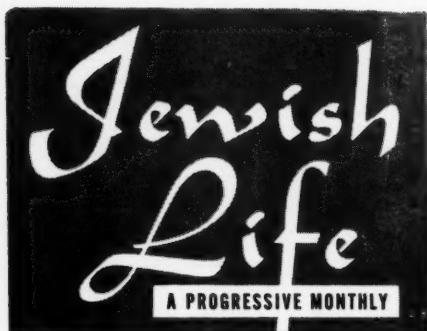
## **FREEDOM'S LOBBY GOES TO WASHINGTON**

*by Louis Harap*

## **NEUTRALISM GROWS IN ISRAEL**

*by Jeremiah Lesser*

***Passover-Warsaw Ghetto Uprising Issue***



Vol. X. No. 6(114) April, 1956

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# Freedom's Lobby Goes to Washington

Negroes and whites representing millions  
petition for action on civil rights

By LOUIS HARAP

"IT'S with me 24 hours a day," the tall, handsome, thirtyish Negro from Maryland said to me between sessions of the National Delegate Assembly for Civil Rights held in Washington on March 4-6. "I get up in a house in a segregated area, my children go to a segregated school, I am often bypassed by my white fellow-supervisors on my civil service job. I haven't gone to the movies for a year because I refuse to attend the segregated movie house."

In a hotel room we were talking to another Negro, a union delegate from Detroit. "I'll never forget the nine Negroes in Michigan who were executed for 'rape' which was later found to be a frame-up. The state gave their families \$50,000 each for compensation." As he spoke, the tears streamed down his face. Yet this event had happened over 40 years ago!

These two, together with 2,000 other Negroes and whites, had come to Washington, chosen by their organizations, to push forward the

fight to wipe out this inhuman oppression of America's Negro people. Fifty-one national organizations making up the permanent body, the Leadership Conference on Civil Rights, had joined to bring these delegates to the nation's capitol to impress on our legislators that the Negroes and the unions and other civic and church bodies would not take no for an answer. In the leadership was the National Association for Advancement of Colored People, spurred to more militant action than ever by the disgraceful, unspeakable events that have shamed the South since the Supreme Court ordered school desegregation.

The AFL-CIO participates in the conference, as well as many international unions and national Negro organizations. Leading Jewish organizations also play an important part—the American Jewish Committee, American Jewish Congress, Anti-Defamation League, Jewish Labor Committee, Jewish War Veterans, National Community Relations Ad-

visory Council, National Council of Jewish Women, Workmen's Circle and United Hebrew Trades.

### ***Demand for Action***

The assembly occurred a few days after Senator James O. Eastland had been designated chairman of the powerful Judiciary Committee, in which all civil rights legislation is considered. At the first session in a packed Negro church to brief the lobbying delegates, thunderous applause greeted the declaration of Clarence Mitchell, NAACP Washington representative: "If (the Democrats) are going to keep a stinking albatross like Senator Eastland around their neck, they've got to kiss our votes good-bye." The delegates were giving notice that they would tolerate nothing but *action*, not only from Congress, but from Eisenhower and Brownell.

The assembly leadership projected an eight-point legislative program but especial concentration was

urged on three points: protection of individuals, right to vote and creation of a Civil Rights Division of the Department of Justice.

The indomitable spirit of the Negroes was dramatized by the "court of inquiry" held on the eve of the lobbying activities. The delegates felt and often expressed the demand that not only new laws were needed, but even more, laws already on the books needed to be enforced.

No wonder, then, that the delegates responded enthusiastically to the "testimony" of Negro "witnesses" to the recent murders and wanton disregard of human and constitutional rights. There was L. A. Blackman, a building contractor of Elcree, South Carolina, who had initiated a petition signed by 36 Negro citizens to desegregate the town's schools. Intimidation and economic pressure, resulting in the business ruin of some of the signers, threats by the Ku Klux Klan ensued. George Hunton, executive secretary of the Catholic Interracial Council



*Delegates to the Washington assembly from Ford Local 600, UAW*



asked Mr. Blackman, "Where are you living now?" The audience broke into a cheer at the reply, "I'm still in Ellore." Then he added, "I'm not thinking of leaving Ellore or South Carolina!"

Dr. Ralph D. Abernathy, one of the indicted leaders of the Montgomery, Ala., bus boycott, was questioned by Shad Polier, vice president of the American Jewish Congress. In a moving, dramatic recital, Rev. Abernathy traced the development of the boycott, or "protest," as it is called, against Montgomery busses. There were four arrests for breaking the inhuman seating rules in busses before the case of Mrs. Rosa Parks precipitated the boycott. The "protest" has grown in militancy until the leaders have entered a case against segregation in the busses.

The heroic Gus Courts was interviewed by Joseph L. Rauh, national chairman of Americans for Democratic Action. The audience hung on Courts' words as he told how he sparked the movement to register to vote in Belzoni, Mississippi. Of the 94 Negroes registered in his county in 1954, only Courts has kept his name on the registry in the face of economic pressure and every kind of intimidation. Despite the murder of his friend and fellow-fighter, Rev. George W. Lee, in May 1955, Courts has held fast even though he himself was shot at and wounded on Nov. 5, 1955.

An audience inspired by these heroic recitals reached a high pitch

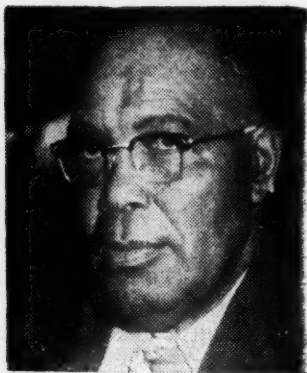
of enthusiasm and rose to an ovation when Wilkins introduced an unannounced witness, Miss Autherine Lucy, 26 year-old heroine of the Battle of the University of Alabama.

### *The Delegates*

These 2,000 delegates represented impressive millions of voters. Although no credentials report was available during the assembly, it was clear that a good majority of the delegates were Negroes from various walks of life, many of them trade union delegates. But there were many white union delegates too—labor was second in number to Negroes. There were hundreds of Negro and white workers from the Auto Workers Union, the International Electrical Workers, the Packinghouse Workers, Ladies Garment Workers, the Sleeping Car Porters and others. Probably never before was labor so heavily represented at a national civil rights lobby.

Besides the NAACP and unions, many other groups were in evidence. There were delegates from Americans for Democratic Action, youth from the Students for Democratic Action and other youth bodies, and a number of delegates from Jewish bodies. About 35 states, including the deep South, were represented.

This cross-section of America marched through the Senate and House corridors for two days. The two report-back meetings went down



*Gus Courts, of Belzoni, Miss., told the assembly of his fight to register to vote both before and after he was wounded for this fight.*

the list of legislators visited and recorded their views on civil rights legislation. Most of the delegates were received courteously and obtained agreement on the bills. But there was widespread pessimism on the chances of getting them passed because of the certainty of a filibuster by Southern senators.

From the first minutes of the assembly the delegates were chafing at the limited lobbying program that the assembly leaders had set. The "court of inquiry" at which Blackman and Rev. Abernathy and Courts had testified showed where the real problem lay — enforcement by the President and Attorney General Brownell and his Department of Justice. As one white UAW delegate from Detroit said at the opening session, "Why don't we try to get enforcement of the laws already enacted? There's a state of rebellion

now." "How can we get the 14th Amendment enforced?" asked a delegate from New York. "Why not investigate the White Citizens Councils?" said another.

A Negro delegate said to me, "There's a lot of grumbling" about the fact that the assembly did not project any approach to President Eisenhower and Brownell and the Department of Justice to get the Constitution and laws enforced. This feeling reached open expression in several of the sessions. In fact, the Pennsylvania and New Jersey delegations independently took the initiative, as appeared in their report-back, to ask their senators and congressmen to petition the Department of Justice for action against the anti-Negro terror.

### ***Demands on President***

At the end of the first report-back, an ADA representative from Buffalo got the floor after the reports had been completed to propose that the lobbying be supplemented by delegations to Brownell to insist on enforcement of existing laws. Then a distinguished Negro, Howard L. Bennett of Minneapolis, made an impressive and persuasive plea that the assembly should demand an unequivocal statement from President Eisenhower "to bring sanity back to sections of our country."

The President, he said, should act to end the events which had "erod-

*(Continued on page 31)*

# Passover: Festival of Liberation

The tradition of Passover has deep  
significance for the Jews today

By SAM PEVZNER

**I**N the hearts of all peoples there is an everlasting glow in those epics or legends in their history which mark man's struggle for freedom and liberation from oppressors.

For the Jewish people, Passover celebrates just such an epic. It is known as the "Festival of Liberation." The story of the leader Moses, the revolt of the Jews against slavery in Egypt and the long emigration of 40 years, beset with tremendous internal and external difficulties — whether or not it was more legend than fact—has inspired not only the Jews but many oppressed peoples through the ages.

Hence we Jews, pious and skeptical, believer and non-believer, meet on common ground in treasuring the anti-slavery, pro-liberation current of Passover. The Passover tale, when shorn of miracle and revelation, hints of developments and problems that are universal to struggles for liberation. The symbol of a people's courage and determination is embodied in the leader Moses. But there were also the fearful and cowardly who

would not fight for their liberation: only one-fifth of the Jews in Egypt followed Moses in the exodus while four-fifths remained behind in slavery. The story illustrates great mass sacrifice for the common cause and the need to struggle ruthlessly against those among the Jews who spread fear, pessimism and back-to-Egyptian-slavery sentiments among the people. There was a struggle to maintain morale and raise the ideological level of the people in order to sustain the revolt and the exodus.

The Passover *seder*, with its feast and centuries-old ceremonial "order" recounting the liberation, was ever-fresh to the persecuted Jewish people. Very often the festive air of the *seder* was laden with the consciousness of a contemporary oppressor. For those who understand the age-old fight for freedom as a social process of continuing struggle by the common people, Passover's richest values lie in its current application against the Pharaohs of the day. How significant the Passover was to the



*Pharaoh's oppression of the Jews. Drawing by William Gropper.*

Warsaw Ghetto fighters, whose uprising began on the first day of the festival in 1943!

**Passover 1956** presents an occasion for rejoicing in the setbacks of present-day Pharaohs and for strengthening the will to resist new dangers that face not only the Jewish people but all Americans. It is a time of rejoicing because the chances for world peace have been improved in the past year. The summit meeting of the Big Four last summer marked a great change in the world atmosphere, efforts of cold war advocates notwithstanding. The peoples of the world have climbed their own Mount Sinai and shouted with one mighty

voice that they will have peace. This voice—the spirit of Geneva—should reverberate in the hearts of those gathered around the festive *seder* table.

It is a time of rejoicing because of the increasing determination to rid the land of McCarthyism. The censure of McCarthy, the emergence of many eminent people from the shadow of silence to outspoken defense of the Bill of Rights, the activity of many Jewish and other organizations in defense of civil liberties—these give added zest to the answer to the “*fier kashes*.” But much remains to be done. Men and women are still being sent to jail for their ideas. The vicious McCarran-Walter

immigration law is still on the books. Eastlandism and McCarthyism, the Smith act and other anti-labor, anti-democratic legislation, still disgrace our nation.

It is a time of rejoicing because labor has been united, for it is upon the activities of labor in behalf of peace, civil rights and the good life that the future of all Americans depends.

It is a time of deep concern for Israel, whose existence is menaced by the danger of war in the Middle East, brought about by oil politics and cold war intrigues. The Passover should spur steps to prevent such a war through UN efforts, participated in by the Big Four, bringing Arabs and Jews around the table for a peaceful settlement.

**Passover 1956** also highlights for us an epic struggle which will burn bright in the annals of liberation among the American people as does the exodus from Egyptian bondage among the Jews. This is the titanic struggle by the Negro people for full citizenship in the South and the North. The heroism of the Negro people of Montgomery, Ala., of Autherine Lucy who faced lynch mobs and terror to uphold the Supreme Court desegregation decision, the fortitude of the countless folk who insist on their right to the ballot in the face of murder and economic persecution, the courage of such men as Dr. T. R. M. Howard, leaders of

the NAACP and Negro trade union leaders—are in the true spirit of Passover and these deserve a place in every *seder* in the land. Our brothers and sisters are fighting not only for their own freedom but also for the security of the Jews and the freedom of all Americans.

*"Never to forget—  
Never to forgive!"*

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*to commemorate the*

### **13th ANNIVERSARY**

*of the*

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# Neutrality Grows in Israel

Many Israelis realize the need for  
a change in foreign policy

By JEREMIAH LESSER

**A** MIDST the gloom in the Middle East crisis, new rays of light have appeared in the past few weeks. If public opinion both here and in the Middle East is heeded, there is reason to hope that the nerve wracking apprehensions of the Israeli people and the deep disquiet of Jews and non-Jews in our own country may find some relief in these developments. For, as this is being written, the U.S. has requested that the UN Security Council take up the Israel-Arab crisis. The proposals to be offered are not finally known. But, as has been clear from the beginning, a peaceful solution demands action by the Big Four. Failing such negotiations, the crisis has the potentialities of catastrophe.

More and more people in the United States itself are beginning to realize this. Walter Lippman has called for negotiations at high levels—"and with the Kremlin" (*N.Y. Herald-Tribune*, March 12).

Thomas K. Finletter, a close associate of Adlai Stevenson, has called on the Big Three, "possibly through the UN," to make an approach to the Soviet Union on an embargo of arms to the Middle East (*N.Y. Post*, March

14). And Max Lerner said that use of the UN to prevent war would have little chance to succeed "unless we agree to cut the Russians in on a Middle East position."

In the Middle East itself, certain encouraging signs have appeared. The declaration of the heads of Egypt, Saudi Arabia and Syria on March 12 reaffirmed more strongly than ever their adherence to the neutralist position, against military pacts and for keeping out of the cold war. However, their flat, undifferentiated references to "Zionist aggression" did not contribute to the cause of peace. Yet other events in the Arab states give ground for hope that war may be avoided. On Feb. 28, the Jewish Telegraphic Agency reported from Tel Aviv that Egypt had permitted a ship bound for the Israeli port of Elath to pass through the Suez Canal *for the first time*. And Egypt Premier Gamal Abdel Nasser, in an interview with United States correspondents, said that Egypt had no intention of solving the crisis with Israel by war or an attack on Israel. He pointed out that the effort of Egyptian revolutionary forces to raise the standard of living could *not*



"be fulfilled by war" (*N.Y. Times*, March 16).

The Paris *Naie Presse* recently reported that an Arab language broadcast from Syria in Feb. asserted that "The Israelis are a peaceful people . . . and absolutely do not wish to be at war with her neighbors."

Profound changes are occurring in Israel itself. The Israeli people are gradually realizing that the insistent appeals of their government for arms from the State Department have been rejected. They were particularly bitter in the face of U.S. shipment of 18 tanks to Saudi Arabia in Feb. During a Knesset debate on March 6, Premier Ben Gurion repeated that "this government will not start a war." Furthermore, he asserted that if war should break out, the "moral responsibility" would rest with the United States and the So-

viet Union. Although we do not agree that the responsibility for the crisis rests with the Soviet Union, since the crisis was generated by the State Department's efforts to form an anti-Soviet military alliance in the Middle East, the recognition by Ben Gurion of State Department responsibility is highly significant. For it indicates that the people of Israel are beginning to realize that the shipment of arms by the State Department to Arab states and its efforts to build up the anti-Soviet and anti-Israel Baghdad pact is not in the interest of Israel or peace.

### *Signs of Neutralism in Israel*

The disillusionment of the Israeli people with State Department policy is taking the form of a strong trend toward neutralism. "There was gen-

### ***Toward Change in Israel Foreign Policy***

*The necessity for a change in Israel foreign policy was expressed in an article by Mapai leader Hillel Danzig recently in the Tel Aviv Davar, organ of the Histadruth, which is controlled by the Mapai Party. Excerpts from this article follow:*

**N**EUTRALISM is the new political language of the peoples of the great area at the gates of which we are building our future. An Israel neutralism that would be appropriate to the position and special needs of our state would have a proper place among the multifarious forms of neutralism, all of which have one characteristic in common: the distribution of relationships among [the Eastern and Western] blocs in accordance with the needs of each particular country. A neutralism that does not go beyond the limitations imposed by the legitimate vital needs of the respective peoples does not weaken but on the contrary raises their standing and worth with all blocs. It does not prejudice existing connections and sources of aid but on the contrary opens up perspectives for extending them.



eral agreement in the House (Knesset)," said a *N.Y. Times* report (March 1), "that the situation called for a basic reappraisal of policy. . . . The left wing of the five-party government coalition pressed for the abandonment of traditional Western orientation and an alignment with

### **Call for Neutralism**

*The organ of the Mapam Party, Al Hamishmar, recently asserted that aspirations on the part of Israel for a security pact with the U.S. must be renounced. The article offered neutralism as the best foreign policy for Israel. Excerpts from the article follow:*

**T**HE time has come to put an end to the way in which the Israeli ambassador in Washington is trying to obtain defense arms for us. It is not only that his way lowers the honor of Israel in the eyes of the people and even in the eyes of the American Jews, but also that it fails to hit its target and makes for the failure of our policy. . . . Our government must now take a step forward in the direction of a consistent neutralist policy by clearly renouncing the aspiration to conclude a "security agreement" with the U.S. and by refusing to recognize any monopolistic right on the part of the Western powers to deal with the problems of the Middle East.

If Israel should adopt a neutralist line in foreign policy, it would facilitate for the Soviet Union the realization of Krushchev's statement that Soviet policy is neither pro-Arab or anti-Israel but sympathetic to all peoples.

the neutralist Asian powers." Although Foreign Minister Moshe Sharet rejected these ideas, there is no doubt that strong pressure is being exerted in Israel for such a change.

These new trends towards neutralism are manifested in a number of developments. The Knesset on Feb. 28 announced it would accept the invitation tendered by the Supreme Soviet last Dec. to send a parliamentary delegation to visit the Soviet Union. The timing of this acceptance after the hammer blows upon the Israeli people of the persistent refusals of the State Department to send Israel arms is of some significance.

So strong is the trend toward neutralism that it is penetrating the organs of Ben Gurion's own party, Mapai. We reprint on these pages excerpts from articles appearing in papers of varying political views: the pro-Washington and intensely anti-Soviet *Yedioth Akhronot*, the left wing *Al Hamishmar* and the Mapai *Davar*, Ben Gurion's own paper. All of them add up to the same thing, that a neutralist policy will strengthen Israel and help to resolve the crisis.

For neutralism would help take Israel out of the cold war and thus lessen the danger of war. It would contribute to the economic welfare of Israel because it would open the country to trade and aid not only from the United States and Western countries, but also from the socialist countries. Extremely important, too,

is the fact that a neutralist Israel would be following a foreign policy that is harmonious with the policy of the Asian world in which it lives. Thus, one of the gravest sources of discord between Israel and the Arab states would be removed. How much greater the chances that the cloud of war would be lifted from the long suffering Israeli and Arab peoples, if the Israel government stopped supporting the Washington-London policy of attempts to dominate the Middle East!

All these developments of the past weeks together hold out opportunities for a beginning of a relaxation of war tensions and danger of actual

war. They look toward a start of a solution of the tough problems that beset Israel and the whole Middle East. They confirm the view often expressed in this magazine that only by four-power negotiations, inside or outside the UN, which bring Israel and the Arab states around a table to negotiate, will the war danger be lifted and a beginning to the solution of problems be made. We who wish the people of Israel to live in peace and to improve their conditions of living will do whatever is possible to press our State Department to support such measures of four-power negotiations around the Middle Eastern crisis.

### ***Experience Teaches Israel . . .***

*An article by Ariel Guinoy in the anti-Soviet Tel Aviv newspaper Yedioth Akhronit recently issued a warning that Israel must not lean exclusively on the West. Excerpts from this article follow:*

**T**HE Russian position [as stated in the declaration of the Soviet Foreign Ministry of Feb. 13 on the Near and Middle East] is entirely logical and the West has not and will not find a satisfactory answer to that declaration. . . . Russia has good reason to suspect, as we do suspect, that the new ways to check aggression in the Middle East now being discussed in Washington aim merely to secure the hegemony of the West in that region. It is therefore perfectly proper for her [Russia] to say that every step to be taken shall be carried out through the agency of the United Nations and with the consent of the interested states. . . .

If Khrushchev referred to the necessity of establishing closer relations with Egypt, it is because he considers Egypt to be a neutral country like India and Burma. The declaration of the Soviet Foreign Minister on the Middle East speaks only of the necessity to maintain the peace but does not say that this can be done at the expense of Israel. . . .

During the last few months Israel has learned from its own experience what dangers she faces when she leans exclusively on the West. Let us not forget that experience, even if we should get weapons from the U.S.

# TO THE MEMORY OF ALBERT EINSTEIN

[On the first anniversary of his death, April 18, 1955.]

By SAM SWING

The thunderbolt within the grain of sand—  
This is the power that the human hand  
Has wrested from our ignorance and fears,  
This climax in our yet few thousand years  
Of toil and strife. This is the promised land  
We touch across the ocean of our tears.

How dark the night that was our painful past,  
How bright the morning that we see at last,  
How slight the bonds that hold us from the shore,  
The curse of greed, the evil deeps of war;  
These too will vanish though they yet hang fast,  
The thief, the slayer, the inquisitor.

All these shall pass; yes, we shall end the blight  
Of ignorance, for once for all, the fright  
Of children, and the power of the lie,  
The hunger, and the long despairing sigh.  
We rout our darkness with the speed of light,  
Set with our hand a candle in the sky.

## *Einstein on Israel-Arab Relations*

**F**IRST: neutrality regarding East-West conflict. Through such a position we (Israel) will be able to continue our modest portion to softening the antagonisms in the great world, and also to make easier the achievement of good neighborly relations with the Arab people and their governments.

Second and most important: we must concentrate unceasingly on improving the attitude (in Israel) to Arab citizens living in our midst, as people equally entitled to equal rights in every respect.—*Albert Einstein in Israel Horizons, May-June 1955.*

# WARSAW GHETTO UPRISING

*Thirteenth Anniversary — April 19*

## INTRODUCTION

**E**ACH year, as the anniversary of the Warsaw Ghetto Uprising rolls around, it never fails to reawaken wonder. Not only is the almost inconceivable heroism of the small band of Jewish fighters awe-inspiring. Before the battle began on April 19, 1943, the tortured, hazardous gathering of arms, gun by gun, bullet by bullet, went on through underground activity. Unity of Jewish forces was finally achieved. From the bunkers and in the streets the fighter groups of Zionists, religious Jews, Bundists, Socialists and Communists battled against the nazi juggernaut and wounded it.

This great action will stand as one of the most amazing heroic deeds in human annals. But no sensitive person can passively recall this epic without a quickening of determination to complete their fight to end man's inhumanity to man. More specifically, one can not, dare not remember the uprising without steeling one's conviction and increasing one's acts to gain the goal for which they fought, ending once and for all

the threat of fascism in whatever form, preventing the rise once more of a Wehrmacht that executed that unspeakable evil of fascism. Most of all, the uprising inspires us to fight for peace in which there is greatest assurance that never again will it be necessary to engage in any sort of Warsaw Ghetto Uprising. Beginnings have been achieved in the past year with the renunciation of war by the great powers. It remains for us to make certain that this is observed and built upon so that war will be extirpated altogether.

This year we are presenting a little-known phase of the uprising, the last incredible resistance lasting several months after organized fighting broke down, as described in one section of a new book in Yiddish on the uprising published in Warsaw in 1955 by the eminent authority Ber Mark. And we include also a sketch of a first-hand account of the life of the surviving Jews in Poland. We cannot know too much about the uprising—its every facet teaches lessons.

THE EDITORS



*An authentic photo from the files of the Jewish Historical Institute of Warsaw of Jewish fighters in the Warsaw Ghetto Uprising.*

## **"Rubble Fighters" of the Ghetto**

**The uprising did not end with the May  
battles but continued for weeks**

**By BER MARK**

**T**HE Warsaw Ghetto Uprising should be divided into three basic phases. The first phase covers the period of the street-battles [which began April 19—*Eds.*]—the battles above ground. The second phase was the bunker self-defense, [which began on April 24—*Eds.*]. The third covers the battles of the "Rubble Fighters."

Even in the first phase there were already bunker self-defense groups,

but the basic form of the struggle was the fighting above ground. In the second phase there was also street fighting, roof battles, etc. But the typical form of the struggle then was the bunker self-defense. Another characteristic of the second phase of the uprising was the "partisan tactics."

On May 11, the third phase began—the fighting in the ruins of the ghetto. Hence the name of the

fighter groups of the third phase—the “Rubble Groups.” The characteristic of the third phase is, primarily, absence of any unified command. The general staff of the uprising no longer existed and the contacts with the Polish underground were now haphazard. Also, in the last phase there was no prepared, permanent headquarters for the fighter groups, who moved from place to place. Finally, the battles no longer took place in the houses or bunkers (with certain exceptions) but in the vast stretches of ruins and rubble which covered the entire ghetto.

The “experienced” commander of Hitler’s Liquidation Action, General-of-the-SS Juergen Stroop, noted the change in the character of the uprising in his battle diary on May 10. “Yesterday the area of the former Jewish district was combed by the mopping-up detachments. As before, contrary to our expectations, we again rooted quite a number of Jews out of bunkers. The resistance put up by the Jews has not grown weaker. In contrast to previous days, the surviving members of the main group of Jewish fighters withdrew into the accessible ruins . . . in order from there to deliver blows at our detachments with renewed vigor.”

### ***The “Rubble Fighters” Arise***

The name “Rubble Fighters” was born during the uprising itself. This was the name which the last Jewish fighters of the Swientoreska section

applied to themselves. Shimon Malon’s groups, which contained 25 people on May 10, an amalgamation of several decimated groups, named themselves “Rubble Fighters.”

Other groups were also active in the ruins. These were the remaining groups of ZHOB [Jewish Fighting Organization], which had not escaped through the sewers. Leading these groups were Yitzhok Blau-stein, the fearless fighter Zechariah Artstein and Joseph Farber, lieutenant of Mordecai Anielowitch, dead



*Ber Mark, Director of the Jewish Historical Institute at Warsaw.*

commander of the uprising. In the ruins of Mila and Wolinska Streets, the rubble fighters were led by Shimon Kaufman, on Gensia Street by Kaplan. All these groups had fought throughout the uprising.

In Stroop’s entry of May 13th we read as follows: “During today’s



*Drawing by Kalman Gelb of survivors of the ghetto battles being rescued from the sewers on the "Aryan" side.*

mopping-up operation in the large and small ghettos, 234 Jews were taken prisoner and 155 Jews killed in the fighting. It was discovered that the Jews and bandits captured today belonged to the so-called Fighting Groups. All of these are young men and women between 18 and 25. During the liquidation of a certain bunker a regular exchange of fire developed, during which the Jews not only fired pistols, but also tossed hand grenades at the Waffen-SS. After some inhabitants of the bunker had been dragged out and were about to be questioned, one of the women — as has happened often — quickly drew a hand grenade from under her dress and threw it at our

soldiers. As she threw it, she jumped back into the bunker."

On May 13, a battle also took place in the "Bakers' Bunker" in the big apartment house at 6 Wolowa St. This may be the one that Stroop referred to when he wrote: "It has lately become absolutely impossible to get any information from captured Jews about the location of bunkers." This passage jibes with an entry in Leon Neiberg's diary about self-defense bunker at 6 Wolowa St. "Bilauer, who was being interrogated, was asked, 'Where can we find Jews?' Bilauer replied, 'Here are Jews . . . you murderer!' and struck the nazi in the face. He was shot on the spot."



The situation at this time in the bunkers was hopeless and full of despair. Those trapped in the bunkers had only one hope: the arrival of the Soviet Army. With some individuals this took the form of hallucinations. An eye-witness reports that a young fellow of his group put his ear to the ground every night and whispered: "I hear the rumbling of Soviet tanks. They are approaching Warsaw. Deliverance is near. We must hold out another day, another week, a month." In these difficult moments, adds the witness, this dream was a psychological release.

But the Soviet tanks were then not yet able to reach Warsaw. They did what was possible—they sent their air force. On the morning after the Soviet air attack on May 13, fresh battles broke out in the ghetto. The fighting now moved closer to the ghetto boundaries. This may have resulted from contact with the Polish resistance movement. The Jewish fighters aimed to break through the nazi encirclement. One group fought its way to the roofs of the partially demolished houses at the edge of the ghetto, whence they fired at the enemy. Other Jews entered the sewers, trying to get out of the ghetto by this means. Stroop ordered smoke candles shot into the sewer openings.

On the nights of May 14th and 15th fighting again broke out. At the same time there was activity by the Polish resistance in Warsaw.

There were attacks on nazi officials and Gestapo agents. During one action the heroic People's Guard members Franciszek Bartoszek, Zygmunt Bobowski and others, perished. The PPR [Polish Workers (Communist) Party] and the People's Guard publicly warned that blackmailing of Jews would be ruthlessly punished. They kept their word. Many betrayers and informers received their just deserts.

On May 25th the last apartment house in the ghetto was blown up. Stroop's "mission" was accomplished. On the 16th of May he had already wired his chief: "The former Jewish district had ceased to exist."

### *Nazis Comb The Rubble*

Stroop ended the "Great Action" at 8:15 P.M. of May 16th. He believed, nevertheless, that various groups remained here and there among the ruins and he therefore left 23 police battalions stationed in the ghetto. It was their duty to continue "combing-out" the rubble and to liquidate the last of the fighting groups.

The ghetto refused to lay down its arms. But the conditions of fighting for the last Rubble Groups were completely different from those of previous phases of the Uprising. After May 16th the ghetto presented a terribly tragic picture. The fires had burned out. The odor of smoldering wood filled the air. The quiet

of the cemetery enveloped everything. A smaller German force was in the ghetto. Officially the "Action" was ended. Small police groups roamed the debris, looking for the last Jewish hiding places.

But from time to time the deathly quiet was shattered by the sound of shooting. The Jewish fighters, few and battered, isolated from each other, under the leadership of commanders newly-arisen from the people, lay in wait for the nazis and took them by surprise.

"Despite the six-week attack," wrote the underground Polish paper, *Glos Warszaw*y (Voice of Warsaw) of May 28, 1943, "during which they (the nazis) used all kinds of weapons; despite the burning down of the entire district; despite the use of gas, they were not successful in destroying the handful of fighters. At certain points the fighting broke out anew."

The police battalions which Stroop left in the ghetto did everything they could to make life even more impossible for the Jews who were hidden in the ruins. They cut off — or poisoned — the sources of water; they doused the food they found with gasoline; they blew up pavements and streets. Yet sporadic fighting continued.

On May 18th the stillness was broken, as related by a Polish underground chronicler, "by repeated explosions." The next morning fresh fighting broke out on the Gensia side

of the Nalevki and on Mila Street. On the corner of Leshno Street, Malon's group fought. The sudden attack by the Jewish fighters brought them success even though the Germans used machine guns. The Jews threw a grenade, and two nazi police fell dead. The Germans retreated and the Jews captured weapons. The Germans also attacked a bunker group on Mila Street which had been exposed by an informer but could not take the bunker until they used gas.

The street of the Jewish workers, Mila Street, the center of the uprising, still continued the struggle. The last defenders of Mila Street were the fighting groups under Shimon Kaufman. During the final battles on Mila Street these men distinguished themselves: Leib Korenbrot and Hersch Felhandler (metal workers), Shmuel (textile worker), Lazar Czapnik and Itzhok Gelebter (workers) and Henrik Frelich (intellectual).

After May 20th the fighting shifted to Nowolipki and Nowolipska Streets. At the end of May some of the fighting went on outside the ghetto walls.

### **June: Fighters Carry On**

At the end of May the last fights on Nalewki took place. Here, apparently, the temporary base of the groups under the commander Zechariah Artstein, Joseph Farber and  
(Continued on page 32)

## HOW CAN I BE QUIET?

By A. REIZMAN (*Warsaw*)

How can I forget the years of fear?  
When I look at the trees in the spring, blossoming,  
I see before my vision those horrible days  
When the branches were turned to gallows.

How then can I be indifferent now,  
When in the murderer's hand nestles the gruesome weapon  
Aimed against the life of mother and child,  
And against my wound, which is today yet open?

How then shall I rest, when day in and day out  
The enemy stalks my awakened memories,  
Where he had turned my home into a grave  
And left in it his bloody tracks.

Year after year will swim away,  
Forgotten forever will be his name,  
Yet still will glow the ashes of my generation;  
Through his hand the blood-blackened have perished.

How can I then be quiet, when again the nest  
Of the wild lawbreakers is full of hangmen?  
Let the earth hear my cry of protest  
Against the shadow of death over human millions!

(Translated from the Yiddish by Bernard Zakheim)

When Mr. Zakheim, who lives in Sabastopol, Calif., sent the above translation, he wrote us: "The enclosed translation seemed to me of great importance, when some people want to rearm the German again. Especially when the nazis annihilated 300 of the Zakheims."—Eds.

# Jews in Poland Today

A British woman reports what she  
saw and heard on a visit

By RAY WATERMAN

**I**<sup>London</sup>n June 1955, twelve women, representing many sections of British life, were invited to tour Poland. In the delegation organized by the British-Polish Friendship Club, two of us, Mrs. Anne Goldman and I, were specially invited as Jewish women. The delegation secretary, Mrs. Minna Samuel, was also Jewish. Passionately intrested as we were in everything we saw in Poland—the rapid rebuilding of the devastated areas, the devotion to the welfare of children, the attention to art and culture—we three Jewish women had a very special interest to meet Jews who had outlived the holocaust.

*I began* to look out for Jewish faces as soon as I stepped off the boat in Gdynia. Not until our first night in Warsaw, at the opera, did I pick one out. It belonged to a rotund little

man with pink cheeks, a big nose and dark, beautiful eyes. I felt as if I had found my brother. Before the curtain rose I managed to get into conversation with him. He worked in an office, his wife in a press agency. They had each lost all their family in the Warsaw Ghetto and in concentration camps. I asked him why he did not live in Wroclaw or in Walbrezech, where there are larger Jewish communities than in Warsaw. He said, "Life in Warsaw is fuller and more interesting." He told me that the conductor of the orchestra at the opera was also a Jew, an acquaintance of his wife.

Towards the end of our conversation I looked him straight in the eyes and asked: "Are you satisfied with the conditions of Jews in Poland today?" He said: "Yes, absolutely. Jews are now perfectly free and equal with other citizens. They work at whatever trade they choose; they can study for the professions; it is quite different than before."

On the following night I saw them again at the Jewish State Theater. When I entered the foyer, Minna

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RAY WATERMAN is a London secretary and housewife. Her article on the clemency campaign for the Rosensbergs in England appeared in our June 1954 issue.

was already in animated conversation with a tiny wizened Jew, poorly but cleanly dressed, with a look of the invalid about him. But he was overjoyed at finding Jewish women in the delegation and spoke to us with such bubbling vivacity that only my English reserve prevented me from flinging my arms about him.

He had a romantic story. During the war he escaped to the Soviet Union, was badly wounded, and was saved by a blood transfusion from his Russian nurse. He fell in love with his nurse, married her and brought her to Warsaw in 1945.



Jakub Grynstejn, machine operator in a Szczecin plant, is one of Poland's outstanding Jewish workers.

"You came back in 1945?" I asked. "To that heap of stones? What

brought you back at such a time?" He spread his hands in a characteristically Jewish gesture. "It was my city!" He said. He was given light work because of his health, and now had a beautiful flat.

The play that night was a Yiddish translation of *Mother Rowe*, by the American, David Berg. The same company regularly performs the works of the classic Yiddish writers, Sholem Aleichem, Peretz and Mendele Mocher Seforim. Recently they had produced *Ethel and Julius*, a play based on the Rosenberg case.

The audience was largely Jewish, a number from 12 to 14, but I noticed also a number of non-Jewish people. The reputation of this theater is so high that it attracts many people who do not know the language. In the seat next to mine a woman translated to her friend throughout the performance. Dramatic art students are required to pay regular visits to the Jewish State Theater as part of their training.

**The next day** we visited the Jewish Cultural Club of Warsaw and were received by its head, Mr. Hersh Smoliar, a kindly man with neat features and glasses. The club has a large house to itself and contains the editorial offices of *Folksshtimme*, a Yiddish newspaper which appears four times weekly, and of *Yiddishe Shriften*, a literary monthly. It is also the publishing center of Yiddish books. The Polish Writers' Union has a Jewish section of 15 writers. On

Friday, Saturday and Sunday evenings there are meetings, entertainments and dances in the club.

Mr. Smoliar said, "The Jews of Poland are coming to life again. For several years after the war they were stunned by the catastrophe. Now they are demanding more and more cultural facilities—more books, more plays, more lectures, more of everything. We have not enough specialists to satisfy all their needs."

I asked Mr. Smoliar about anti-Semitism. He said that it still existed, particularly among older people, but it was not expressed. The law made any expression of anti-Semitism a punishable offense.

Mr. Smoliar told us there were only 200 children left in Jewish orphanages, most of the war orphans having grown up and left.

There is an old people's home in Lodz, housing 80 of both sexes, where husbands and wives may live together. There is a Jewish chorus in Wroclaw. There are schools where Jewish children get lessons both in Yiddish and Polish. "Is this necessary?" I asked. Mr. Smoliar said: "It is their mother tongue. They have the right to study in it." He also told us that Jews were leaving the tailoring and shoemaking trades to which they were formerly limited and entering more and more into the professions and occupations of the general population.

**One of our first** visits in Warsaw was to the monument commemorat-

ing the Ghetto Uprising. It is the work of a Jewish sculptor, Rappaport, and bears tribute in Yiddish, Hebrew and Polish to the Jewish heroes who fell in the revolt. We gathered before the monument. Minna Samuel faced us and said in a shaking voice: "This rising was an expression of that same unquenchable courage which throughout Europe refused to submit to nazi tyranny." Then we laid a wreath in the name of the British Women's Delegation, and, together with our interpreters and the chief architect of Warsaw, who was showing us the city, we stood in silence for a minute.

The monument stands in the center of the old ghetto, on whose site new blocks of flats are rising rapidly. The architect told us that wherever a new street coincided with its former site, it would be given its original name.

When the delegation traveled to Krakow, we were delighted to find as guests at lunch three leaders of the local Jewish Cultural Club. We three Jewish women sat at one end of the dining table with the guests, chattering happily away in Yiddish.

Mr. Shtulbach, president of the club, was a lively little man with spectacles. In his youth he had been trained as a lawyer. But prejudice against Jews prevented him from following his profession and he became a building worker. Now he is a publicist on the Krakow Radio. Mr. Shtulbach told us that 90 per cent of the Jewish population in Krakow



*In a Jewish school at Lodz.*

were members of the Cultural Club.

After lunch they took the three of us for a quick tour of the places of Jewish interest in Krakow. First we called at the Cultural Club. It has a large house to itself, modestly but adequately furnished. Two hundred people visit it every night. It has an amateur dramatic circle and a chorus. There is a library of Yiddish books, a billiard room where young people were playing (non-Jews also drop in), administrative offices, a restaurant for light refreshments and a bar. It did our hearts good to see Jews sitting there peacefully, eating, drinking and chatting. On the walls were photographs of Sholem Aleichem, Peretz, and Mendele Mocher Seforim, and a portrait of Mordecai Gebirtig, the Yiddish poet.

**We visited** the Old Synagogue, built by King Kazimir, who first invited the Jews to Poland and of whom it is said that he had a Jewish girl friend. This synagogue, of Gothic design, very beautiful and with many

art treasures, was deliberately blown up by the Germans during the war. There remain only parts of the wall on which it is possible to read the Hebrew carvings.

Mr. Shtulbach told us that in the coming month the government would start rebuilding the synagogue with the help of the same famous architects who planned the rebuilding of the great historical monuments and churches of Warsaw and Gdansk. The work will be based on historical records and the synagogue will rise from the ruins, exactly as it was before.

In Poznan I had the following experience: At a meeting between the Poznan Women's League and the delegation, I made a speech in which I referred to my relief at finding the remnants of my people, once the most despised and persecuted in Poland, now holding up their heads as free and equal citizens. When I had finished, a woman came round to my table, a perfect stranger, and with tears in her eyes, embraced and held me. I said "Are you Jewish?" She replied in broken German, "No, but I have so much sympathy for what happened to your people and so much love for you."

To Jewish people everywhere I can say with a quiet heart: rest content, your brothers and sisters in Poland are well. All they need is our help in ensuring peace, so that together with all Polish citizens, they may continue to build their new, beautiful future.





# ISRAEL

**Dr. Masha Weizmann**, 64 year-old sister of former Israeli President Chaim Weizmann, and her husband, engineer Vasili Savitzky, arrived in Israel from the Soviet Union late in February to settle there. Their son and grandchildren are remaining in the Soviet Union. The new settlers expressed their gratification at the development of the land since they last visited it in 1927. Dr. Weizmann expects to continue the medical practice she began 33 years ago.

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**The Israel Parliament** finally expressed its readiness, on Feb. 28, to exchange parliamentary delegations with the Soviet Union. The invitation to Israel to send such a delegation was extended by the Soviet Union Feb. 9, 1955. Many other countries, including Syria, Yemen and Iran, have already sent such delegations. A Soviet offer, made 6/1955 to all Middle Eastern states, of technical and economic aid within the framework of the United Nations, has not yet been acknowledged by the Israel government, although other Middle Eastern states have responded with interest.

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**Neutrality** as a new foreign policy for Israel was urged by Hillel Danzig, a leader of Mapai, the party that heads the government coalition, in an article in *Davar* late in February. *Davar* is the organ of the Labor Federation, Histadruth, mainstay of the government. The addition of a voice from Mapai to the chorus for neutrality in the East-West conflict, which has been sung by *Al Hamishmar*, organ of Mapam, left wing of the government coalition, by former cabinet member and independent Zionist leader, Yitzhok Greenbaum, the independent daily *Yedioth Akhronot*, as well as by the Communist Party, indicates how broad is the popular demand for a policy of independence from the Ben Gurion suicidal reliance on Dulles' machinations in the Middle East in furtherance of the cold war. "The future of Israel," said Danzig, "is intimately tied up with the future of Asia." And Asia is neutralist.

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**The first Soviet** agricultural machine was received in Israel by the Kibbutz Hamapil late in February. The machine produces many kinds

of flower-pots to be used to increase and speed up the growth of vegetables and greens. With the machine came a message in Russian: "We are happy to send you this first agricultural machine at a lower price than usual because we are interested in the development of your region."

**Poland is ready** to develop many-sided trade with Israel on a barter basis, said four Polish trade experts in an interview with *Kol Haam* in Tel Aviv at the beginning of March. *Kol Haam*, Communist Party organ, reported that J. Shelon (livestock), Roman Klim (agricultural products), B. Shupsky (machinery), and Bantshik (textiles), representatives of the indicated Polish export-import trade centers now visiting Israel, are ready to supply Israel with chicory, dextrin, ceasin, textile-machinery, locomotives and rails, complete mills and factories, oil-prospecting and drilling equipment, and many other products in exchange for Israel goods.

**The Hebrew poet** and translator of Mayakovsky, Alexander Pen, was honored on his 50th Birthday, Feb. 14, 1956, by a celebration in Tel Aviv to which a greeting was sent by Walter Lowenfels, poet, Smith Act victim now out on bail, and contributor to JEWISH LIFE.

**Book Production** reached about 1,000 Hebrew titles in the year September 1954-September 1955, five per cent more than the previous year. One fourth were translations. Fiction is the most represented, with 150 books in Hebrew and 100 translations. The average sale of fiction is 2,000-2,500 copies (in the U.S.A., it's about 5,000). Religion, Theology and Judaism make up ten per cent of the total published, with the Bible leading. Poetry was issued in 14 volumes. Translations include *King Lear*, Pushkin's *Little Tragedies*, Heine's Works, Vols. 6 and 7, Sholem Aleichem's Works, Vols. 14 and 15, the poems of Nazim Hikmet, Turkish revolutionary, Nexo's *Pelle the Conqueror*, Dreiser's *The Financier*, selected stories by Dorothy Parker, Mann's *Magic Mountain*, selected works of Mao Tse-tung and A. L. Morton's *A History of England*.

**8,000 professionals** struck for 11 days before the Israel government agreed on Feb. 20 to compromise on the demands for a pay increase. Among the strikers were doctors, university teachers, engineers, juridical personnel, civil service workers and officials. Doctors were striking against a wage-scale which had a ceiling of \$195 per month. The demands were for increases of about \$10-\$15 a month, which the government had promised and then withdrawn on the excuse of the "emergency" situation in foreign affairs. The professionals were desperate, determined, and won.

M. U. S.

# Anti-Foreignism in U. S. Life

A book that traces the history of  
“nativism” in our country

By **MORRIS U. SCHAPPES**

**Y**OU enter a post-office in January and a poster reminds you that millions of foreign-born non-citizens must register with the authorities each year. You open a newspaper and you may read of deportation proceedings against foreign-born persons suspected of radicalism or association with radicals and of attempts to denaturalize American citizens on similar grounds. You are filling out an employment questionnaire and you become aware, perhaps with some surprise, that citizenship is often a requirement for employment not only in government but in much private enterprise. All these instances are results of American nativism.

There is a history, most of it unwritten, to this anti-foreignism in American life, a history in which Jews, like other groups of immigrant origin, are deeply involved. Welcome therefore both for its interesting facts and its illuminating implications is Dr. John Higham's study, *Strangers in the Land, Patterns of American Nativism, 1860-1925* (Rutgers University Press, New Brun-

wick, N. J., 445 pages, 26 illustrations, \$6).

Dr. Higham defines nativism as “intense opposition to an internal minority on the ground of its foreign (i.e., ‘un-American’) connections.” He believes that a feeling of superiority towards and dislike of “the personal and cultural traits of European peoples” are not themselves “nativistic,” although he sees they are “the cultural subsoil in which [nativism] grows.”

American nativism, Dr. Higham finds, is woven of three “themes”—fear of Catholicism and its Roman center, fear of foreign radicals, and fear of the undermining of Anglo-Saxon domination. The last, the “racial nativism,” was the latest to develop and leveled its hostility against the east and south European immigrants, mainly Italian and Jewish. As he unfolds his story, Dr. Higham traces the rise or fall in weight of each of these three fears.

The curve of nativism is not steady but moves in ups and downs. The rhythm of the movement, Dr. Higham shrewdly perceives, is related

to the cycle of economic crises and the resulting social conflicts. Thus in the "age of confidence," 1865 to 1880, he concludes, nativism was no menace. While the crisis of 1873-1878 did not shake the "confidence" of the time, "anti-radical nativism assumed a distinctively modern aspect" largely because of the Paris Commune and the birth of the American socialist movement. As for the Jews, "the persistent Shylock image," which during the Civil War "had exposed them to the charge of disloyal profiteering," now "broadened . . . into an indictment . . . for vulgarity and ostentation" and increasing discrimination.

### *Nativism since the '80s*

Nativism as a significant force first appears in 1886 as a result of the Haymarket Affair. The "yawning social and economic contrasts" of the time, with "urban poverty and industrial discontent" at one end facing "power and arrogance" at the other, resulted in an upswing of nativism that became even more intense in "the nationalist nineties." Jingoism combined with the depression of 1893 and "galvanized nativism into a nation-wide crusade." Violence was one result: 11 Italians were lynched in New Orleans; Jews were attacked in the lower South, New Jersey and elsewhere. The Shylock image "assumed a new potency," with jingoes raising the

specter of "international bankers." Most threatening was the agitation for immigration restriction and the passage of the first such law in 1891.

With "the return of confidence" from 1897 to 1905, on a tide of economic prosperity and the easy conquest of Spanish possessions, Dr. Higham observes a "remarkable collapse of nativism." At the same time, discrimination "undoubtedly increased, forcing the strangers to live and work apart. . . . What did decline was fear—fear that immigration endangered the nation."

But the decade of 1905 to 1915 was marked by the "loss of confidence" and a resurgent nativism sharpened by the depressions of 1907 and 1913. Anti-foreignism now centered on the new east and south European immigrant masses. Italians and Jews "continued to suffer the most resentment." Jews faced not only widespread social ostracism but "the most economic discrimination." The racist theme is now dominant. The South and West, with their "white supremacy" theories about Negroes and Asians, emerge as main centers of nativism, fearing that "the foreigners . . . might relax the pattern of white supremacy." In 1914, "nativism displayed symptoms of hysteria and violence" rare since the 1890's. Italians were lynched in Illinois mining towns, and in Georgia Leo Frank was lynched.

World War I witnessed "a major turning point in American nativism,"

which burst into "the full fury of the Big Red Scare" after the war. During the war the Anglo-Saxon racist pattern was disturbed by the fact that the enemy was Teutonic (Anglo-Saxon) and our allies were Japan and Italy. Anti-radical nativism was dominant and became the big drum on which, after the war, the new "guardian of American orthodoxy," the American Legion, beat unceasingly. Deportation, "the absolute weapon" against the immigrant, became a major drive.

### ***Turning Point in the '20s***

"The Tribal Twenties" turned nativism from restriction to exclusion of immigrants, with the virtual closing of the gates by the Law of 1924 and its racist quotas. Sparked by the depression, nativism was rampant. At this time the Jews become the most hated of the European immigrants. Jews "had always played a special role in the American imagination," but until now, Dr. Higham estimates, anti-Semitism "did not exceed in degree" the general anti-European sentiment. But by 1920, whipped up by the Klan and Henry Ford, anti-Semitism "became in its own right one of the major nativisms." There was a frenzied attack on "Jewish" Bolshevism, "Jewish" capitalism, "Jewish" immorality, "Jewish" internationalism. Amid this miasma, the 1924 Law choked off Jewish immigration.

Concerned primarily with the nativist attack on the democratic ideal, Dr. Higham also pays some subordinate attention to those who opposed the nativists. Significant were such "democratic humanists" as the founders at the turn of the century of the social settlement movement, who "hoped to bridge the class gulf through love" while the nativists tried to do so only through hatred. This movement influenced the new profession of social work, whose leaders began to see the economic causes of poverty and stopped blaming the poor. The settlements developed the doctrine of "immigrant gifts" to America, but Dr. Higham notes sadly that these gifts of dances, music, and folk-lore were "of things to which Americans attached slight importance."

Most important in fighting nativism were the immigrants themselves. "The Jews played by far the most significant role" because, says Dr. Higham, they alone had an "intelligentsia capable of reaching the American public," wealthy leaders, a keen sensitivity to slights and a tradition of resistance. These leaders "on the whole . . . praised America rather than the immigrant" and treated him "as a being whom America cleansed, transformed, and uplifted" and assimilated. Dr. Higham ignores views other than those of the wealthy assimilationists.

Apart from secondary matters for

*(Continued on page 34)*

## FREEDOM'S LOBBY

*(Continued from page 6)*

ing effects on the foundations of this government." The assembly, he concluded, should pass a resolution to "see the President and urge him to say something on it." A long and loud ovation greeted this proposal. Wilkins responded that the assembly executive would take it up. A speaker from the American Jewish Congress and others reiterated the urgency of getting Brownell to enforce existing laws.

The militant spirit of the assembly clearly emerged at the Monday evening session, chaired by Emil Mazey, secretary-treasurer of the UAW. This was a lively debate between Paul M. Butler, chairman of the Democratic National Committee and Republican Rep. Howard Scott. The speeches were punctuated by applause, cheers and boos, laughter and derision. Rep. Scott tried to prove how much the Republican administration had done for the Negroes and recalled that Brownell was preparing to recommend civil rights legislation for the President to submit to Congress. For his part, Butler tried to prove that the Democrats had done more for the Negroes than the Republicans. Neither politician seemed to realize that it was the militant efforts of the Negro people, together with their white allies, who had forced whatever advances the Negroes had won.

But in this election year the major

parties were bidding for the Negro vote and the assembly provided an important forum. It was highly significant, as Butler was quick to point out, that Leonard Hall, Republican national chairman, had not accepted the invitation to speak. Butler charged that the Republican claim for credit for advances in civil rights was "all a fraud on the American people." He was cheered when he affirmed, "It is high time for the President of the United States to assume the responsibilities of his office in this problem of civil rights before mounting tensions in our nation do us irreparable harm." It was clear that Butler had the edge in the applause of the predominantly Negro audience.

Yet the audience was certainly not satisfied by Butler, who didn't even mention the name of the "stinking albatross," Eastland. When Scott rose in rebuttal, he asked, "What will Butler do to get Southern Democratic Committee chairmen to do their duty? What time is your appointment with Senator Eastland?" —to the uproarious laughter and applause of the delegates. When Butler got up to reply, he was met with cries from all over the hall, "What about Eastland?" "Tell us about about Eastland?" "Tell us about Eastland!" "Eastland! Eastland!" But not a word about Eastland came from Butler. The assembly demonstrated that the Negro people and their white allies will no longer take evasions and sweet talk.



## "RUBBLE FIGHTERS"

(Continued from page 20)

Itzhok Blaustein was located. The last bunkers on this street were beneath the rubble of houses Number 37 and 38. The bunkers would have held out longer, had it not been for betrayal. After a short fight, the bunkers fell and some managed to escape. A few days later the informers received their well-merited punishment amid the debris on Mila.

These battles in the scorched ghetto were discussed at a meeting with Governor-General Frank on May 31. In his report, Security Minister Krueger said that "he had received information from the Security Police that in Warsaw the Jews were still carrying on attacks and murders." In other words, at the end of May 1943, the fighting in the ghetto had not yet ceased.

After the end of May only remnants of the Rubble Groups remained among the ruins to continue the fighting. The aim of the "last of the Mohicans" of the uprising was above all to escape from this no-man's land. For this reason, for instance, Artstein's group withdrew at the beginning of June from Nalewki to Bonifrat, which was closer to the edge of the ghetto. There they encountered a nazi patrol and a fight ensued. Artstein used an old tactic of the Jewish Fighting Organization: while one section stayed in the burned-out house and fired on the enemy frontally, Art-

stein and the other section slid down a pipe and attacked the nazis from the rear.

But the fighters were by this time so exhausted from hunger and fatigue that they had no strength even to throw their grenades. Nevertheless, the German police lost three men and had to retreat. Five fighters, including one girl, were killed. Artstein himself was apparently killed early in June in the effort to break through to the "Aryan" side.

The fighting on Bonifrat Street was not the only action in June. The Polish underground anti-fascist press, which was still in touch with events in the ghetto area, reported in June that skirmishes were taking place at various points. Here is the assessment of the situation made by *Glos Warszawy* on June 8, 1943, in an article, "The Ghetto Fights." "Despite the fact that a number of newspapers have reported the end of the fighting in the ghetto, the handful of Jewish fighters is still active. During the last few days they have made a number of attacks on the other side of the wall, killed several of the police and forced (the Germans) to reinforce their units."

*Glos Warszawy* of June 15 reports that the Germans in the first half of June brought fresh police and Wehrmacht forces into the ghetto.

### **Battle for Break-out from Ghetto**

Among the most important battles during June was the heroic defense of the bunker on Grzybowska Street,



in the area that was not a part of the ghetto since the first liquidation (1942). In a bunker at No. 11 Grzybowska was a group of fighters which had escaped from the burning ghetto. As reported by the Polish underground source, the group consisted of ten fighters armed with revolvers and grenades. The bunker was reported to the Gestapo by a member of a Polish fascist organization. On June 19th the bunker was surrounded and the fight lasted all day. Four nazis and seven Jews were killed. Three fighters were captured and shot and the bunker completely demolished.

Sporadic fighting continued among the ruins until the beginning of July 1943. These were the final acts of the Rubble Fighters.

As reported by an eye-witness, a large number of fighters met at 34 Swientoreska and decided to send a delegation to the Polish underground with the request for arms and ammunition to go on fighting. At the same time the fighters were bending all their efforts—unsuccessfully—toward getting out of the dead but still dangerous ghetto.

On July 2nd the Germans uncovered a bunker in the ruins of 37 Franciszkanska occupied by a group of armed porters. The Jews bitterly resisted and the Germans withdrew.

Rankled by these occurrences, the nazis on July 3 surrounded the ruins of Gensia and Nalewki and again began to "comb out" the area. The Jewish fighters hidden here were

forced to leave their base. Many Jews were killed in the fighting but the remnant succeeded in reaching the Zamenhof area.

The nazis had not yet won complete victory. On July 5th they met fresh resistance in a bunker at number 11 Wolowa. On July 7th a battle took place in a neighborhood quite distant from the ghetto—at No. 80 Washington Street, in the dwelling of the Polish Left Socialist Stefan Pokropek, who had an arsenal of the ZHOB on his premises.

### *A Fight to the Last*

But the fighting in the area of the former ghetto gradually ceased. The reasons are understandable. The nazi police made one search after another and dynamited even the rubble itself. The Jews were running out of ammunition. There was no food. The fighters were suffering from extreme fatigue. The only help came from their contact with friends on the "Aryan" side, who brought food into the ghetto from time to time and took a small number of individuals out.

The rescuers were mainly members or sympathizers of PPR. Most of them perished with the Jews, because they too were betrayed by the NSZ [Polish collaborationist] police. The rescuers were hampered also by hands of underworld criminals who burrowed in the ghetto debris for loot. The last ghetto fighters had to contend not only with

the nazis but with these criminals.

All these factors resulted in the complete cessation of the ghetto fighting by mid-July 1943. But the last-ditch groups stayed in the ghetto until mid-September. Their chief aim was to find sewer passages to the outside. The nazis got wind of these plans and a quiet, eerie struggle for the sewer outlets took place between the nazi murderers and the rubble fighters. During the day the nazis blocked the outlets and in the night the fighters dug them out. This

struggle, however, was beyond their strength. This was not life but the last gasp of death. "At night we crawled through the debris like lunatics, looking for water," tells one witness.

The last group of the rubble fighters came out into the Aryan side on September 23, 1943, with guns in hand. This was the last armed struggle of the last of the fighting groups of the Ghetto Uprising. Behind them lay a vast stretch of desolation, covered with the stillness of death.

*(Translated from the Yiddish by Max Rosenfeld)*

## ANTI-FOREIGNISM

*(Continued from page 30)*

which there is no room here, there is one major criticism to be stated. In his rich description of nativism, he signally fails to relate it to the political power structure of our country. What is called the business community was certainly on top of the economic and political heap, unlike the farmers and workers, and the will of business was generally decisive. He never clearly asks the key question: whose interests did nativism serve? Nativism acts like a lightning-rod, diverting the lightning of the discontented from finding and striking the cause of their discontent. Dr. Higham reports that all classes of the population are at one time or another nativist, capitalist and worker, conservative, liberal,

reformer and socialist. Such mere descriptiveness confuses the issue of who benefits from nativism.

Sometimes Dr. Higham senses the answer without grasping it. "Employers of large immigrant forces," he writes, "learned to 'balance nationalities,' . . . to take advantage of the diversity . . . [to] keep them divided and incapable of concerted action. . . ." Of Tom Watson, anti-Semitic agitator in the Frank Case, Dr. Higham remarks that "the hostility to corporate privilege which he was already shunting toward the Pope," Watson now turned on Frank; "hatred of the trusts could be partially deflected to world conspiracies, Catholic and Jewish." No matter who was infected with nativism, it was the trusts that were the only ones deeply to benefit. In this focus, the way to abolish nativism is clear: the abolition of corporate privilege.

# Observation post

By ANNE FRIEDLANDER

**Our New Coat:** Like our new cover? Beautiful, isn't it? Makes the magazine so much easier to handle and will last so much longer. But, alas, it's only borrowed finery for this special issue. Next month we'll have to go back to our old attire again unless everybody does what L.A. did.

**What Did L.A. Do?** What a story, and with such a beautiful ending. Three Martha Schlamme concerts and three Jewish Life Committees working to make them a success. An enthusiastic letter from our L.A. secretary, Rickie Roth, reports that close to 1,500 people attended, many old and new faces were seen, and to quote, "The enthusiasm at this moment is very high." And the happy ending—85 new subs and a check for \$500 with a promise of more to come. But that's only the end of one chapter.

**Pledge Made—Pledge Fulfilled:** An achievement unfortunately only too rare—but our Brighton Committee made history. In January they pledged to raise \$200 and in February they fulfilled the pledge. How did they do it? Conviction that JEWISH LIFE is a necessity moved the committee into action. Result—\$200.

**How About It?** Chicago, Cleveland, Pittsburgh, yes, and New York—you, too, are convinced. If you acted on your conviction we could have — a heavier and more beautiful cover like this one, and a 64 page magazine—

Are you with us? Let's hear a strong, affirmative answer from all cities. And affirmation means \$ \$ \$ \$.

**Brotherhood 52 Weeks a Year:** The Emma Lazarus Jewish Women's Clubs in Brooklyn gave real meaning to Brotherhood Week at their meeting on February 29. 350 neighbors in the Bedford-Stuyvesant area gathered to support a program for better housing, better schools, a municipal hospital in Bedford-Stuyvesant and job opportunities without discrimination. Rabbi Feldman, president of the Brooklyn Board of Rabbis, Rev. W. B. M. Schott, exec. secy., Baptist Pastors of B'klyn, and L.I., Assemblyman Samuel I. Ber- man and Mrs. Molly Ilson, exec. secy., Emma Lazarus Clubs of B'klyn, spoke. Hundreds of cans of food for Mississippi were contributed to help swell the two tons of food collected by the Emmas on a city-wide scale. Brotherhood—not just a word, but a program of action—that was the meaning given it by the Emma Lazarus women.

**"Jewish Life" Plays Cupid:** So you think JEWISH LIFE is a staid, solemn purveyor of clarity, understanding and culture? Well, in our wanderings we discovered another role it played — and were we pleased. We met a very, very happily married couple—and the romance started at a JEWISH LIFE party! Take heed—all you who are seeking your destined one—a house party for JEWISH LIFE may be the answer.

# ACTIVITIES OF SOVIET YIDDISH WRITERS

By I. KATZNELENSON

*The following dispatch from Moscow was received by the Morning Freiheit and published in its March 11 and 12 issues. The author, I. Katznelenson, is Moscow correspondent for the Polish Yiddish newspaper, Folksstime.—Eds.*

I RECENTLY met the oldest Yiddish writer in the Soviet Union, Z. Vendrof, at his work table. Z. Vendrof a short while ago marked his 79th birthday, when he received many greetings. He is presently absorbed in preparing a volume of his memoirs, which will be welcomed by Jewish readers.

There will soon appear a book of poems of the great Yiddish poet, Shmuel Halkin. The state literature publishers asked him to assemble a volume of his selected poems and dramas for publication.

The well known Yiddish writer Noah Luria has just finished writing a new novel.

A book of short stories and novelettes by the prose writer Shmuel Gordon is being prepared for publication. The young, talented writer Tevya Nen has completed a number of short novels.

The ever-young poet Moshe Broderon is quite active creatively. The poet Yakov Shteinberg has written a number of new poems. A new book by the poet Mendel Lipshits is also being prepared.

The poet Zalman Telesin is preparing for the press a book of poems for children. A volume of poems and short stories by the Yiddish children's writer Rokhel Boimvol will soon appear.

Jewish poets, prose writers and

critics in the Ukraine are getting ready to bring out a number of new works. Creatively active are the Yiddish writers Itzik Kipnis, Avram Kahan, Nota Luria, Khoneh Veinerman, Huberman, Druker, Hershl Polianker, M. Talaievsky and Elihu Shekhtman. Recently there appeared in a Ukrainian translation a book of poems by the heroic Yiddish poet, Motl Hartsman, killed during the war against Hitlerism.

In Minsk, capital of the Byelorussian Soviet Republic, the Yiddish writers Yuri Finkel and Izaak Platner are creatively active and preparing their work for publication.

Moscow's literary circles are making intensive preparations to mark the 40th anniversary of the death of our great people's writer, Sholem Aleichem. The well known Yiddish literary scholar Rivka Rubin is working on a big critical-bibliographical study concerning our great classic writer. The publishing houses of "Goslitizdat" and "Dyetizdat" will shortly publish selected works of Sholem Aleichem. Illustrations for the works will be done by Akselrod and A. Hefter.

It is expected that an evening in Moscow will be devoted to commemorating the great people's writer.

The commission that is bringing out the literary heritage of David Bergelson has as its chairman the well known Soviet writer Vsevolod Ivanov and includes Shmuel Halkin, literary critic I. Lukin and Tsipe Bergelson, wife of David Bergelson. The commission has completed its work and has decided to

publish Bergelson's classic work, *By the Dnieper*, and a volume of selected stories by him.

The commission which has prepared publication of the literary heritage of the great Yiddish poet Peretz Markish has also finished its work. Chairman of the commission is the Soviet writer F. Tsanin and members include Shmuel Halkin, the young Yiddish poet Aaron Vergelis, I. Permiak

and Esther Markish, wife of Peretz Markish. Several volumes of his poems will be published.

The commissions working on the writings of the great Yiddish poet Leib Kvitko and of the prose writer S. Peresov have not yet ended their work.

All these works will be issued by the publishing houses "Goslitzdat" and "Sovyetiski Pisatel."

*(Translated from the Yiddish)*

### **"Jewish Book Annual" and Howard Fast**

*The situation exposed in the following letter by Morris U. Schappes to the Jewish Book Council can only be interpreted as a yielding to conformism in these days of counter-attack against repression. Mr. Schappes has received no acknowledgment of or reply to this letter. We therefore publish it in the belief that the Jewish community should take note of the existence of this situation.—Eds.*

December 7, 1955

Jewish Book Council of America  
145 East 32 Street  
New York 16, N. Y.  
Gentlemen:

In your *Jewish Book Annual*, Vol. 8, 1949-50, it is recorded on page 113 that your fiction award of \$250 for 1948 was made to Howard Fast for *My Glorious Brothers*.

Yet in your latest *Jewish Book Annual*, vol. 13, 1955-55, when your editors print the list of "Jewish Book Council of America Award Winners," p. 167, they pre-

fer to begin the list in the year 1949, thereby omitting the award to Howard Fast. Such tampering with historical data is less than honorable.

It is also ironic that in order to seek to erase the name of Howard Fast from the records, the editors also had to fail to report the fact that in 1948, at the same time that the award was given to Howard Fast, an award of \$500 for the best work of non-fiction in 1948, was made to Dr. Harry A. Wolfson for his work, *Philo*. As usual, the attempt to suppress the left (in the instance of the award to Howard Fast) is harmful to circles distant from the left (in the instance of the award to Dr. Wolfson).

I trust that the next volume of the *Jewish Book Annual* will begin the listing in 1948 and restore the names of Howard Fast and Dr. Wolfson to the roll of "Jewish Book Council of America Award Winners."

Sincerely yours,  
MORRIS U. SCHAPPES

INSIDE

# THE JEWISH COMMUNITY

## World Jewish Congress

In February the World Jewish Congress called upon Jews all over the world to commemorate the 13th Anniversary of the Warsaw Ghetto Uprising in April. It was suggested that the anniversary be a national memorial day for the six million Jewish dead of World War II as well as the Warsaw Ghetto heroes.

The call urged memorial meetings, rallies and programs as well as a long range program to name schools, libraries and other institutions for Ghetto fighters. The WJ Congress is preparing a short, popular *Megillah* (chronicle) of the World War II

catastrophe with the Warsaw Ghetto Uprising as its focal point. The hope was expressed that it will be ready for the 15th anniversary commemorations.

## American Jewish Congress

Warning that the movements in the South to prevent desegregation "pose a direct threat to the basic principles of American government," Shad Polier, chairman of the national executive committee of the AJ Congress,

### 32nd ANNUAL CONCERT N. Y. Mandolin Symphony Orchestra

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### GREETINGS

### WESTLAKE JEWISH CULTURE CLUB

Los Angeles

Greetings to our sisters and brothers here and abroad  
We will continue the struggle for which the heroes of the Warsaw Ghetto gave their lives, until peace and freedom will be won for all mankind all over the world

The Jewish-American  
Cultural Club  
LOS ANGELES

called upon the federal government to take steps to halt the activities of the racists. If that is not done, our country will be thrown back to the dark days before the civil war, he cautioned. Polier spoke in Chicago at the installation of Circuit Court Judge Harry M. Fisher as honorary chairman of the Commission on Law and Social Action of the AJ Congress.

An *amicus curiae* (friend of the court) brief has been filed by the AJ Congress before the Iowa State Supreme Court challenging the power of a court to force a mother to raise her son in a specified religious faith and to punish her for refusing to comply. The case involves Mrs. Gladys Lynch, a Protestant, who was given custody of her son after divorcing her husband. The decree included a stipulation

signed by both parents that the son, Richard; "shall be raised in the Roman Catholic religion." Soon after the divorce Mrs. Lynch began taking her son to a Protestant Sunday school. The AJ Congress called the contempt order issued against the mother an "infringement upon religious freedom." (Chicago *Sentinel*, Feb. 16)

### **Mississippi Rabbi**

A scathing attack on racism in the South was delivered by Rabbi Charles E. Mantinband of Hattiesburg, Miss. at a meeting attended by Negroes and whites in Montgomery, Ala., on February 11. He condemned the White

### **HARRY'S KOSHER MEAT MARKET**

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### **GREETINGS—SHALOM! JULIUS M. RELIN**

Los Angeles

### **GREETINGS ELEANOR and MURRAY WAGNER**

Los Angeles

Greetings and Best Wishes for a Long,  
Fruitful Life to "JEWISH LIFE"

### **HOLLYWOOD YKUF CLUB**

Los Angeles

Let us rededicate ourselves  
on this significant date in  
Jewish history to the  
momentous task of achieving  
equality for all men who  
live on earth

### **THE MACCABEANS**

**PETALUMA**  
Sonoma County  
California



Citizens Councils, praised the activity of the NAACP and declared that many voices opposed to racism are stilled by the councils. He called for more sensitivity to injustice and for action against it.

### **Jewish War Veterans**

The State Department was strongly criticized by the Jewish War Veterans of the United States on March 8 for its treaty with Saudi Arabia "under which the State Department agreed to have the Defense Department screen those individual American soldiers who were to be stationed at an air base in Saudi Arabia." The JWV stated that "the only criteria for assignment should be the military capabilities of the individual" and that it is not consistent with U.S. policy "to base its policies or its actions on race hatred or religious bias and prejudice or to act as a catspaw in such instances."

### **Southland Jewish Organization**

A community forum on Israel and the Middle East held January 4 by the Southland Jewish Organization of Los Angeles triggered off a raging journalistic controversy in *Heritage* (L.A., Jan. 19) which does not reflect too much credit on that "Jewish Family

Weekly." In reporting the forum, *Heritage* attacked the SJA for giving its platform "to voices echoing the Communist Party line with respect to the Middle East crisis." This red-baiting was specially vehement against one of the speakers, Rabbi Franklin Cohn. In a letter published in *Heritage* Rabbi Cohn blasted the attack on the forum where the speakers besides himself were a former officer of the Israel air force, an executive officer of the L.A. District of the Zionist Organization of America, and a nationally recognized news-analyst.

Showing that the paper misquoted him, Rabbi Cohn wrote that he is "a liberal but independent thinker. I fol-

GREETINGS

**A FRIEND**

Chicago

GREETINGS

**PAUL BROWN  
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Peace and Good Wishes  
to the Workers in the Vineyard  
**Dr. Eugene Eagle and Staff**  
San Francisco

Best Wishes

**SYLVIA & JAKE COHEN**

Kansas City, Mo.

GREETINGS  
**MARX BLASHKO**

Seattle, Wash.

Greetings from  
**The Jewish Life Committee**

Tucson, Arizona

low only one 'line,' the line of my conscience." He reiterated the position he took at the forum: 1) opposition to any territorial concessions by Israel, 2) opposition to an 'arms race' and for UN action outlawing the trading in arms, and 3) a security pact guaranteed by the Big Four for territorial integrity of all Middle Eastern countries.

Rabbi Leonard A. Greenberg, Executive Director of the SJO, requested space to answer the distortions in the *Heritage* report—which was granted.

### **American Jewish Committee**

There is ample evidence to prove that Poujadism is anti-Semitic, according to Zachariah Shuster, European di-

rector of the AJ Committee. In a report to his organization in New York Shuster stated that "There was no doubt that Poujadism has strong fascist colorations. . . . Poujade himself is the son of a militant member of the Action Francaise, the anti-Semitic group headed by the late Charles Maurras. In 1934, Poujade himself was a member of the anti-Semitic Doriot movement. In 1940 he became a Petainist. . . . In Poujade's immediate entourage there is a whole collection of former members of the Action Francaise, Vichy collaborators and others who have been associated with the openly neo-nazi European social movement headed by the notorious anti-Semite Per Engdahl of Sweden."

Shuster also said that in Germany "anti-Semitic sentiment is far from extirpated . . . one of the saddest phenomena is the reappearance in Germany of the worst kind of anti-Semitic literature."

S. P.

### **"GLOS LUDOWY"**

#### **People's Voice**

POLISH-AMERICAN LABOR WEEKLY

5854 Chene

Detroit 11, Mich.

### **Greetings**

### **"THE LISTENING**

#### **POST"**

**Detroit**

### **Greetings**

### **NATHAN ROSENSHINE**

Detroit, Michigan

### **GREETINGS**

### **DETROIT JEWISH LIFE**

### **COMMITTEE**

# BOOK REVIEWS

## JO SINCLAIR'S "CHANGELINGS"

By LOUIS LERMAN

*The Changelings*, by Jo Sinclair. McGraw-Hill, New York. 323 pp. \$3.75.

JO SINCLAIR is one of the few novelists who are probing those aspects of Jewish American life which have long been decently, even if nervously interred. Her first novel, *Wasteland*, which won the Harper prize, dealt with the distorting effect upon the personality of a Jew passing as Christian. In her new novel, *The Changelings*, awarded a prize in February by the National Conference of Christians and Jews, she is concerned with what happens to a Jewish street in a mid-western city in the face of a Negro housing migration.

"All that summer," her book begins, "as no white people came to rent the

empty suite of the Valente house or the Golden house, tension had mounted in the street. Only Negroes came." They came steadily, irresistibly, in ones and twos, knocking like penitents at the doors of the empties.

The street might be in Bensonhurst in New York, or in Cleveland, or in Chicago, a street of two-family houses. It was not always Jewish. Before this, it had been German or Irish or Italian, each one in a succession of migrations. Now it is a Jewish street. The Jews had bought this piece of America, bought into a street and therefore into a country, bought status through ownership. And held it in clenched hands, in spite of depression and sickness and foreclosure. And now come the Negroes, pushing as implacably as the Jews had done before them, coveting, as they had, decency and a piece of the country and room to breathe.

*The Jewish owners*, fearful of what they had heard, of bombings in Chicago, of terror in Kentucky against those who had rented or sold to Negroes, tried to forget that they too had once come knocking. They looked through drawn blinds and did not answer the knock of those they thought their enemies. The street drew into itself in the face of the siege.

The street is a marginal street and

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Which Way Israel?**

By A. B. MAGIL

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the landlords are marginal people. They make a living—for the most part a bare one—as workers, storekeepers, small business men. They live in the downstairs and rent the upstairs. They are not rich people, either in money, or in knowledge, or in gifts, or in sensitivities. They have surrounded themselves with themselves, walled themselves away, as people do, from the unfamiliar, and therefore, the distrusted. To all of them come the Black Ones, the *Shvartze*, as the street calls them. And the quietened inner world of the street leaps to a change. At that moment when the overstretched tension breaks in violence, they see themselves in each other, exposed and naked, ugly because they are frightened, cruel because they are frightened.

It is only the young people, the new people, the changelings, Sinclair calls them, who are not blinded by fear and who recognize "the enemy." Julie, who looks on from his sick bed at his mother grown cruel from fear and writes

Greetings

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GREETINGS

**SIMON and ANNA GODES**

Boston, Mass.

"Now comes the Black  
From out the secret dark cell of my  
heart

Now comes the Black enemy, un-  
named, unseen.

For I fear his name, his face,  
For I will not admit his name is  
mine,

His face is mine!

Now comes the Black to overwhelm  
me,

From out the sky, from out the  
street,

From out the heart of me!"

And Judy Vincent, turning from childhood to adolescence, who makes a friend of Clara, a Negro girl, and finds that the enemy is not the "*Shvartze*," it is insecurity and fear.

*A study* undertaken by psychologists some little while ago among Negro and white children in a Southern community set out to prove a truism—that discrimination does violence not alone to Negro children but to whites as well in twisting and distorting personality. This truism—it is an unhappy commentary that in the United States it must be tested scientifically — Jo Sinclair dramatizes with skill and understanding. She adds to it one other psychological dimension—the particular distorting effects which develop

GREETINGS OF  
REDEDICATION TO THE  
JEWISH PEOPLE'S FIGHT  
FOR FREEDOM

from

**Readers and Friends of  
Jewish Life**

Springfield, Mass.

when the whites themselves are members of a minority group which is discriminated against. This one rarely sees treated in fiction, let alone with the understanding that Jo Sinclair brings to her theme and characters.

This is particularly so with her young characters, who grow through knowledge and experience so as to be able to influence and break through the environment that encloses them. Against her adult characters, however, particularly the men in her book, Jo Sinclair stacks the cards. For the most part, they seem weighted with a sense of defeat, impotent to change the environment which is twisting them. The fathers in her book, the heads of families, are diseased with weakness. As a consequence, her family groups are groups of little joy and not much hope. It is the young people alone who are the future, struggling—and escaping from—a present that would deform them.

But having said that, it is as though one were saying he would have liked *The Changelings* to be without fault. This is a good book, rewarding reading, treating a theme of great pertinence and relating it to the intimate lives of its characters. That is a good deal to be able to say about a novel today.

GREETINGS  
**BELLA FISHER**  
Cleveland

Greetings from  
**SIEGELS FARM**  
White Sulphur Springs, N. Y.

## WHICH WAY ISRAEL?

*Which Way Israel: Crisis in the Middle East*, by A. B. Magil. New Century, New York. 23 pages. 10 cents.

**T**HIS new pamphlet contains an arsenal of facts that help in the understanding of the complexities of the current crisis in the Middle East. The forces operating in the area and the way toward a solution are explored. Mr. Magil, who was a correspondent in Israel during the war of independence in 1948, speaks with authority on the issues. Indispensable reading about an urgent issue.

Greetings to "JEWISH LIFE"  
for its consistent work that helps  
people understand, and assures  
them that there shall be no more  
Warsaw Ghetto Uprisings  
**ROSE WALLACH**  
New York City

GREETINGS  
**STRAWBERRY MANSION  
CULTURAL CLUB**  
Philadelphia

GREETINGS  
**WYNNEFIELD  
SHOLEM ALEICHEM SHULE**  
Philadelphia

Greetings  
**WALTER LOWENFELS**  
Philadelphia

**Friends of "JEWISH LIFE"**

from a Manhattan Club

New York City

**"ISRAEL MUST SURVIVE"**

**A Reader**

New York City

**GREETINGS**

**EDITH SEGAL**

New York City

**GREETINGS**

**MRS. J. R. ARNOLD**

New York City

In Memory of the Warsaw Ghetto  
Uprising and of my son, First Lt. Charles  
Louis Solomon — In deep hatred of  
Hitler and his fascistic hordes

**IDA C. SOLOMON**

New York City

Greetings from

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**INDIVIDUAL GREETINGS**

*Bronx*

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Arthur Brichansky  
Beatrice Mattison  
Jacob Clayman  
Edith Hellman  
A Friend

*Brooklyn*

Jean Wolb  
Suzanne  
Bertha  
Ethel

*Chicago*

I. Pomerantz  
Dorenson  
Kass  
Sierra  
Lipman  
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H. Ross

*Winthrop, Mass.*

Mrs. J. Auruch  
A Friend



### AT HOME

**The White Citizens** Council in Ala., devoted to combating desegregation, split early in March when the extreme right wing group, led by 30-year-old Asa E. Carter, set up an anti-Semitic criterion of membership. Carter maintained that only those who "believe in the divinity of Jesus Christ" be allowed to join. The publication of this group, *The Southerner*, attacked the *Hadassah Newsletter* for picturing a Negro and white child together.

**The Supreme Court** on March 5 extended the ban on segregation to tax-supported colleges and universities in a unanimous opinion.

**The Jewish Community** Council of Greater Boston announced early in Feb. that no Jewish children were participating in the "released time" program of that city. The abstention is based on the conviction that separation of church and state requires that religious education should not take place in public schools.

**A survey** conducted by the Anti-Def-

amation League in Denver on Feb. 14 showed that 42 of 46 private and public employment agencies in the city and vicinity—90 per cent of all the agencies—accepted requests for a "white, Protestant stenographer." Only the Veterans Employment of the State of Colorado refused to accept the request, while two public agencies, the Colorado State Employment Service and the Welfare Department of the City of Denver, accepted the request without hesitation. Colorado has an FEP law on the books.

**Discrimination** costs the nation about 30 billion dollars a year, said William E. Vickery, New York educational director of the National Conference of Christians and Jews on Feb. 17.

**Charles Abrams**, militant chairman of the New York State Commission

Greetings  
**TREMONT MUTUAL AID  
SOCIETY**  
Bronx

**Parkside Fraternal Society**  
BRONX

Greets JEWISH LIFE on the 13th Anniversary of the Warsaw Ghetto Uprising

GREETINGS TO  
JEWISH LIFE  
**MID-BRONX FRATERNAL  
GROUP**



Against Discrimination, is actively working for passage of a bill in the state legislature for greater enforcement powers against bias in jobs and housing. Abrams is trying to halt the development of "Negro and Puerto Rican ghettos in the city surrounded by a broad ring of white suburbs," as he said in Feb.

**Anti-Semitic attacks** on Jewish youngsters continue in Philadelphia. Three more Jewish children of 12 and 13 were set upon early in Feb. by a gang of hoodlums whose aim is "to wipe out the whole Jewish population."

**A four-year study** covering the U.S., the Middle East and West Germany

carried on by the Anti-Defamation League and released on March 10 showed that a "dangerous revival" in the use of anti-Semitism for "unscrupulous political purposes" had occurred. The report said that "some right wing extremist" groups, identified as "For America," "Congress of Freedom" and "We, the People," had used "intermittent and cautious acceptance of professional bigots and anti-Semitic hate propagandists."

## ABROAD

**Twenty Yiddish** concerts have taken place in Moscow in past weeks. A report of a Moscow concert on Jan. 30, in the Warsaw Yiddish paper *Folksshtimme* (Feb. 9), told of a very successful concert by the Birobidjan artist Leah Kalina and by Marina Gordon and pianist Raya Granovska. They performed Soviet Jewish songs by Yiddish poets Shmuel Halkin, Laizer Katzovich and Shmuel Rozen, in addition to those of Peretz, Sholem Aleichem and folk songs. Another program of works by some of the above and also Laib Kvitko, Aaron Kushmirov, Itzik Feffer and Peretz Markish was planned.

AS ONE GOOD NEIGHBOR  
TO ANOTHER:  
SHALOM

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GREETINGS

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GREETINGS

**A.B., I.K., S.E., B.S., S.T., I.K.**

Six good friends from  
The Bronx

**Intermarriage** of Jews with non-Jews is proceeding rapidly in France and England, recent reports show. Two French Jews who are officials in Jewish organizations late in Jan. stated that at least half of French Jews marry non-Jews and raise their children as non-Jews. They said that only about 15,000 of France's 250,000 Jews are affiliated with Jewish community activities. However, about 12 per cent of young children and five per cent of adolescents are in some contact with Jewish life. . . . About ten to 12½ per cent of English Jews marry non-Jews, said demographic scholar Dr. I. W. Slotki in the *Manchester Guardian* in Jan. He said that intermarriage is increasing in Britain.

**The Toronto School Board** late in Jan. voted to remove the anti-Negro stereotyped children's book, *Black Sambo*, from school libraries. The decision was taken after Negro parents presented a brief on the book. J. Sidney Midanik, who moved the withdrawal of the book, said that Negro friends had told him that the book created tension, shame, hardships and ridicule for them when they were in school.

**Rabbi Israel Efrathi**, director of the Israeli chief rabbinate kashruth department, went to Rumania late in Feb. to look into the possibilities of purchasing kosher meat in Rumania for Israel.

**Despite a statement** by Pierre Poujade that "I am not anti-Semitic" in

Feb., the facts show that his movement employs anti-Semitism. Late in Jan. Jean J. Kaufmann, the Jewish founder-chairman of the Strasbourg district branch of the Poujade movement, resigned because, he asserted, it has been transformed into a flagrantly anti-Semitic party. Kaufmann charged in a letter to Poujade about a Paris mass meeting he attended that "The atmosphere which your present henchmen and you yourself created there dispelled my last lingering doubts" about the movement's anti-Semitism.

**A survey** of the revival of anti-Semitism and nazism throughout West Germany was revealed late in Feb. by broadcaster Helmut Hammerschmidt on the Bavarian Radio. He cited many expressions of nazi sentiments in court rulings, in 40 newspaper articles, in eight new books and in about 200 public speeches. He also reported that scores of Germans in influential and lesser positions were disseminating nazi doctrines and he listed many nazi officials, writers and soldiers who were drawing fat pensions despite their criminal records.

L. H.

No better thought on Passover than to act for repeal of the McCarran-Walter law in the spirit of Passover

#### A FRIEND

Long Island City, N. Y.

Passover Greetings from  
**RUBIN SHULMAN**  
and  
**JACK NATHAN**  
Long Island City

Best Wishes from

**LEO S.**

Long Island City, N. Y.

## HANDEL'S "JOSHUA"

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Greetings!

**ERNESTINE ROSE CLUB**

New York City

Greetings

**ABE and ANN**

New York City

Greetings to JEWISH LIFE for continuing the struggle for peace, freedom and human dignity in the tradition of the Warsaw Ghetto heroes.

**Daniel Lapidus Fraternal Soc.**  
New York City

My form of greeting is to ask every Jew and Gentile to read John Hersey's book, **THE WALL** . . . lest we forget the horrors of war.

**JOSEPHINE COHEN**

New York City

Greetings and Best Wishes for a Long, Fruitful Life to "JEWISH LIFE"

**Tolner-Chelmniker  
Cultural Aid Society**

New York City

GREETINGS

**METROPOLITAN  
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New York City

**Greetings from**

**FRIENDS IN  
CHelsea**

New York City

Greetings from  
**BORO PARK SOCIETY**  
Brooklyn

GREETINGS  
**RALPH ARONOFF SOCIETY**  
Brooklyn

GREETINGS  
**FLATBUSH CULTURAL CLUB**  
Brooklyn

". . . And they shall beat their  
swords into ploughshares"  
**A FRIEND**  
Brooklyn

GREETINGS  
**Members of  
UNZER SOCIETY**  
Brooklyn

Greetings from  
**A FRIEND**  
Brooklyn

Greetings for a Peaceful Future  
**Shore Front Fraternal Club**  
Brooklyn

GREETINGS  
from  
**FRIENDS IN BROOKLYN**

FOR A SHINING, HAPPY,  
PEACEFUL FUTURE!  
•  
KINGS HIGHWAY  
**JEWISH COMMUNITY CLUB**  
Brooklyn

PASSOVER GREETINGS  
from  
**A FRIEND IN  
BROOKLYN**

**IN MEMORY OF**  
**BESSIE POLONSKY**

*and*

**DORA RICH**

who carried the glorious heritage of the Warsaw Ghetto into  
all their activities for peace

from

**BROOKLYN COUNCIL OF EMMA LAZARUS CLUBS**

*and Emma Lazarus Clubs from*

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