

Jewish Life

A PROGRESSIVE MONTHLY

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25¢

WHAT HAPPENED TO SOVIET JEWISH CULTURE?

*The first authentic statement on the fate
of Soviet Jewish writers and institutions
in the past 20 years—and our comments*

Jewish Life

A PROGRESSIVE MONTHLY

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WHAT HAPPENED TO SOVIET JEWISH CULTURE?

The first authentic statement and our comments

We present below the greatest part of a statement which, to the best of our knowledge, is the first authentic statement from a socialist source concerning the fate of Jewish writers and institutions in the Soviet Union for the past two decades. This statement was first published under the title, "Unzer Veitig un Unzer Treist" (Our Pain and Our Consolation), in Folks-Shtimme (People's Voice), Yiddish Communist newspaper, published in Warsaw, on April 4.

We refrain from commenting until the reader has read the document. At the end of it we add our editorial remarks. They will be relatively brief, for the text became available to us (in the Morning Freiheit, April 11) as we were preparing this issue for the press.

We have added to the text certain pertinent information enclosed in brackets.

We shall have much more to say on this matter in coming issues. Readers are urged to write us their comments.

THE historical significance of the 20th Congress of the Communist Party of the Soviet Union consists, among other things, in its condemnation in a determined, ruthless manner, of the personality cult which for almost 20 years brought many distortions in the Communist Party activities and in the general life of the Soviet Union.

The malignant growth which appeared during these years on the healthy body of the first socialist country greatly hampered the natural development of its generally healthy organism and resulted in much suffering and many innocent victims.

In the situation created by the cult of the individual, there arose a cer-

tain distortion of the nationality policy in the Soviet Union. This made it possible for the Beria Gang to provoke friction among the nationalities and brought about a certain growth of *nationalism and anti-Semitism*. . . . In this atmosphere, in which the Leninist principles of socialist democracy were violated, there could arise a period, especially painful for us Jews, of destroying the results of the Leninist national policy in relation to the Jewish masses. . . .

[The statement then sets forth how the "Leninist national policy" was applied to the Jewish question in the Soviet Union. "For the Jewish masses of the Soviet Union this meant opening the doors to all levels of government and community life." It goes on to state that the Jews responded with ardent and heroic support of the socialist revolution. It points out that Jews entered heavy industry and agricultural life, from which they had previously been barred and the development of "national Jewish regions" in the Ukraine and the Crimea and of the Jewish Autonomous Region (Birobidjan). "At that time the Jewish problem was fully and completely solved."]

On the basis of this political and economic equality there developed a Soviet Jewish culture which attained a height unprecedented in Jewish history. Large Jewish cultural centers grew up in Moscow

and Kiev, Minsk and Odessa, Kharkov and Vitebsk. Jewish State Theaters were created in all the large cities with compact Jewish populations. New young forces were added to the old cadres of scientists, researchers of Jewish history, language and literature. And above all, from the first days of the October Revolution, there arose a galaxy of Yiddish poets, prose writers, dramatists, critics, who expressed the finest and most intimate feelings of the newly-liberated Jewish masses.

To the names of the masters and artists like David Bergelson [one of the outstanding modern Yiddish novelists], Der Nister [novelist], well-known before the October Revolution, were added the wonderful singers of Jewish rebirth—David Hoffstein [poet], Peretz Markish [major epic poet], Leib Kvitko [poet and children's writer whose work in translation is among the most popular with Soviet children today], Aaron Kushnirov [poet], Shmuel Halkin [poet who is active today] Lipa Resnick [novelist], Ezra Finenberg [poet], Itsik Feffer [leading poet], Hirsh Orland [novelist], Noah Luria [fiction writer], Izi Kharrick [leading Yiddish poet], Itsik Kipnis [prose writer], Zelig Axelrod [poet], Nota Luria [novelist] and dozens of young creators of the most progressive Jewish literature. These writers had at their service a richly varied publishing apparatus.

This, in mere outline, was the

fruit of the Leninist application of the national policy of the Communist Party of the Soviet Union in relation to the Jewish population. The result of this policy had an unprecedented effect on the thought and life of the Jewish masses throughout the world, who justifiably saw in these achievements the prospect of a many-sided, absolute realization of their own national aspirations.

However, this creative process — a natural development of Soviet power — at the peak of its development began to meet with certain interference. The social plague which is today known as infamous "Beriaism," together with its destructive effect on the *entire* social life of the Soviet Union, with its system of repression and destruction, brought with it tragic results also for the creative activity of the Jewish population of the Soviet Union and for a number of its community and cultural leaders.

Among the first victims of this plague [in the thirties] were such well-known revolutionary leaders as S. Dimanshtein, the co-worker of Lenin and leader of the Commissariat [of Jewish National Affairs and an outstanding political leader of Soviet Jews], Maria Ester Frumkin, Rakhmiel Weinstein, Yankel Levin [these three were formerly "Bund" figures and latterly Soviet Jewish leaders], Merezhin [deputy chairman, Commission for the Rural

Placement of Jewish Toilers (KOM-ZET)], Moshe Litvickov [editor of the Yiddish paper *Emes* (Truth) and literary critic], Mikhail Levitan [chairman, Planning Commission of Jewish Autonomous Province (Birobidjan), Hershl Brill, and many, many others. In the very bloom of their talent, such creative artists of our culture as Izi Kharick, Moshe Kulbak [novelist and poet], Max Erik [leading literary critic], C. D. Bronstein [literary critic], C. D. Duniets [literary critic] and other honest, talented people, were cut down. All of them were devoted to the cause of Communism and the full development of the Jewish masses.

But the basic law of Soviet society and its motivating forces were mightier than the destructive Beria Gang. Despite the many losses, the creative activity of the Soviet Jewish community continued. The writers, theaters, publications, went on with their work.

Especially did this activity find expression during 1939-1941, in the liberated areas of Western White Russia and Western Ukraine. The people who came from Polish prisons and [the nazi] Bereza torture camps threw themselves wholeheartedly into the work. On the banner of this liberated, creative activity of the broad masses, Yiddish elementary and high schools, Yiddish theaters and newspapers were built and

flourished in the cities and towns of Western White Russia and Western Ukraine. The Jewish writers of Poland, who had escaped the Hitler hell, were welcomed with open arms into the family of the Jewish Soviet writers. What a great, new perspective was opened for the development of community and cultural life of the Jewish masses!

But then came the Hitler death march.

From Moscow came the voice of the Jewish Soviet leaders, writers, soldiers, the voice which called for unity in the battle against the murderers of the Jews, the voice which reached the war fronts, the partisan woods, awakening and urging a determined resistance to the Hitler beast. The work of the Soviet Jewish community, at the head of which stood the Jewish Anti-Fascist Committee, was a part of the gigantic effort of all the Soviet peoples. These, under the leadership of the CPSU, bore the heaviest burden of the anti-Hitler war, in order to bring liberation to all the peoples of Europe, to rescue from death millions of Jews of the Soviet Union and hundreds of thousands of Jews of Poland, to save the lives of the imperiled Jews of Israel and to help them later in their struggle for the independence of their country. This remains forever the historic achievement of the Soviet Union, which the Jews of the entire world will never forget.

This took place despite the destructive work of the Beria Gang and the damaging effect of the cult of the individual.

How then did it happen that the spokesmen of the Jewish community, who in the most terrible, fateful hours, succeeded in cementing the unity of Jewish resistance—how could it happen that these representatives, among whom were the best sons and daughters of the Soviet Jewish masses—the Jewish Anti-Fascist Committee—suddenly, and without a why or wherefore, were liquidated and its leaders condemned to death?

Yes, we know that to put the question this way, detached from the entire destructive activity of the Beria Gang, means not to see the complete scope of the phenomenon which the 20th Congress brought out with the most profound penetration. The Beria Gang, which could exist only in an atmosphere of the personality cult, brought countless victims to the peoples of the Soviet Union. The chief victim was the Communist Party of the Soviet Union—the embodiment of the best strivings of the entire Soviet people. . . .

By emphasizing the *general* destructiveness of the personality cult, we are not attempting to find partial consolation in the familiar adage that "misery loves company." No, we are interested in bringing out the

truth. The complete eradication of every vestige of the personality cult is of concern to all the peoples of the Soviet Union without exception. The CPSU, with Leninist boldness, has penetrated to the very core of the terrible evil, in order to tear it out by the roots. This is the victory of the Communist Party, of Leninism. It is in this victory that we find our consolation, our hope and our certainty of the future.

We Communists are not in the habit of proclaiming our emotions of pain and suffering. In the face of defeats (and they are inevitable in the stubborn struggle which we carry on) we have had more than once to grit our teeth, so as not to give the enemy any reason for gloating. For many years the united chorus of the Jewish enemies of the Soviet Union and the communist movement has bombarded us with "questions" and "interventions," trying in various ways to misuse our tragedy, to misuse the shattered creative lives of David Bergelson and Der Nister, of Peretz Markish and Leib Kvitko, of David Hoffstein and Itsik Feffer, or Benjamin Zuskin [actor], and Itzhok Nusinov [literary critic and professor of literature], of Elihu Spivak [philologist] and S. Persov [writer].

In a perfidious manner they attempt to depict the situation as "normal" to Communism—that under Communism this fate of the Jewish community and its cultural leaders is the rule. They are intent on

smothering the feelings of sympathy and concern which the Jewish masses of the world have for the Soviet Union.

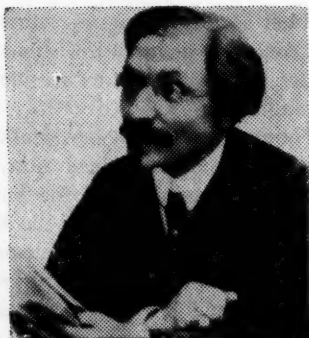
[The statement goes on to deal with those elements which have now begun a campaign against the Soviet Union in connection with the 20th Congress. In reply to those elements in Jewish life who have constantly raised the cry, "Why are you silent?" the document continues—]

Yes, certainly, we were silent, despite the fact that we saw and painfully felt the tragic results of the Beria Gang. We were silent because we believed that only the party of Lenin could—and finally would—untangle the tragic knot. We were convinced that the party of Lenin would finally find the whole truth and boldly and determinedly reveal it to all the peoples. Our faith and conviction has been fully justified!

The Jewish masses, just as we Communists, believed that the truth would be victorious. The 20th Congress of the CPSU, which gave the signal to eradicate the cult of the individual—the source of these distortions—justified the deep hopes and convictions of the Jewish masses in the victory of Leninist truth.

Long before the 20th Congress came the energetic steps of the Central Committee of the CPSU to rehabilitate the innocent, to clear the names of those who were murdered

(Continued on page 27)



My Last Will and Testament

By **SHOLEM ALEICHEM**

In many parts of the world the 40th anniversary of the death of Sholem Aleichem on May 13, 1916, is being commemorated. We mark this occasion by reprinting the epitaph and last will written by the great writer himself. Both are translated from the Yiddish.—Eds.

Epitaph of Sholem Aleichem

Here lies a simple Jew.
He wrote in homely Yiddish, for
women
and the common people.
A humorist, he was, a writer.

He laughed at life,
and made the world his target.
The world, it grew and prospered,
but he—alack!—became a pauper.

And when the public laughed,
applauded and rejoiced,
precisely then he suffered—only God
knows—
but in secret, so that no one else
would see.

**To be opened and published on
the day of my death.**

New York, 11 Tishri, 5676
Sept. 19, 1915

TODAY, the day following Yom Kippur, the new year has just begun, and a grave misfortune has befallen my family—my elder son, Misha Michael Rabinowitz, is dead, and he has taken with him into the grave a part of my own life. So it happens that I am writing another will now, in the place of one written in the year 1908, during my illness in Nervi, Italy.

Being sound in body and mind I do write my will, which consists of ten points:

(1) **No matter** where I may die, I do not want to be buried among aristocrats, the nobles or wealthy, but among the common people, workmen, the people proper, so that the tombstone which will be erected

over my grave will beautify the simple graves about me, and the simple graves will serve as an ornament to my monument just as the common, honest people have during my life adorned their popular writer.

(2) *There are* to be no titles or eulogies or "*more morenu*" [our teacher] upon my tombstone, except the name SHOLOM ALEICHEM on one side and the Jewish inscription, as enclosed, on the other.

(3) *There are* to be no discussions or debates among my colleagues about the perpetuation of my name or the erection of a monument in New York or the like. I should not be able to find rest in my grave if my friends were to play fools. The best monument will be the reading of my works and in the efforts of Maecenases [patrons] who may take it upon themselves to spread my works in Yiddish or other languages, in this way affording the people an opportunity to read them—and insuring to my family a comfortable existence. If I was unable to find Maecenases in my lifetime, I may perhaps achieve the honor after my death. I leave the world with the full conviction that the people will not leave my family unprovided.

(4) *Upon my grave* and thereafter during the year, and then every year on the anniversary of my death, my only surviving son and my sons-

in-law may, if they so prefer, say *Kadish*. But should they have no such desire, or should time not permit it, or should it be against their religious convictions, they may accomplish the same object by assembling with all of my daughters and grandchildren and friends, reading this my testament and also selecting one of my stories, the most hilarious, and read it in whatever language may be best intelligible to them, and let my name be remembered by them with joy rather than not be remembered at all.

(5) *As to religious* convictions, my children and children's children may have whatever they please. I ask only that they do not deny their Jewish descent. Such of my children as will deny their origin and pass into another religion will by that act alone scratch their names out of my testament—and they can have no part in the inheritance of their brethren.

(6) *Whatever I possess*, both in cash, if such will be found in my possession, and in books, printed and in manuscript, in Yiddish and other tongues (except such as are translated into Hebrew), belong to my wife Hudel Bath Alimelech, or Olga Rabinowitz, and after her death pass to my children, in equal parts: to my daughter Haia Esther (Ernestine) Berkowitz, to my daughter Sarah (Lialia) Kaufman, to my daughter, Naomi (Emma) Rabino-

witz, and to my son Nahum (Numa) Rabinowitz. As to my Hebrew works, they belong to my masterful translator, my son-in-law, I. D. Berkowitz, and his daughter, my grandchild Tamar Berkowitz. This may be her dowry. The royalties that might be paid for my plays, both in Russia and the United States, shall go in one-half to my heirs and one-half shall be laid aside for my granddaughter Bella, the daughter of Michael and Sarah Kaufman. May this be her dowry.

(7) *Of all* the income mentioned in the preceding paragraph, let there be laid aside for a fund for Jewish writers, in Hebrew and Yiddish, up to 5,000 rubles a year, in ten per cent, e.g., from 6,000 rubles, 600; from 7,000, 700; from 8,000, 800, etc. Should such a fund exist at the time, here in America or in Europe, let the sum be paid annually into the fund, and the fund be created or else a fund be established that would not meet my wishes as set forth in the beginning of this paragraph, the per cents named shall be distributed to needy writers by my heirs directly as they may agree among themselves.

(8) *Should I* not be able during my lifetime to erect a stone over the grave of my son Michael (Misha) Rabinowitz in Copenhagen, my heirs shall do it in a most liberal way, and on the anniversary of his death *Kadish* shall be said every year and

18 crowns charitably distributed among the poor.

(9) *It is my* wish that my heirs arrange matters so that my works and my plays should not be sold outright, neither in America nor Europe, but let them try to earn a living from the income at all times, as it be in accordance with the laws of the land. If at some time a fool should come who will pay for the rights a sum sufficient to maintain a family, then let all my heirs agree among themselves and if a majority of them will consent to it, let them distribute the sum in accordance with the rules laid down in paragraph 6, provided that ten per cent are taken off for the fund mentioned in paragraph 7.

(10) *My last wish* to my successors and my request to my children is: let them honor their mother, beautify her old age, sweeten her bitter life, heal her broken heart, not weep after me, but, on the contrary, remember me with joy, and the principal thing—to live with one another in peace, not to bear any hatred to one another in a bad time, to think of their family at times, pity the poor and under favorable circumstances, pay my debts, if any may be. Children, bear my hard-won Jewish name with honor, and may God in Heaven be our aid. Amen.

SHOLOM BEN MENAHEM NAHUM
RABINOWITZ,
SHOLOM ALEICHEM

THE SILESIAN WEAVERS

By **HEINRICH HEINE**

In gloomy eyes there wells no tear.
Grinding their teeth, they are sitting here:
"Germany, your shroud's on our loom;
And in it we weave the threefold doom.

We weave; we weave.

"Doomed be the God who was deaf to our prayer
In Winter's cold and hunger's despair.
All in vain we hoped and bided;
He only mocked us, hoaxed, derided—

We weave; we weave.

"Doomed be the king, the rich man's king,
Who would not be moved by our suffering,
Who tore the last coin out of our hands,
And let us be shot by his bloodthirsty bands—

We weave; we weave.

"Doomed be the fatherland, false name,
Where nothing thrives but disgrace and shame.
Where flowers are crushed before they unfold,
Where the worm is quickened by rot and mold—

We weave; we weave.

"The loom is creaking, the shuttle flies;
Nor night nor day do we close our eyes,
Old Germany, your shroud's on our loom,
And in it we weave the threefold doom;

We weave; we weave!"

(Translated from the German by Aaron Kramer)

We publish this poem in honor of the centennial of Heine's death on February 17, 1856, which is being commemorated throughout this year all over the world. The translation is drawn from The Poetry and Prose of Heinrich Heine, selected and edited by Frederick Ewen and published by Citadel Press, New York.

On Israel's Eighth Birthday

WHEN Hitler loosed his terror on the German people and on the world, hundreds of thousands of Jews extricated themselves from his lethal grip and went to Palestine. There they took a new lease on life. The beginnings of a new nation took shape. Heroic struggle of the Jews of Palestine against the imperialistic British Mandate and its State Department abettors seized the imagination of the world. The result was the UN decision of November 29, 1947 that created the State of Israel. By will of the people the new state was proclaimed on May 14, 1948.

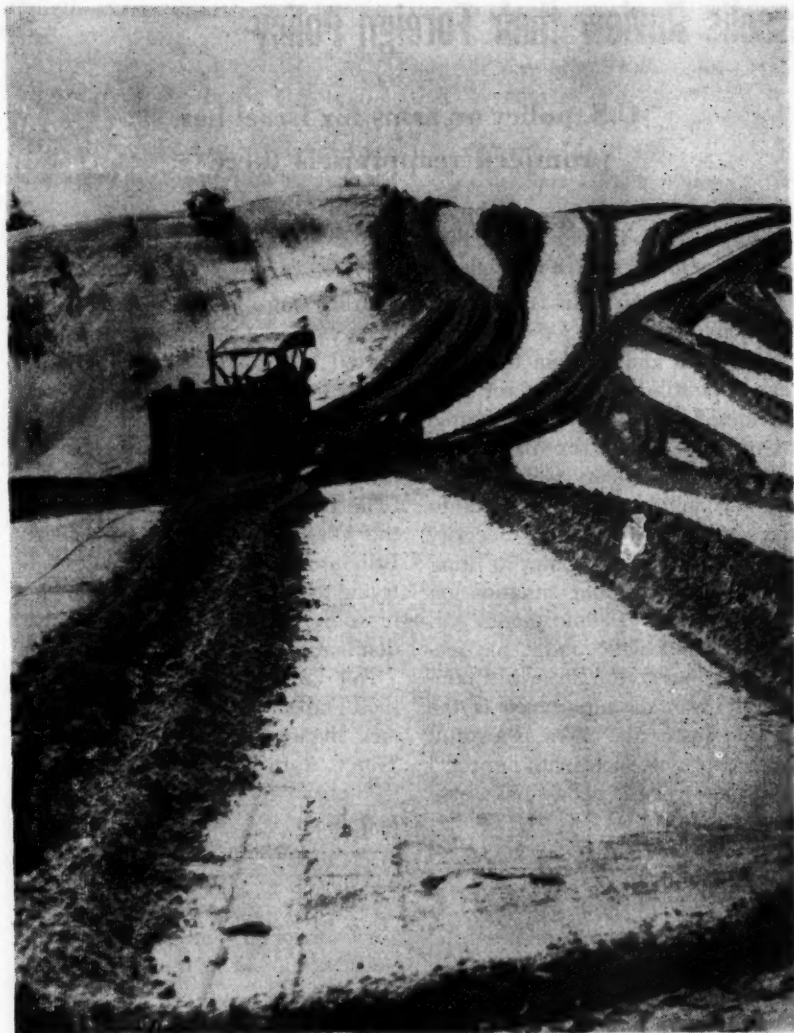
This people, which survived the horrors of Hitlerism and a war with feudal Arab chieftains supported by oil diplomats from London and Washington, have labored to build up the economy of the land. Retarded by the burdens of an economy tied to dollar restrictions and by uneasy relations with the socialist world, the people have suffered a declining standard of living. The war for independence left open wounds upon which oil diplomacy and the cold war have poured salt.

Since 1948 the people of Israel have worked valiantly to build their country, to turn desert into fertile land and give birth to a national

culture. On its eighth birthday we hail the result of the productive labors of the Israeli people.

Today, eight years after the proclamation of the state, rumors of impending war with Arab neighbors fill the air. Men of good will everywhere and particularly the Jewish people are concerned that this "second round" shall be averted. But certain vital changes have occurred since 1948, especially in the last few years, which hold out hope for beginnings of a solution. Despite the persistence of aggressive tendencies among some Arab elements, most of the Arab world is determined to dispel forever the threat of domination by colonial powers and to steer clear of divisive cold war politics. They have embraced the cause of world peace. In some states they have expelled the feudal leadership and stand on the verge of development of modern states.

Israel is a part of this Asian world. Her welfare, political, economic and social, depends on the establishment of friendly relations with her neighbor states. But this is conditioned upon a change in policy that abandons exclusive dependence on Washington. The achievement of a stable peace and greater freedom of eco-



Israel is making the land fertile: mechanized plowing in the Birkan Valley.

economic development require such a change. And there is increasing evidence that the people of Israel are beginning to realize this need.

MAY, 1956

Israelis Review their Foreign Policy

U.S. policy on arms for Israel has prompted reappraisals there

By JEREMIAH LESSER

THE Israel-Arab crisis is in one of its acute phases as we write. The shelling back and forth in the Gaza area—responsibility has not yet been determined—has once again created a tense situation. The new crisis broke as UN Secretary General Dag Hammarskjöld was on his way to carry out the unanimous Security Council decision to attempt to bring quiet to the unstable situation on Israel's borders. In one month Mr. Hammarskjöld will submit his recommendations to the Security Council. Of essential importance is the fact that any action taken as a result of this trip must meet with approval from the parties concerned, both Israelis and Arabs.

But steps are under consideration by Washington and London that violate this principle—the possibility of armed intervention by unilateral decision of the U.S. and Britain. The disquiet with the private plans of Washington and London is apparent in all the states directly concerned.

Far from being construed as a measure to reduce tension, talks of the three powers (U.S., Britain, France) are said to increase it.

From Cairo hostile reactions have been evoked. Osgood Carruthers reported (*N. Y. Times*, April 1) from Cairo that an Egyptian official said that "The Western powers are trying to drum up a war scare in the Middle East." Carruthers continues: "The premise of this charge is that the Western powers — particularly Britain and the United States—are trying to create an excuse for moving in to reimpose 'foreign imperialist' domination over the Arab world."

Nor are Israel's fears allayed by these talks. "Officially," writes Homer Bigart from Jerusalem (*N. Y. Times*, April 1), "Israel derides the Western Big Three efforts to reduce tension in the Middle East. It is argued that Big Three talks of intervention have only served to promote tension by provoking a strong Soviet reaction and promoting neutralist sentiment in the Arab states." Nor has the "courtesy" visit of U.S. warships in Middle Eastern ports met with approval. *Lamerchav*, Tel Aviv daily, headlined its story, "Mistimed Courtesy Visit," and said, "If the object of these destroyers is to frighten us or to demonstrate

strength—these efforts will be in vain."

The Game of On-Again, Off-Again

The Middle Eastern policy of the Eisenhower administration has in fact been cruelly hypocritical. While Israel has desperately called for arms from the U.S. for months, the administration has kept Israel in suspense with an on-again and off-again alternation. The most recent turn was the April 3 statement of John Foster Dulles once again denying arms to Israel—or, to put it more precisely, not approving or rejecting the arms request. Hypocritically, however, he added that the U.S. would not object to arms from the NATO supply sent to Israel by Britain or France.

Thus disillusionment of the Israelis with the U.S. has deepened with this repeated rejection of its arms request. The feeling is rapidly grow-

ing in Israel, as Moshe Shapiro, Israeli Minister for Social Welfare, said the day after Dulles' statement, that "A country which we had regarded as a friend has deceived us" (*N. Y. Times*, April 4).

The devious Dulles policy is directed primarily toward strengthening the dual aim of fortifying U.S. oil diplomacy's position in the Middle East by trying to wheedle the Arab world into the anti-Soviet Baghdad pact; and to displace Britain wherever possible in the oil fields of the area. Hence U.S. conflict with Britain in the Buraimi Oasis for control of these oil fields. The last thing Dulles is interested in doing is to settle the Middle Eastern crisis in the interest of the Israeli and Arab peoples.

Washington seems bent on repeating the kind of experience that until recently Britain has had. "The United States," wrote Dana Adams



Chaim Weizmann, first president of Israel, addresses the Constituent Assembly.

"A Way Out of Israel's Dilemma . . .?"

The Jerusalem correspondent of the conservative London Jewish Chronicle reports the reappraisal of foreign policy now taking place in Israel. In an article, "Will Israel Turn to Russia?" in the March 23 issue, the correspondent writes:

MANY people in Israel, not only members of left wing parties, are asking what real advantage there was in Israel's early abandonment of neutrality and complete identification with the West. What benefit was it to have had great economic aid from America only to be left to destruction now? And is the Soviet Union so inherently anti-Israel and pro-Arab?

In many small but quite important ways the Soviet Union has shown a readiness to create some links with Israel: the now steady trickle of immigrants, suggestions for parliamentary delegations and exchange of students and firm trade relations are among them. Do the signs point a way out of Israel's dilemma to ensure survival? In the urgent need of a reappraisal of its foreign policy, Israel must inevitably ask these questions.

Schmidt (N. Y. Times, April 1), "seems to have inherited most of the conflict of motives and interests that plagued the British from the time they subscribed to the Balfour Doctrine acknowledging Palestine as the national Jewish home to the time they gave up their mandate in Palestine." In other words, the U.S. is now playing the colonialist game in the Middle East and trying to beat Britain at it.

Demands for Change in Israel Policy

Just as the Jews of Palestine and the Arab world caught on to this game and rose up to expel Britain, so the Israelis are catching on to the State Department's game today. The

result is an ever more insistent demand among Israelis of various views—and "not only members of left wing parties," as the Jerusalem correspondent of the London *Jewish Chronicle* said (see box on page 16)—for abandonment of the foreign policy tied to Washington.

On March 28, the *Jewish Daily Forward*, staunch supporter of the Dulles foreign policy, carried an article by its Jerusalem correspondent, A. S. Lyrik, reporting that the demand is being heard on all sides that Israel adopt a neutralist policy and apply to the socialist countries for arms. Even the chairman of the Society for Israel-American Friendship, Eliezer Livneh, asserted that "Israel should try to seek connections with Russia and thereby to free itself

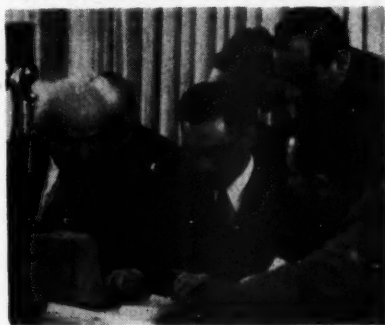
from the frightful isolation in which Israel finds itself."

Yet, in spite of the plain signs that Israel has been maneuvered into the State Department's vise, Premier Ben Gurion persists in keeping his regime wedged in this vise. At the eighth annual Histadrut conference on March 19, Ben Gurion reiterated his refusal to redirect his country's path onto the road of neutralism. At the same conference, strong criticisms were made by the two labor partners of Ben Gurion's coalition government, Mapam and Achdut Avodah, of the government's blind adherence to the Dulles policy.

Events of the past two years have shown that that policy leads only to threats of war and the embitterment of Middle Eastern relationships. As the Israeli people are increasingly learning, a change is absolutely necessary, if peace is to be preserved and a beginning made on the road to settlement of outstanding differences with the Arab states. A neutralist policy would align Israel with the world foreign policy of almost the entire Asian-African world and hence would facilitate the attainment of peace. At the same time it would jolt Israel out of the isolation which can only have the most disastrous effect on the welfare of Israel.

Many Israelis of various political views know this. It is time that U.S. Jews, who are justifiably fearful for the future of Israel, begin to learn it too. At this time of celebrating

the eighth anniversary of the State of Israel, those who want peace and prosperity for Israel can serve Israel best by promoting such a change in Israel's foreign policy. The most immediate expression of this concern is to press upon our own State Department the urgency of settlement of the Middle Eastern crisis by negotiations of the Big Four, including



Ben Gurion (left) and Moshe Sharett (right) look on while Meyer Vilner, Communist representative (center) signs the Israel Declaration of Independence on May 14, 1948.

the Soviet Union, with Israel and the Arab states, preferably through the UN. A conference of these countries on the overall problem of the Middle East would lessen the threat of war.

May Day and Haymarket

OWING to pressure of space, we regretfully had to postpone until the next issue our May Day article on "Haymarket and the Jews," by Morris U. Schappes.

A Visit to "Tarbut Laam"

The activities and needs of an Israel cultural organization

By NATHANIEL BUCHWALD

THE center of progressive cultural activity in Tel Aviv is the organization, Tarbut Laam (Culture for the People). The taxi driver who took us there lost his way because we could only direct him to the general neighborhood. The Israeli friends with me sheepishly explained that they didn't know the address either, because the street was not really a street. It was a stretch of sand that was only now being divided into streets and numbers. However, we found the building by the electric sign which lights up the entire street—"Tarbut Laam." And here in one stroke is a picture of Israel. On one side modern, blazing electric signs; on the other side, a neighborhood where the streets are not yet laid out and the houses have no numbers.

Americans who have visited Israel and know about Tarbut Laam will be heartened to learn that its club

is no longer located in the small, dark cellar in which it was hard to carry on its work. It is gratifying to report that the new, well-equipped center is not in a rented building, but in quarters owned by Tarbut Laam.

We came to the club on a weekday evening. A meeting had been arranged for me with the cultural workers of the organization. Before the people gathered, I strolled through the building looking at the various rooms and the auditorium. In one room I found a group of young people working on a puppet show. I was told that it would play in all the smaller and larger cities in Israel, as well as in the village settlements. In a second room I found a dance group of boys and girls busy rehearsing. I also met members of the Tarbut Laam drama group and of its two choruses. The drama group performs in Yiddish, the puppet theater in Hebrew.

Variety of Cultural Activity

The Tarbut Laam club, I learned, is one of the nerve centers of progressive cultural life in Tel Aviv.

NATHANIEL BUCHWALD is drama critic of this magazine. He is staff writer for the Morning Freiheit. Recently he returned from a trip to Israel and Western Europe.

Every Saturday they give concerts, theater presentations and dance programs. The auditorium, which seats 400 people, is always filled. On week days the organization conducts lectures, shows and films and presents special children's programs. Not all the shelves in the library, named after Sholom Aleichem, are filled yet, but the project is quite an ambitious one.

In my talks with the friends of Tarbut Laam I learned more from them than they did from me. I told them about the sad plight of Jewish culture in the U.S. and they were



Israeli textile workers at a spinning machine

amazed. Here in Israel, they told me, the public is hungry for culture. In progressive circles this cultural demand is especially strong.

Their questions convinced me that progressive cultural workers in

Israel are quite well-informed about general cultural life in the U.S. They see most American films and read a good many American books—in the original and in Hebrew translation. The progressive press in Israel pays close attention to American culture. Writers like Howard Fast, Arthur Miller and Albert Maltz, are better known in Israel, relatively speaking, than in their own country.

I talked with the leaders of Tarbut Laam after I had more or less acquainted myself with the work of the organization, with the cultural club, with two of the several kindergartens which Tarbut Laam supports in cooperation with the Organization of Democratic Women, with its periodicals and other publications. The office in which we met looked more like a bookstore than an office: the walls were lined with bookshelves and filled with brand new books.

This is the newest activity of Tarbut Laam, a publishing house, called Mada Vehayim (Science and Life). In the one year of its existence it has already published nine books and a number of brochures. And, miracle of miracles, the new progressive publishing house is a going concern and not a financial burden on the organization! The Israeli people do a lot of reading. The output of Mada Vehayim is distributed not only through the apparatus of Tarbut Laam, but also through regular commercial bookshops. The attempt by certain circles to stir up a boy-

cott of the "left" press did not take hold. In this respect Israel is more European than America.

Reuben Brainin Clinic

Quite dear to the hearts of Tarbut Laam leaders is a project yet to be realized. This is the children's clinic, named for Reuben Brainin. Funds raised by the American Committee for the Reuben Brainin Clinic were used to buy the ground for the building. But the situation in progressive Jewish circles in the U.S. has not been too favorable for completion of the project. Leaders of Tarbut Laam informed me that an organization has been set up in Tel Aviv to carry forward plans for the clinic.

It was hard for me to understand their concern for the clinic in the face of all I had heard about the work of Histadrut's Kupat Holim (Sick Fund), which covers almost half of Israel's population and maintains many hospitals and clinics. In addition, there is the fine medical work of Hadassah and other foreign assistance organizations.

But the health situation in Israel is not as good as it is made out to be. For tens of thousands of workers *not* covered by Kupat Holim cannot use its clinics. There are entire neighborhoods, I was told, in Tel Aviv and other cities, especially where the very poor are concentrated, with no Histadrut clinics.

This is no criticism of the health work of Histadrut. Possibly the activity of Kupat Holim is limited by



Two 19-year old Israeli soldiers of the war of independence. They fought with the Palmach, shock force of the Israel army organized by the left wing Zionist Hashomer Hatzair.

its means. Hence, a project like the Reuben Brainin Clinic could be very helpful to the poor of Tel Aviv, among whom Tarbut Laam is active. Tarbut Laam leaders hope that progressive Jewish circles in the U.S. will make possible the early realization of the clinic.

This is also a matter of prestige and influence. The fascistic Herut Party and the General Zionist Party maintain their own clinics. By such practical measures they broaden the social base of their organizations. Since Tarbut Laam is in the front ranks of the peace movement in Israel, a broader social base is a vital necessity.

Tarbut Laam maintains a "mixed"

kindergarten in Ramleh, not far from Tel Aviv. I was proud to be in the same progressive family with the leaders of Tarbut Laam, who had the boldness to organize the *only* mixed kindergarten in Israel, where Jewish and Arab children play together without feeling that they "should be" enemies.

Like similar undertakings in Israel, the work of Tarbut Laam is financed in large measure by friends from abroad, especially the U.S. The campaign of the United Jewish Appeal has not eliminated lesser campaigns for special purposes and special projects in Israel.

It is quite normal for progressive Jewish organizations and individuals in the U.S. and elsewhere to take an active interest in the work of Tarbut Laam and its projects. The workers of Tarbut Laam set a great value on this assistance. First, of course, because they need the material help, and second, because this assistance is looked upon as an expression of solidarity, kinship and personal interest in the work of the organization.

I discovered that in Israel the Jewish American poet Emma Lazarus has become a symbol of humanitarianism and noble concern for the poor. Perhaps not all the mothers in the neighborhood of the Emma Lazarus kindergarten know of her sonnet inscribed on the Statue of Liberty. But they do know of the living source of humanitarianism and help which flows—every day—

from the Emma Lazarus kindergarten. It is good to know that the Emma Lazarus Federation of Jewish Women's Clubs is concentrating on one type of help for Israel.

Some of the printing equipment of the Tarbut Laam weekly in Yiddish, *Frei Yisroel* (Free Israel), is a gift from the Federation of Polish Jews. Fraternal help comes also from other countries.

This does not mean that all of Tarbut Laam's funds come from outside the country. In Israel itself the organization has a considerable following. Its main support comes from the wage-earners and self-employed artisans and to a lesser extent from teachers, engineers, lawyers, doctors, actors and musicians.

There is also a group of writers around Tarbut Laam who write in Yiddish, Hebrew and Arabic. In general the cultural work of Tarbut Laam is oriented toward combating and eliminating chauvinist attitudes toward the Arabs and cementing a bond between the progressive sections of both peoples.

Tarbut Laam does much to create and disseminate progressive culture in Israel. But it is far from satisfying the need and reaching its potentialities. The leaders of Tarbut Laam are deeply grateful for the help which comes from friends in the U.S. and other countries. But we should know that the scope of their work depends in large measure on the help which must come from progressive circles in the U.S.



ISRAEL

The Helen Keller Home for servicing the 1500 deaf-mutes in Israel is being built in Tel Aviv by the Association of the Deaf and Mute.

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Four Israeli doctors, it was announced in Jerusalem on March 28, were leaving for Argentina to aid in combating the polio epidemic. They are taking with them Gamma globulin and iron lungs.

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Dr. Shmuel Eisenshtadt's 70th birthday was noted in many circles on March 20. Born in White Russia, this scholar and public figure has lived in Israel since 1925. His major works include: *The Life and Times, and Social Ideas, of the Prophets*, in Yiddish, Vilna, 1925; *Chapters in the History of the Jewish Labor Movement*, in Hebrew, Tel Aviv, 1944; *The History and Theory of Roman Law*, in Hebrew, 1953; and a Hebrew Handbook on Jewish Juridical Science. He translated into Yiddish M. Soloveitchik's *Chapters on Ancient Jewish History and Culture*, two volumes, Vilna. Into Hebrew he translated some of the works of Lenin and Stalin, and Alexander Radischev's *Journey from Petrograd to Moscow*. He is now working on seven different books, in Yiddish and in Hebrew: among them are *Moscow Reminiscences*, *History of the Jewish Labor Movement*, and an Encyclopedic Juridical Dictionary. In 1955 he was elected to the World Peace Council.

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Oil was struck for the third time in the Negev, within a few hundred yards of the first well at Heletz.

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An International Conference on Exact Science opened in Rehovoth at the Weizmann Institute on April 3, with delegates from 20 countries including the U.S.A. and the U.S.S.R. The U.S. delegation is headed by Prof Herman F. Mark of the Brooklyn Polytechnic Institute. The chemistry of plastics is the subject of the eight-day symposium arranged.

Israel Kastner, a former high Israeli official, was found guilty last June by a Jerusalem District Court of having collaborated with the nazis, and of sharing responsibility for the killing of 500,000 Hungarian Jews. On March 15, he was acquitted of a perjury charge arising out of the first trial, when Malkiel Greenwald charged that Kastner had in 1947 signed an affidavit submitted to the Nuremberg Trials in behalf of the nazi, Kurt Becher, declaring that Becher had saved Jews and that he was "deserving, when his case is judged by the Allied or German authorities, of the fullest possible consideration." The judge dismissed the charge, accepting Dr. Kastner's statement that the affidavit had been submitted not to the Nuremberg Trials but to a denazification court. This acquittal only underlines the horrors of Kastnerism, the newest name for anti-Jewish collaboration with the nazis. (N.Y. Times, March 16, 17.)

Soviet technical and economic aid was offered June 1955 to Israel and all other Middle Eastern states, within the framework of the United Nations plan; but Israel, unlike many Middle Eastern states, ignored the offer. Recently, however, Israel asked the Jerusalem representative of the UN Technical Assistance Program for "expert advice on producing super-phosphates from deposits in the Negev." When the request was forwarded to UN headquarters in New York, the Soviet Union promptly offered to supply this service, and asked for three tons of Negev phosphate for laboratory analysis. (N.Y. Times, April 4.)

From Eastern Europe in 1955 there came to Israel almost 800 immigrants: 286 from Hungary, 279 from the Soviet Union, 113 from Poland, 51 from Rumania, and 36 from Czechoslovakia. . . . In March 1956, there arrived 42: 16 from the Soviet Union, 18 from Poland, five from Hungary and three from Czechoslovakia. One of them, Arie Elkis, 79, of Mohilev Podolsk in the Soviet Union, is reported by the Jewish Telegraphic Agency in Haifa to have said there are about 5,000 Jewish families in that city, with their own organized Jewish community and daily synagogue services. . . . The London *Jewish Chronicle* on March 9 reported that Yehezkiel Reiter, former head of the Rumanian Zionist Federation, came to Israel with his wife, after serving four years of a 15-year sentence. He was released last December during a general amnesty.

Massaad Kassis, Knesset deputy (Arab Democrats), in the Feb. 20 debate, called on the government to keep its promise to provide land to Arab farmers who had been expropriated under the Land Acquisition Law, and also urged that the government abandon its discriminatory policy and employ Arabs in civil service in proportion to their numbers (*Jewish Agency Digest*, March 2).

M. U. S.

Southern Jews and Segregation

Development of attitudes and actions regarding a cardinal issue

By **HARRY L. GOLDEN** and **JULIAN SCHEER**

The following report on relations of the Jewish community in the South to the desegregation struggle is a section of an article, "Klan Without Hoods," published in Congress Weekly for March 26. It is here reprinted with permission of Congress Weekly.

Harry L. Golden is editor of the monthly Carolina Israelite and a member of the board of directors of the Southern Regional Council, a group of Southerners supporting desegregation. Julian Scheer, also a Southerner, is on the editorial staff of the Charlotte (N.C.) News.

HOW has the Jewish community in the South been affected by the racial problem and what attitudes has it embraced? In general, the Jews of the South have been cautious; their attitudes reflecting the degree of emotion in their individual localities.

The "Jewish" position, if we may use the term in its communal sense, has gone through three distinct phases. While the Clarendon

County (S.C.) test case was still in the lower courts, the Jewish leadership was extremely apprehensive. In fact, individual groups urged each of the national organizations to refrain from filing a "friend of the court" brief before the Supreme Court. On numerous occasions influential merchants and manufacturers met with national leaders of the B'nai B'rith, the American Jewish Committee, and the American Jewish Congress, and urged them to refrain from action ("this is the time for Jews to say nothing"). When the American Jewish Congress publicly announced the filing of such a brief, at least three large communities immediately eliminated that organization from their lists of allocations of their individual or welfare federation funds.

The Supreme Court's desegregation decision, however, brought a definite change in the Jewish attitude. The Roman Catholics desegregated their parochial schools immediately and then, as each of the large Protestant denominations voted to

uphold the Supreme Court decision, there appeared to be a relaxation of the tension among the Jews concerning this matter and rabbis began to take an active part in the support of the Supreme Court decision. But the advent of the White Citizens Councils has created an entirely different atmosphere in the Jewish community. The caution exercised before the Court's decision has now given way to fear. Jewish merchants fear "economic" pressure, but more important, they fear loss of "identity" with "the best people," many of whom are in the White Citizens Councils, an "identity" for which they had worked very hard to achieve.

In January of this year a resolution (offered by Rabbi Rothschild of Atlanta, Ga.) upholding the Supreme Court decision was defeated (by the laymen) at the regional convention of the Union of American Hebrew Congregations, held at Birmingham, Alabama. A Virginia delegate argued that he had been warned by many of his customers not to "take up for the Negro." Other delegates reported similar incidents. Rabbi Roland Gittleman of Boston delivered the principal address and when the Birmingham daily press reported his remarks concerning desegregation, the general impression was that "the rabbi has done us great harm." Warnings were sounded to avoid such risks in the future.

It is interesting to note that the desegregation attitude of the South (laity vs. clergy) is paralleled in the Jewish community. At least three rabbis in the deep South have been called before their trustees in serious soul-searching sessions; "Why not stick to 'religion' only?" "Where are you leading us?" etc. The laymen point to the fact that the anti-Semites are using only the Jewish statements on desegregation. In Louisiana, where the Archbishop has threatened excommunication of any Roman Catholic legislator who opposes desegregation; where each of the major Protestant fellowships has publicly endorsed desegregation, the anti-Semites have called attention *only* to the fact that Rabbi Julius Feibelman of New Orleans had signed a desegregation petition. Thousands of copies of Frank L. Britton's *The American Nationalist* have been distributed in New Orleans with a blast against Rabbi Feibelman. Five new Citizens Councils sprang into being with at least 15,000 new members, as a result of this propaganda.

In North Carolina, the Association of Rabbis passed a resolution in which it asked Governor Luther Hodges to reconsider his policy (urging the Negroes to accept "voluntary" segregation) and to implement the Supreme Court decision. Here, too, the Roman Catholic Bishop had desegregated his churches and parochial schools, and each of the Prot-

estant churches had taken a strong position for the desegregation of the schools, yet the "Patriots" emphasize the "Jewish position" and rarely call attention to their own "Christian" opposition. The *Danville (Va.) Register* in an editorial commenting on the resolution of the N.C. rabbinate stated flatly, "... to rub the majority in a sensitive spot is to invite reaction. The rabbis have rubbed hard and they are likely to hear and see what Tar Heels think."

"We want none of that Hitler stuff," said Kenneth Whitsett, founder of the "Patriots" of North Carolina. "Naturally a movement such as ours," he continued, "attracts all sorts of people, but we intend to weed out any known anti-Semites." When after two successive "Patriot" meetings anti-Semitic leaflets were found on the front seat of every parked car in the area, Mr. Whitsett issued a public statement "divorcing" his organization from "prejudice against the Jews." However, at most meetings of the "Patriots" and White Citizens Councils the "Patriot" speakers mention *only* the name of the Jewish officer of the NAACP, and there is not a member of any of these organizations who is not now familiar with the name of Julius Rosenwald ("his picture hangs in every 'Nigra' home."). Even Senator Eastland, in his prepared speech to each of the Citizens Councils, places strong emphasis on the name of Julius Rosenwald. The

irony is that the Rosenwald Foundation concerned itself primarily with establishing Negro schools in those rural sections of the South where the "separate but equal" principle had not even been heard of.

It is apparent that the membership lists of the pro-segregation organizations have been turned over to some of the professional anti-Semites who have pounced on desegregation as a new vehicle for anti-Semitic agitation. Conde McGinley's hate sheet, *Common Sense*, and Britton's *The American Nationalist*, are distributed at most of the meetings of the pro-segregation groups. Undoubtedly another hate sheet, *The National Renaissance Bulletin*, is being sent to lists of school teachers and editors of the South. In each issue it calls attention "to the conspiracy of the Jews and the Bolsheviks to mongrelize the Southern white Anglo-Saxons."

The rabbis are fully aware of this growing anti-Semitic agitation, but they point out that these professional haters hardly needed the few (rabbinical) resolutions or sermons for desegregation to spread their anti-Semitic propaganda, and that there is a greater danger to the welfare of the Jewish community of the South if rabbis did *not* join the Catholic and Protestant clergy in advocating an end to racial segregation. The playwright, Paul Green of Chapel Hill (N. C.), who has brought millions of tourists into the

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SOVIET JEWISH CULTURE

(Continued from page 7)

by the Beria Gang and to make their works available to the people. Thus, the Soviet government and the Communist Party rehabilitated the good name of Solomon Mokhoels [great actor and theater director who was rehabilitated along with the Moscow doctors in 1953], of all the innocent Jewish writers who were executed. Thus we among the Jewish population have received practical evidence of the return to the Leninist norm.

We welcome—like long-awaited, joyful news—every announcement of the return of Jewish writers, scientists and artists to their interrupted work. It is our consolation that today more than 60 Yiddish Soviet

writers are again active and preparing publication of their work. With the greatest excitement we receive every bit of news of relatives and friends in Moscow and Kiev, Minsk and Odessa, who are steadfastly and unhesitatingly determined to devote all their strength to the revitalization of the Jewish community and cultural life. The news of the re-establishment of the Jewish State Theater is full of hope, as is the news of a number of important steps of political, economic and cultural significance for the Jewish people of the Soviet Union.

This then is our consolation, the consolation of all the Jewish people throughout the world.

(Translated from the Yiddish by Max Rosenfeld.)

EDITORIAL COMMENT

WE READ the foregoing statement with profound sorrow and indignation. The tragic story of how the brilliant flowering of Soviet Jewish culture was wantonly cut off and its leading exponents unjustly executed cannot be too strongly condemned. Among those murdered were literary talents of major stature of whom any people can be proud. The fact that these innocent people were devoted workers for socialism

and the Soviet Union compounds the crime. We condemn without qualification or extenuation this crass violation of the rights of the Jewish people in the Soviet Union and the frame-up and execution of Jewish writers and public figures. We note the fact that other nationalities and nations in the Soviet Union suffered similarly in the widespread violation of socialist law and a socialist pol-

(Continued on page 40)

The March of Anti-Semitism

Review of a new study by the
Anti-Defamation League

By LOUIS HARAP

THAT anti-Semitism is primarily a political weapon was decisively proved by Hitlerism. Rational people do not doubt that the anti-Semitic picture of the Jew is absurdly false. The essence of anti-Semitism lies in its political usefulness for reactionary aims. In the past few years the Anti-Defamation League has done much in several documented reports to expose the anti-Semites and, in some cases, even their big financial backers. At many points we differ from the ADL in interpretation of the facts. But the exposures themselves have proved extremely useful in fighting anti-Semitism and reaction in our country.

The latest offering in this series of exposures is the book *Cross-Currents* (Doubleday & Co., New York, 328 pages, \$4.00), by Arnold Forster and Benjamin R. Epstein, both top officials of the ADL.

The authors have used a novel technique in telling their story of anti-Semitic developments in what they consider three main "centers of operation" of world anti-Semitism in the past four years—the United

States, (West) Germany and the Middle East. They have arranged what purports to be a chronological series of ADL memoranda in which the events, interviews and documentation are given. "But no facts have been changed in any way," the authors emphasize. The method is similar to that used so successfully by Cedric Belfrage in his *Seeds of Destruction: the Truth About the U.S. Occupation of Germany*, published in 1954.

There can be no doubt that the authors have "got the goods" on the anti-Semites. Their documentation is full and reaches into the secret files of the anti-Semites themselves. ADL agents interviewed the anti-Semites and neo-nazis at length. Although this reviewer is convinced of the authenticity of the documentation, a caution expressed by Telford Taylor in his review of the book (*N. Y. Times*, March 25) should be noted. "The authors," wrote Taylor, "do not let the readers in on the secret of how they have come into possession of these intriguing papers that are here assembled into so damning

an expose." Taylor regards this as a "major weakness" of the book.

Recent U.S. Anti-Semitism

The authors explore four phases of anti-Semitism in the U.S. as well as the international connections of these anti-Semites. They tell the story of the vicious anti-Semitic campaign against Eisenhower—the "Swedish Jew"—in the 1952 elections, the anti-Semitic motivation of the infamous Fort Monmouth "security investigations" by Senator McCarthy in 1953-54 and of the Chasanow case and the political connections of the anti-Semites with "the reactionaries" (read, U.S. fascists).

Much of the material is familiar in its broad outlines from the press but the authors fill in the affairs with accurate detail. The book reveals considerable information about recent activities of leading professional anti-Semites like Conde McGinley, Gerald L. K. Smith, Robert H. Williams, Gerald B. Winrod and a score of others. The chapter on "The Reactionaries" shows the tie-up of anti-Semites with right wing political groups like "Congress of Freedom," "For America" (successor to the "Liberty League" of the thirties), the McCarthyite "Ten Million Americans Mobilizing for Justice" and the pro-fascist political program of these groups. This sort of material has especial usefulness

in this year of a presidential election, in which these and similar groups may be expected to be active in support of McCarthyite, pro-fascist and Dixiecrat candidates.

One thesis that runs through the accounts of U.S. anti-Semitic, pro-fascist activity is that these groups do not support either the Republican or Democratic Parties as such. They rather aim at a political realignment of reactionaries in both parties with the Dixiecrats into a new pro-fascist party.

The authors' accounts of the anti-Semitic motivation in the Fort Monmouth "security investigation" and the "security" firing of Abraham Chasanow (later reinstated) supply a vivid demonstration of the dangers of the "loyalty" program.

The authors emphasize the dangers to democracy in the witch-hunt. "The atmosphere," they write (p. 69), "has been one in which dissent and non-conformism may be maintained only at the cost of a man's livelihood and the risk of his reputation for patriotism. And the security of minority groups, largely dependent on the strength of our democratic institutions, is imperiled."

But the fight against the dangers set forth in the book is weakened by the acceptance by the ADL of the very foundation of this political hysteria—the hoax of the "communist conspiracy to destroy democracy in the United States" (p. 67). The peril of conformism will not be completely dispelled so long as this

kernel of the hysteria remains. The ADL has not yet recognized this primary lesson that should have been learned from Hitlerism.

The West German Center

Concern for a revival of nazism in West Germany occupies the authors for about a third of the book. A considerable part of their attention is devoted to the investigation of the dangerous neo-nazi, Werner Naumann, "one of the few men in Germany with the leadership qualities and statesmanship necessary to guide an effective fascist movement"

(p. 190). Much valuable detailed information about neo-nazism and anti-Semitism in West Germany in the past few years is given. It should be pointed that, although the authors refer to "Germany" throughout, their material relates almost exclusively to *West Germany*.

Among the newest material are the detailed, documented revelations regarding the American contact of Naumann, who turns out to be a certain Frederick Charles Weiss, a German citizen living in New York who has never tried to become a U.S. citizen. Weiss "is deeply involved in neo-nazi and fascist in-

For Cinco de Mayo (Fifth of May, Mexican National Holiday)

TO REMEMBER ISABEL GONZALEZ

By SAM SWING

(Isabel Gonzalez was an organizer and leader of the Mexican-American people in Colorado and New Mexico for many years. She is the author of Stepchildren of a Nation. She died in 1946.)

We will raise a statue
In Denver's central place,
With arms outstretched to greet
us,
A smile upon her face.
When we have reached the
summit

Along the way she led,
A garland of red roses
Will crown her sculptored head.

Memo to the artist
Who will carve her strength in
stone:
She never fled encounter,
And she never stood alone.

She left us a bonanza,
More than we can spend—
The pride to call her comrade,
The pride to call her friend.

trigue on an international scale. He is not a crackpot. . . . Weiss is in correspondence with contacts in virtually all parts of the world, and not merely obscure crackpots in remote corners, but leading fascists, anti-Semites and extreme nationalists" (pp. 204, 211). Weiss is also a leading figure among U.S. fascists and anti-Semites. (There is no evidence that the Justice Department has taken steps to deport this key figure in the world-wide nazi and anti-Semitic propaganda machine.)

The evidence presented by the authors shows that West Germany is far from cleansed of the nazi virus and anti-Semitism. West Germany has not been really denazified. While the overt neo-nazi groups and parties, though numerous, are not very large, nazis remain in influential positions in all walks of West German life up to the top ranks of the government itself.

The greatest danger, it seems to this reviewer, lies here and not in the neo-nazi groups as such. For unreconstructed nazis like several Adenauer cabinet members are in a position of broad influence. It is because of the non-denazified condition of West Germany that the enormous peril from revived remilitarization stems. Despite an awareness of these dangers, the ADL and other U.S. Jewish organizations have supported West German rearmament and hence have contributed to the great threat to peace and to the

Jewish people from a new Wehrmacht bent on revenge.

Arab Anti-Semitic Propaganda

The final section of the book deals with the newest and least known material—the anti-Semitic propaganda of Arab League agents and their deliberate tie-up with professional U.S. anti-Semites. The book proves beyond a doubt that the Arab League has sought out or accepted help from leading U.S. pro-fascist anti-Semites such as Gerald Winrod, Merwin K. Hart, Allen Zoll, Robert Williams, Myron Fagan, Frank Britton, Gerald L. K. Smith, Benjamin Freedman, Jack Tenney, James Madole and others.

The documents and facts presented in this tie-up are indisputable. This utilization of anti-Semites and anti-Semitic material do great harm to the cause of Arab striving for independence and democratic development. For anti-Semitism is divisive and a leaf out of the book of the colonialist, imperialist tactic of "divide and rule." At the same time, the authors of *Cross-Currents* have weakened their case by their lack of sympathy for the wholly justified desire of the Arab peoples for independence from the colonialists.

Any evaluation of the Arab position is necessarily complex. The Arabs lack any democratic tradition—thanks to the backward condition in which colonialism kept the

Arab peoples. The Arab states are now powerfully driving to liberate themselves from foreign domination, just as we did in 1776 and Israel did in 1948. But simultaneously they are prey to older, backward modes of political policy. Anti-Semitism is one of these modes.

The adherence of the Arab states to a neutralist position is making an important contribution to peace by steering clear of the cold war. At the same time this position is contradicted by the reluctance of the Arab states to negotiate with Israel. It is in this contradiction that the danger of war comes from the Arab side. By the same token, the exploitation of anti-Semitism weakens the Arab position. For the Arab states are thereby using the same "divide and rule" tactics of imperialism against which they are struggling to achieve independence and thereby alienate potential friends.

This is not to say that the Arab states do not have serious grievances against the Zionist movement. For years this magazine has pointed out that the Zionist movement has acted as an ally of imperialism and has treated the Arabs within Israel as second-class citizens. We have shown that significant groups and individuals in Israel have protested discriminatory policies against the Arabs. Racist attitudes of some Jews towards Arabs must be condemned no less than anti-Semitism among Arabs. The one feeds the other. Neither attitude is admissible.

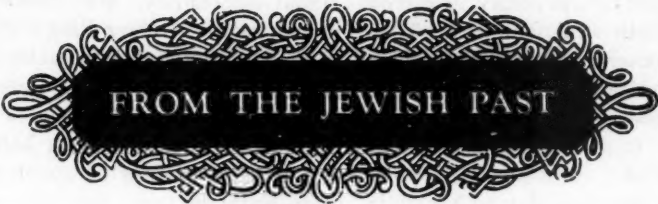
A One-Sided Picture

The authors of *Cross-Currents* have given a one-sided picture of the situation by sweeping aside the validity of some Arab fears of the Zionist movement. Neither can one condone the giving of anti-Semitic content to anti-Zionism, as some Arab League propagandists have done.

The authors should also have exposed anti-Semitism with respect to the Middle East in our own State Department. Authority for its existence is Harry Truman. In his memoirs, Truman wrote, "The Department of State's specialists on the Near East were, almost without exception, unfriendly to the ideas of a Jewish state. . . . I am sorry to say that there were some among those who were inclined to be anti-Semitic." John Foster Dulles' recent slanderous statement, later retracted, that Arabs dislike Jews because the Jews killed Mohammed, is part of the same picture. The connections between the State Department and anti-Semitic aspects of Arab policy are an essential part of the picture that was omitted by the authors.

One serious and inexplicable shortcoming of this book is lack of an index. This deficiency will lessen the usefulness of the volume to fighters against anti-Semitism.

However serious the limitations of *Cross-Currents*, it remains on the whole a contribution to the fight against fascism and anti-Semitism.



FROM THE JEWISH PAST

"The Jewish Tree"

By CHAVER PAVER

WELL, we arrived at Nashville, Tennessee, and found ourselves in an almost entirely different country, with different manners and customs. Nashville is the South, the "deep South," as they say; a country where even the public toilets are divided into separate facilities for black and white. I almost burst out laughing when I first saw this—as though the whites in the South performed the natural functions in a more "elegant and refined" manner than did the Negroes!

At that time, the Jewish settlement in Tennessee was small, and consisted mainly of peddlers who had worked their way up and become

CHAVER PAVER is a Yiddish writer and author of a number of books. The above is a chapter from his latest book, *Zalman Der Shuster* (*Zalman the Shoemaker*), published in 1955, the story of a Jewish worker now in advanced years. The above took place in 1906.

"customer-peddlers," as well as those who had not yet worked their way up and were still ordinary peddlers. There were even a number of Jews who owned stores, both the big ones on the main streets which sold only new merchandise and the small ones which sold second-hand goods. There were only a very few Jewish workers—shoemakers, tailors, carpenters.

There is a saying in the Talmud somewhere—"Either comradeship or death." Sometimes the hunger for human company, for friendship, is so strong, that not to satisfy it can make a man ill. And if you are a Jew, then you are naturally drawn to Jews, and if you are a Jewish worker, then you are drawn to people of your own class.

There were in Nashville, as I said, Jewish merchants and peddlers, and they had established two synagogues, Hungarian and Polish. Both of them

were almost always empty, except on the Sabbath and holidays. Then there was a Charity Society, which also didn't do very much business, except when an impoverished Jew happened to stumble upon the town by accident.

On my first Saturday in Nashville I went to services at the Polish synagogue. I wanted to meet some of the other Jews. But I didn't enjoy it. There was neither heart nor soul in the prayers. A cantor, as you know, is also called a *Shliach Ha Tsibur*, the messenger of the community. And since in the old country most of the people in the community were great paupers and the "messenger" himself an even greater one, the *hazen* (cantor) put into his *davenen* (prayers) all the pain and the needs of his own life and the life of his congregation, which had sent him to God as their representative, so to speak.

In the Polish synagogue in Nashville, most of the congregants were well-off, thank God. The cantor himself, who was also the *shammos* and the Hebrew teacher, and I think even the *mohel*, also made a pretty good living. So he didn't have that certain "touch" in his praying. It was merely the conventional chant, completely devoid of feeling and emotion.

I was very lonely at first. But gradually I found my own kind of people, Jewish workers, and also a few peddlers who had once been workers, and in time we became a

closely-knit family. We founded a branch of the *Arbeter Ring* (Workmen's Circle) and this bound us even more closely together. From time to time we would bring down a Socialist speaker and make a holiday out of the few days he spent with us in Nashville.

But we did not always wait for a big shot from New York or Chicago to make ourselves a holiday. Almost every Sunday we arranged some sort of affair—winter at someone's home and summertime in Glendale Park under "the Jewish tree."

What sort of tree was this "Jewish tree" and how did it get that name?

It reminds me of a charming story by Abraham Reisin, also about a tree; a solitary tree in a Jewish town where, on hot Sabbath afternoons, the Jews used to gather. Our tree in Glendale Park was not the only tree, however. There were many other trees, even prettier than ours.

But it happened this way. The first Sunday that we came to Glendale Park for a picnic of our *Arbeter Ring* branch, we sat down beneath this tree. The following Sunday—why should we go looking for another tree, when last week's was already familiar and homey? On the third Sunday, it didn't even occur to us to look for another spot; we went directly to our old friend. And so in the course of the years this became our gathering place. The people in the other national groups, who also used to come to Glendale Park

on Sundays, knew that this was "the Jewish tree," and no one ever "poached" on our territory.

It was a luxuriant magnolia tree with a big trunk and thickly-foliaged branches which cast a refreshing shade over a broad stretch of grass. Under this tree, we, the Nashville proletariat, were as much at home as in our own backyard. Our American-born children romped nearby on the green grass, and the park resounded with their happy shouts. And we, their parents, transplanted from various European towns, huddled close to each other in friendship and brotherhood. How does the saying go, "the sitting of brothers together. . . ."

So we sat together and did justice to the tasty food which our wives prepared for these get-togethers. After a number of hard-fought contests with the other women, my Goldie emerged the champion. Each woman, in preparing the food for these picnics under the Jewish tree, used all the knowledge and skill which she had inherited from her mother and acquired from her own experience.

And when we sat down to the feast, each of the cooks, her heart racing with excitement, watched closely to see how the "public" would accept her "master work." When a dish turned out to be particularly delicious, let's say a smoked tongue or potato salad or a kugel, then all hands reached for that delicacy and it was demolished in a mo-

ment; and everyone praised it in glowing terms, that it was better than the best, and everybody asked, "who cooked it?" and the happy woman, of course, blushed and beamed.

And how do they say in the "Ethics"—when three Jews sit at a meal and do not speak of Torah, it's as though they were partaking of a sacrifice to an idol. And we under the Jewish tree also discussed Torah, but a different kind of Torah—the Torah of the Socialist leaders and thinkers, and the words of our modern-day prophets—Morris Rosenfeld, Winchevsky, Edelshtadt. We sang songs, recited poems, and spoke of the happy days that were to come.

Often I wonder about that Jewish tree . . . is it still there? . . . and do people still come to sit under its spreading branches?

(Translated from the Yiddish by Max Rosenfeld.)

SOUTHERN JEWS

(Continued from page 26)

South with his historical plays, put this point very well in a recent interview. Mr. Green, a Christian, pointed to the nazi-like methods of the pro-segregation organizations and urged Christians and Jews to avoid the attitude which brought about Hitlerism—the attitude of "What else could I do?" The alternative, says Mr. Green, is to "fight the neo-fascists tooth and nail."

INSIDE

THE JEWISH COMMUNITY

Action Against Segregation

Jews in many parts of the country participated in a "National Deliverance Day of Prayer" on March 28 against segregation. A group of Reform Jews in New York was addressed by Rabbi Maurice N. Eisendrath, who asserted that "segregation is wrong not only because it is illegal, but also because Christianity and Judaism declare it to be immoral." . . . In Boston, Rabbi Joseph S. Shubow at the Temple B'nai Moshe said that the "shame of segregation in the South . . . is a definite proof that the struggle for freedom is never done." . . . Rabbi Morris A. Shmidman, of the B'nai Israel congregation in Asbury Park, N J., joined other local clergymen in declaring his readiness to support a fund-raising campaign to raise the money for the fine imposed by the Montgomery, Ala., court on Negro leader Rev. Morton King for his leadership in the bus boycott. . . . The Chicago Rabbinical Association adopted a resolution to proclaim March 28 as a day of prayer together with Catholic and Protestant religious leaders for the embattled Negroes of Montgomery. . . . Twelve faculty members and 78 students of Hebrew Union College-Jewish Institute of Religion in Cincinnati signed a declaration early in March expressing "solidarity with our fellow Negro citizens" in observing the "Day of Prayer." In condemning the Montgomery arrests, the statement said that "We believe these arrests to be an illegal attempt to subvert an effective

and praiseworthy endeavor by the Negroes of Montgomery to assert their rights as American citizens." . . . The Jewish War Veterans National Policy Committee voted unanimously on March 9 "its affirmation of support of its faith in the justness of the decisions of the Supreme Court of the United States, declaring that segregation in the public schools and in the public facilities violates the law of the land. . . . Actions to prevent desegregation should receive the public condemnation of all who believe in the American way of life. Freedom was not designed nor can democracy survive if there is limited application because of race, creed or color."

Central Conference of Rabbis

Culled from "The Demands of Conscience," a message for race relations Sabbath 1956 (March 16), issued by the Commission on Justice and Peace of the Central Conference of American Rabbis (Reform):

" . . . The Jew will never be secure until all men, and especially his neighbors, are secure in their human condition. . . . Jewish history should warn us that self-interest alone should make every Jew a champion of civil rights. . . ."

"The concern of Jews and Judaism with race relations is based not merely on self-interest, but on religious principles. . . . The prophet Amos long ago interpreted God's will in this respect: 'Are ye not as the children of the Ethiopians unto Me, oh children

of Israel.' The Ethiopians are black; the Jew is like them—for all are children of God. In His sight there are no racial exclusions. . . ."

"This past year, we are glad to record . . . the decision of the Supreme Court, foreseeing the end of segregation in education. . . . Fair Employment Practice acts . . . enacted in further states and communities. . . ."

" . . . We cannot, however, close our eyes to the realities of a new and belligerent obstructionism, nor to the considerable areas of discrimination which still remain. . . . We call upon the Department of Justice to seek out ways and means which will enable it to guarantee law and order in communities where lawlessness and vigilantism have once again become prevalent. We call upon the Congress of the United States to pass legislation which will bring to each citizen the higher right of legal protection, of employment opportunities, of free movement and of adequate education."

"The Jewish citizens of Milford (Delaware) and their rabbi deserve the admiration of all for doing the work of righteousness when in the face of public threats and heated opinion they obeyed the ruling of the Court and the decision of their school board by insuring the presence of their children in the classrooms. . . ."

"The need for adequate and unrestricted housing, for opportunities of better employment, exists everywhere in our nation. Nor is it the Negro alone who is deprived of the right of citizenship. . . . The Indians, Mexicans and Puerto Ricans in our population often find themselves in circumstances which cry for attention."

"The paths of righteousness are hard to tread. In the end, every American must make up his mind whether or not he stands by the ideals of the

American dream. In the end, every Jew must choose between following the path of ease or the dictates of conscience and the law of God."

Eastland and the Jews

Jewish Telegraphic Agency correspondent Beth Sieroty presented a bill of particulars showing that "Jews as well as Negroes may have cause for alarm at the elevation of Senator James O. Eastland to the chairmanship of the Senate Judiciary Committee." (*Chicago Sentinel*, 3/15).

The article cites evidence of "Eastland's association with American anti-Semites" such as: he once employed on his personal staff—Ralph Bearman, "a one-time Washington lobbyist for America's No. 1 professional anti-Semite, Gerald L. K. Smith"; and "on still another occasion, Dr. Edward A. Rumley testified before a congressional investigating committee that 40,000 pieces of literature were mailed under Senator Eastland's frank by the 'super-patriotic' Committee for Constitutional Government."

Eastland has called the FEPC program a communist effort for "racial amalgamation."

Jewish Labor Committee

The Jewish Labor Committee of Detroit wrote to the presidents of over 300 Jewish organizations in the auto city urging them to refrain from using strike-bound hotels in Miami. The appeal "urgently requests that organizations refrain from scheduling conferences or conventions at any of these (struck) hotels and that individuals refrain from visiting them. . . ." The Detroit letter was a follow-up on a similar appeal made by the Jewish Labor Committee.

S. P.

The Painting of Max Weber

By **STELLA BUCHWALD**

AN exhibition of Max Weber's paintings held at the Jewish Museum in N.Y.C. this spring honored the artist's 75th birthday. It was called a retrospective exhibition in the catalogue and shows examples of his work from 1906 to 1956—it looks back over 50 years. However, most of the paintings in this show dealt with Jewish themes and other phases of his work were only slightly represented. Thus, one could not get an overall view of the scope of Max Weber's art from this show. Altogether 101 works, including paintings in oil and other media, were exhibited.

Max Weber is one of the most important and outstanding artists of our time, certainly in the United States. A Russian Jew, he came to this country at an early age, then went to France to study with the great Matisse during the stormy days when modern art was struggling to be accepted. With his knowledge and great native ability, he became one of the first and foremost champions of the new trends in art and rose to occupy a prominent place in the art world of this country. The work of Max Weber is represented in most of our important collections and museums.

It was the privilege of this writer to study painting with Weber, years pressed his students with a reverence ago, when he was teaching. He im-

posed for the great traditions of art and a humility toward the true creative values, in whatever age they occur.

This exhibition at the Jewish Museum afforded a good opportunity to study the contribution that Weber has made to the art of this country. It is interesting to follow the beginnings of the modern school through his own development in the early years of this century.

The exhibition included examples of Weber's early cubist and abstract paintings and other experiments in formal expression before the artist reached his mature style. However, many artists under this modern influence lost their relation to life and wandered off to a never-never land of subjective, cryptic symbols. But Max Weber never wandered from subject-matter into the non-objective realm. In this show was a lovely "Still Life with Flowers" and a classically beautiful landscape, "Straggly Pines," that is owned by the Metropolitan Museum of New York.

Weber has painted many pictures of women playing musical instruments, of women beautifying themselves in front of mirrors, of orchestras and musicians—of which there were a few in this exhibition. He has done a whole series of men at work of which none was represented in this show.

The majority of the paintings exhibited have the Jew as the subject. Significantly, these were executed in the late 1930's and during the 1940's

STELLA BUCHWALD is an artist who has had many one-man shows in recent years. She is the wife of our dramatic critic, Nathaniel Buchwald.

—the years of Hitler and World War II. Max Weber the Jew insisted on painting about the Jews at this time of horror and sadness. Yet the Jews that Weber painted are not sad. They live in their own world of spiritual fervor.

Here was a "Hassidic Dance," done in 1940; "Discussing the Torah," in 1939; "Two Patriarchs," in 1943. There are many pictures of rabbis. Jews meeting and greeting, reading or talking.

The "Blessing of the New Moon," done in 1944 and owned by the Whitney Museum of American Art in New York, is characteristic. Wherever you might see this painting hanging, you would say—this is Weber! The color is delicate, sensitive, singing, touching the canvas so gently that it seems to be breathed on. The drawing of the four figures on the canvas is free, yet sure. The painting is permeated with the feeling of adoration and religious ecstasy. Max Weber is telling you with that color and those forms and space what *he* sees and feels in the "Blessing of the New Moon."

The creative artist today is seeking new ways to tell his story. Although the subject of this picture is ancient, the plastic means are modern. And modern forms push, and pull, and twist, and are long or short. The artist uses this distortion, as this method is called, in his need to make a complete plastic statement.

Some artists have used the method dishonestly, to attract notice. The main function of distortion is so to use the plastic form that there will be an integration of the subject of the painting to impart the essence of the emotion. Therefore, you do not find in Weber's work a naturalistic picture of the Jew. You do not find a picture of how *you* think a Jew should look. What you do see is the result of the great



Max Weber

knowledge and ability to create out of these forms and colors a statement of his feeling.

There are those who are shocked by the distortion of the faces in some of his paintings. Indeed, sometimes the distortion is disturbing, as in "Family Reunion." There are times too when one feels that Weber's painting is somewhat too fragile, too precious—and not moving along with a changing world. Yet his painting is as young as it ever was and his outlook is youthful, although he is getting on in years.

As a man and as an artist, Max Weber has not turned his back on progressive ideas. Too often our modern artists have retired into their studios and have lived their sterile lives away from the live world. Especially is this true of those who have reached the fame and standing of Max Weber. But from those days when Weber wrote poetry—first in Yiddish and later in his essays and poetry in English—he has been aware of the world in which he worked.

It was gratifying to visit the Jewish Museum to see the work of this artist. In 50 years Max Weber has created paintings that assure him an important place in our modern art world.

SOVIET JEWISH CULTURE

(Continued from page 27)

icy on the national question.

The crimes are all the greater because they were committed in a country in which even non-socialists expected that a higher level of morality and justice was the rule. These acts were in fact the very opposite of the genuine practice of socialism. The true expression of socialism was rather the considerable and positive contribution of legions of Soviet Jews to the building of socialism. It was in the splendid cultural development that did occur for a number of years despite the perpetration of these anti-socialist, anti-human actions.

The American Jews, like the Jewish people all over the world, responded warmly to the active solicitude of the socialist state for the Jewish people. Here it was that for the first time anti-Semitism was outlawed and fought by law, education and public opinion, and the conditions created for achieving full equality and the rounded development of Jews. We are therefore all the more wounded by the terrible, criminal actions that broke the continuity of this process.

We regard the foregoing statement as only a *beginning*. There is a great deal more that must be told. Why were the crimes committed, who were responsible? The situation calls for a documented, detailed history of these crimes against the Jew-

ish cultural and political figures. The world should know who the victims were and what finally did happen to them; why these crimes were permitted to take place and why information about them was withheld for so long. Many other questions will undoubtedly occur to people.

Above all, it is our deep conviction that the guilty persons be named and, if they have not already been so dealt with, that they be brought to justice.

In this heart-rending picture there is a beam of light. The frank acknowledgement by the Soviet leaders at the 20th Congress of the Soviet Communist Party of the destructive effects of "the cult of personality" and its profoundly anti-socialist character gives promise that the days of the destroyers of justice and the dignity of man in the Soviet Union are done.

As the statement indicates, steps are being taken in the Soviet Union to restore the rights of Jewish culture. We have in the past few years in this magazine pointed to the signs of revival of Soviet Jewish cultural activity. In our April issue we published an article from Moscow reporting in detail the resumption of activity of a number of Yiddish literary figures.

We look forward to the steps being taken to restore the institutions desired by the Jews in the Soviet Union, such as the Yiddish press and theater.

letters



FROM READERS

WHITE CITIZENS COUNCILS AND LABOR

Editors, JEWISH LIFE:

I read very carefully the article on the "White Citizens Councils" in your March issue. Then I re-read it again. And when I was through, I still blinked my eyes in disbelief. For the word "labor," or "trade union," does not occur in this article a single time.

This incredible omission serves to create the impression that the WCC's and the whole white-supremacist movement in the South originate simply on "ideological" grounds, in accordance with which certain aims like fighting desegregation are pursued. It ignores the fact that the WCC's aim is to perpetuate the Jimcrow system in order to maintain the political power of the Dixiecrats and to super-exploit the Negro people while crushing the white workers and farmers as well.

A full and effective fight against the

WCC's and their white supremacy propaganda requires hammering away at that point, demonstrating by thousands of examples the real economic and political aims of the Southern Bourbons and their big-business co-conspirators.

The WCC's have the specific aim of preventing the organization into trade unions of the Negro and white workers of the South and are trying to forestall a Southern organizing drive by the AFL-CIO. John U. Barr, mentioned in the article as a chief organizer of the WCC's, was also a chieftain of the "Right to Work" Councils which pushed through those anti-labor laws in the Southern states. The WCC's are also working to infiltrate the Southern unions themselves and have had some dangerous successes.

NOTICE TO FORMER MEMBERS OF THE TWO CEMETERY DEPARTMENT

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Greetings

CLEVELAND FRIENDS

The article in JEWISH LIFE does not even mention the fact, of such central importance, that the AFL-CIO leadership, both at the merger convention and at the Executive Council meeting in February, has vigorously attacked the White Citizens' Councils, Pres. Meany calling them a "Klan without hoods."

Thus, the article treats the great movement of the Negro people *in isolation* from its great natural ally, the labor movement. Instead, it makes it appear that the supreme answer to the vicious drive of the WCC's is for the Jewish community, particularly in the South, to speak up and ally itself with the heroic struggle of the Negro people. No one will deny the importance and value of that. But to make it the *central* question, to project it in isolation from the labor movement, is to foredoom one's hopes.

Significantly, there is no special appeal made in the article to the thousands of Jewish trade unionists in par-

ticular to bring this question to their unions. This relates to what I believe is a general tendency of JEWISH LIFE to treat of the American Jews simply "as Jews." Not as working-class Jews who belong to unions or middle class Jews who have their own problems and tendencies or wealthy Jews who have their special kind of "worries" like other capitalists. So, while it is true that all Jews have good reason to speak out against the WCC's and all their works, is it not important also that JEWISH LIFE should especially base its analysis and appeal on those Jewish trade unionists, those workers upon whose shoulders it *must* rest to carry the heat and burden of the various struggles?

I write to you, believe me, as one who has long admired and profited

BEN SHOEN

progressive Jew, ardent fighter for
Negro-Jewish friendship, active
supporter of JEWISH LIFE

DIED, MONDAY, APRIL 2,
at 57 years of age

It is inconceivable that he is no longer with us. It was only last year that he almost single-handedly organized the Jewish Tercentenary Seminar in Strawberry Mansion. He was in the midst of a campaign for aid to Negroes in the South when death cut short his work. We grieve with his family their irreparable loss.

**Philadelphia friends of
JEWISH LIFE**

**The Parents and Children
of the**

Washington Jewish Children's School

express heartfelt condolences to

CLARA

on the loss of her husband

MYER SCHULMAN

Devoted husband, friend and comrade. Builder of Jewish Children's schools. Outstanding fighter for peace, against anti-Semitism, for security of all people.

from the splendid contribution of JEWISH LIFE to the understanding and action of the Jewish workers and the Jewish community and of other progressive forces in American life. With best wishes for a long and ever more useful life to JEWISH LIFE.

JACK GREEN

New York City

Friends in Deed

Editors, JEWISH LIFE:

On Sunday, March 4, a few friends got together at my home. We took up the matter of a JEWISH LIFE affair and set a date for March 15. One of our friends suggested that JEWISH LIFE needs cash right now. The result: a few friends advanced \$50 until the

affair. We expect to raise much more and then we'll send the difference.

We know that JEWISH LIFE is doing a good job of bringing light and knowledge. So, with appreciation, find check enclosed for \$50.

I. G. for

TUCSON JEWISH LIFE COMMITTEE
Tucson, Ariz.

Editors, JEWISH LIFE:

Enclosed is a check for a new subscriber. The questions and answers on Israel and the Middle East [March issue] are excellent. I feel confident of getting more subscriptions based on this issue.

I. P.

Maplewood, N. J.

Editors, JEWISH LIFE:

Thank you for your reminder. Enclosed is \$2.50 for my renewal and \$2.50 for a contribution. Couldn't possibly miss JEWISH LIFE. Indispensable instrument in struggle for peace and democracy and national liberation of all peoples.

L. M.

Flushing, L. I.

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Observation post

By ANNE FRIEDLANDER

Thus Spoke the Sages — 1956 : From our scribe and sage in Philly Max Rosenfeld, come these pithy words, "As our sages said, if we don't all pitch in and do our part, we soon won't have a part to pitch in."

We don't always agree with everything our sages said, but to these words of wisdom, we say—"So true." *Spring's in the air*, the crocus is blooming, and soon the beautiful forsythia will confirm the advent of spring—but to your Editorial Board that breath of spring conjures up the lean, hungry summer months, and we are chilled.

So when you see that warm glow of the forsythia bush, how about sending a spray to the office of JEWISH LIFE in the form of a warm, friendly, \$5, \$10 or \$20 bill. Then we too could enjoy "the flowers that bloom in the spring" and sing "Tra-la."

Greetings

**READING CIRCLE
OAKLAND YKUF**

Oakland, Cal.

Romance: More exciting, more beautiful than Grace Kelly's is the story of Yuri Suhl and Ernestine L. Rose. The story unfolded at a reception in New York, given by JEWISH LIFE. For Yuri is working on a biography of this brave Jewish woman about whom so little is known. His adventures in unearthing the information, the tremendous contributions she made in the struggle for women's rights and against slavery, made for an exciting evening. Yuri's research into her life

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has engendered in him a love and admiration that should result in a tender and powerful book.

He made her dynamic quality for struggle come alive and between them they helped raise \$300 for JEWISH LIFE.

Yuri and Ernestine will be glad to visit you. How about an invitation?

Joshua — Symbol of Freedom:

To the oppressed peoples of the world, the story of Joshua is synonymous with the struggle for peace and liberty. The slaves in the Roman Empire were inspired by Joshua's courage. The Negro slaves sang of his daring in their spirituals.

The story of Joshua inspired George Frederic Handel to write the glorious oratorio *Joshua*.

The Jewish People's Philharmonic Chorus has chosen this work for its

concert on Saturday, May 26, at 8 P.M. at Carnegie Hall. Richard Tucker, Metropolitan tenor, will be soloist and Eugene Malek, dynamic conductor will direct the chorus. You've got a date for a memorable evening.

Soon We'll Be Ten: We're plotting and planning for exciting, joyous and memorable events to celebrate the miracle of ten years of JEWISH LIFE.

Resist Tyranny, was the theme of the 3rd Passover Seder for the parents and children of a Brooklyn Shule. Children's pictures of the Passover story were hung around the room. Mom cooked and Pop waited on table. A wonderful community spirit pervaded and everyone came away with a better understanding of the true meaning of Pesach—the need to struggle for freedom.

GREETINGS ON THE

EIGHTH ANNIVERSARY OF ISRAEL

For Israel's sake and peace in the world, we shall not rest until we are joined with all Americans in a mighty chorus for United States initiative to bring about a Four-Power conference to inspire UN action for peace in the Middle East.

Israel must not be sacrificed for oil or made victim of East-West conflict.

**EMMA LAZARUS JEWISH WOMEN'S CLUBS
OF LOS ANGELES**

**EMMA LAZARUS CLUBS OF GREATER BOSTON
(Dorchester, Roxbury, Winthrop, Lynn)**



FROM THE FOUR CORNERS

AT HOME

Estimated world Jewish population at the end of 1955, according to the 57th *American Jewish Year Book*, published recently by the American Jewish Committee, was 11,908,443. This is 0.4 per cent of the world's two and a half billion population. New York City's Jewish population is estimated at 2,050,000, which is a loss of 80,000 over the last three years to suburban Long Island, Westchester and New Jersey. The national Jewish population is estimated at 5,200,000, or 3.1 per cent of the nation's 165,248,000. Nine countries with Jewish populations over 200,000 are: U.S.; Soviet Union, two million; Israel, 1,550,958; England, 450,000; Argentina, 360,000; France, 300,000; Morocco, 240,000; Canada, 230,000; Rumania, 225,000.

Bertrand Russell, noted British philosopher, published a letter in the *Manchester Guardian*, in England, on March 28, asserting that "I am almost certain that the Rosenbergs were innocent and quite certain that the evidence against them would not have been considered adequate if prejudice had not been involved." He had recently made a study of the case. He urged support of the Rosenbergs' co-defendant Morton Sobell, "an innocent man condemned as a result of political hysteria to 30 years in gaol" and now in Alcatraz, "the worst prison in the

U.S." He charged the FBI with "atrocities" in connection with the case.

David Greenglass, chief government witness against the Rosenbergs, applied for parole after having served five of his 15-year sentence at Lewisburg, Pa. The Federal Parole Board denied his application on April 3 without giving its reasons.

The number of civil rights cases terminated in 1955 by the Civil Rights Section of the Justice Department was 300, as compared with 1,936 during 1951. This section has seven lawyers and five non-professional employees, as compared with 98 lawyers in the Internal Security Division.

The budget for the New York State Commission Against Discrimination was slashed by \$25,000 by the Republican-controlled legislature on March 24. Charles Abrams, commission chairman, charged that the Republican vote was "a victory for intolerance and prejudice." The Democrats had fought for a greatly increased appropriation for the commission.

Documented evidence that the White Citizens Councils, Southern anti-desegregation groups, are infiltrated with leading professional anti-Semites was offered by the Anti-Defamation League recently. The council's recommended reading list contains 18 professional anti-Semites, including

Gerald L. K. Smith and Myron Fagan.

Most important recent convert to U.S. anti-Semitism is Lieut. Gen. George E. Stratemeyer, a leading U.S. commander in the Korean War. He was converted by John Beaty's virulent anti-Semitic tract, *Iron Curtain Over America*.

ABROAD

French Jews of all persuasions are united in a movement to combat the fascist, anti-Semitic Poujade movement. In a statement issued on March 8, "Crif," overall organization of French Jews, called on all anti-fascist and democratic groups in France and Algeria to join in the fight against Poujadism.

Documents were published by the West German Social Democratic Press Service on March 12 which proved that Dr. Hans Globke, a high official in the Adenauer government who was the author of the Nuremberg laws, was himself the organizer of slaughter of Jews.

The gravest vandalism of a synagogue in West Germany occurred in Duesseldorf during a Purim dance late in Feb. The thieves broke in an office window, looted the contents of the Ark, safes and cupboards. Ritual silver and other objects stolen were valued at almost \$3,000.

News of Soviet Jews . . . U.S. churchmen visiting the Soviet Union were told by Moscow Rabbi S. M. Shlifer on March 20 that there were 3,000,000 Jews in the Soviet Union, 300,000 in Moscow; there were 150 to 200 congregations but no central religious organization; that there are

three synagogues and a number of prayer houses in Moscow; that as high as one-fourth of the congregation on high holidays were under 30. . . . The reading room of the Leningrad State Library has a section of Yiddish books which are in demand by readers and has available in the reading room Yiddish newspapers such as the New York *Morgen Freiheit*, the Paris *Neie Presse*, the *Birobidzhaner Shtern*, *Frei Israel* and *Kol Haam* (Hebrew) of Tel Aviv, *Folks-Shtimme* of Warsaw, and others. . . . A new five-year plan for the Jewish Autonomous Region (Birobidjan) was announced in Moscow in Feb. Production in the region has doubled between 1950 and 1955. A 100 to 150 per cent increase in the industry of the region and a tenfold increase in agricultural production by 1960 are projected.

Dmitri Shostakovich, noted Soviet composer, conducted his recent song cycle, *From Jewish Folklore*, over the Vilna radio. . . . Five Yiddish variety programs were given recently in Vilna by the Soviet actress Sidi Tal.

The Polish government decorated a number of Jewish workers in Lower Silesia in March for "their revolutionary activities in pre-war Poland and the part they played in the liberation" of Poland. . . . The Yiddish paper, *Folks-Shtimme* celebrated its tenth anniversary in Warsaw early in March. Beginning as a weekly, it is now published four times a week in Warsaw, . . . The Polish authorities granted 120 tons of wheat for *matzos* to be prepared in Wroclaw for use by Jews all over Poland. . . . The Jewish State Theater produced last winter Friedrich Wolf's pre-war anti-nazi play, *Professor Mamlock*, powerful drama of nazi anti-Semitic brutality.

L. H.

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