

Jewish Life

A PROGRESSIVE MONTHLY

AUGUST, 1956

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Soviet Jews: Eye-Witness Report

Chaim Suller interviewed by Louis Harap

Questions for Soviet Leaders

by The Editors

CURRENTS IN THE MIDDLE EAST

by Jeremiah Lesser

SOUTHERN JEWISH VIEWS ON SEGREGATION

by Esther Levine

"GRANDFATHER" WINCHEVSKY

by Moshe Katz

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Vol. X, No. 10(118) Aug., 1956

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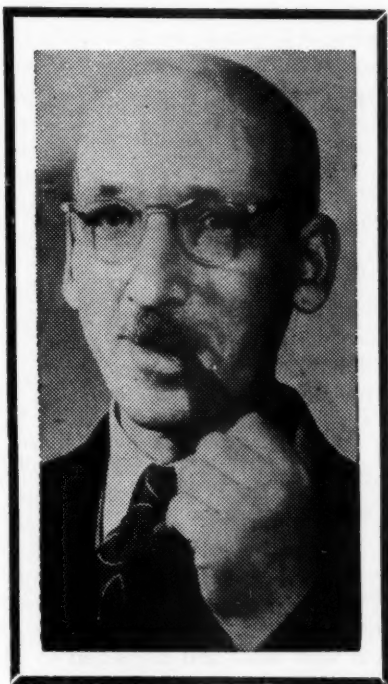
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NATHANIEL BUCHWALD, 1890-1956

THE Editorial Board of JEWISH LIFE deeply mourns the death of Nathaniel Buchwald on July 7 at the age of 66 years. He was not only close to us in a personal sense: he was our respected colleague who contributed a brilliant column on the theater to our magazine each month. His current writing for the *Morning Freiheit*, *Zamlungen* and *Yiddishe Kultur* was in Yiddish. It was therefore a source of pride to us that our magazine was the channel through which the work of one of America's outstanding critics could reach the English speaking reader, both Jewish and non-Jewish. It lent real importance to our magazine to publish Nathaniel Buchwald's sensitive and penetrating dramatic insights, as our readers know. He was generally regarded throughout the Yiddish theater as its most distinguished critic and he was listened to with respect in the American theater.

Nathaniel Buchwald was a whole man. He possessed the broadest culture and brought to his writing high intelligence, independence and integrity. Although his first love was for the theater, he was also distinguished for his political writing. Pervading his every word, whether it was on politics or on theater or



literary criticism, was a sense of identification with and devotion to progressive mankind. It would be hard to find a writer in whom the social and artistic was so fully integrated. His passing leaves a gap in American Jewish cultural life and the spiritual life of our land that can hardly be filled.

Soviet Jews: latest eye-witness report

An interview with Chaim Suller, who recently
returned from a visit in the USSR

By LOUIS HARAP

WE looked forward with some excitement to an interview we had arranged with Chaim Suller, general manager of the *Morning Freiheit*. On July 16 he had returned from a four and a half weeks visit to the Soviet Union and had spoken to a number of Yiddish writers there. Suller interrupted his busy work schedule to answer questions for us.

"How did you happen to go to the Soviet Union?" we began.

"I went to the Soviet Union," answered Suller, "to visit my family in Leningrad—two brothers, a sister and other relatives. However, as one who has for many years been connected with Jewish culture in the United States, I was greatly concerned with what had happened to Jewish culture and Jewish writers in the Soviet Union.

"After my arrival there, I decided

not so much to try to dig into what had happened or how, but more to find out what is happening now. I wanted to learn about the possibilities for the revival of Jewish culture in all its forms. So I found out what I could in Leningrad and Moscow."

Whom did Suller talk to in the Soviet Union? There were, of course, in addition to his relatives, the many Jews and Russians that he collared for discussion on every possible occasion. He talked to two leading Russian journalists who had been members of the delegation of Soviet journalists to the United States last year. One was Ivan Berezkhov, an editor of *New Times*; the other was Boris Izakov, who is Jewish, an editor of the Soviet *International Affairs* and translator of Hemingway's *Old Man of the Sea*, which just appeared in Moscow. Suller also had a talk

ANNOUNCEMENT

Owing to financial pressures during the summer, the Editors have decided to omit the September issue. The October issue will come out in mid-September.

All subscribers will receive one additional issue.

with Alexei Surkov, general secretary of the Union of Soviet Writers.

Meeting with Yiddish Writers

Most exciting of all, Surkov had arranged for Suller to meet with 15 Soviet Yiddish writers in the rooms of the Union of Soviet Writers. It is likely that this is the first such meeting with a foreign visitor in the past eight years. Among these writers were Shmuel Halkin, Rokhel Boimvol, Noakh Lurye, Aron Vergelis, Z. Telesin and others.

The Soviet Yiddish writers were no less interested in getting information on Jewish cultural developments in the United States than Suller was in plans for the upbuilding of Soviet Jewish culture. They told Suller of the projects being worked out by the Union of Soviet Writers. The following are planned:

1. *Establishment of a Yiddish publishing house;*
2. *Opening of a Yiddish theater, which would begin as a travelling company;*
3. *Publication of a Yiddish literary newspaper to appear three times a week;*
4. *Publication of a bimonthly literary journal;*

5. *Arrangement of a national conference of Yiddish writers and cultural workers of the Soviet Union.*

But Suller added a word of caution. "These projects should not be taken as a final blueprint. Not everything may be carried out just as planned. Some plans may be carried

out sooner or later than expected, some may be changed, other activities not mentioned may develop. The reason for these reservations is that many technical problems face the Soviet Writers Union in the execution of these plans. It is necessary to re-create the Jewish cultural apparatus, to find buildings for theaters, to get Yiddish linotype, equipment and such things. There are plenty of talented Yiddish actors, but not enough talented directors."

Suller obtained a list of 71 Yiddish fiction writers, poets, critics, dramatists and literary scholars who are busy preparing works for publication (see box on page 7).

The poet Shmuel Halkin told Suller: "Give our hearty greetings to Yiddish writers, cultural workers and readers in other lands. Tell them that we are engaged in creating large works and that from a lapsed literature will come great literature [in Yiddish, "fun ois literatur vet veren grois literature"]; tell them that we were Soviet Yiddish writers and remain Soviet Yiddish writers."

Jews not Completely Integrated

The Yiddish writers gave Suller some general information about Jews in the Soviet Union. "They told me," said Suller, "that Jews are represented in all phases of heavy industry. Jews also work in agriculture. In the Crimea, for instance, there are 5-6,000 Jewish families on

80 collective farms, some in mixed Russian-Jewish farms, some in all-Jewish farms."

We asked Suller how far the Jews had been integrated into Soviet life. "According to the Yiddish writers," he replied, "the Jewish people as a whole are not yet completely integrated linguistically with the rest of the population. While the integration has gone far in large cities like Moscow and Leningrad, this is not so in many communities of the Soviet Union. Integration is even less advanced in the newly-acquired regions such as Bukovina, Bessarabia and parts of western White Russia and the Western Ukraine."

Problem of Anti-Semitism

We asked Suller if any evidence of anti-Semitism had come to his attention. "I did not see any evidence of anti-Semitism in the Soviet Union today. However, Jews whom I met gave me the impression that they were still afraid of the consequences of what had happened to Jews and others prior to Stalin's death. Some Jews are still cautious about their relations with foreigners because of the cold war atmosphere of post-war years. During my short stay I observed a lessening of these fears. But I cannot say that this fear has entirely disappeared."

Why are they afraid, we asked? "I discussed this with a number of Jews. Until about 1942, they said, the Jews of the Soviet Union knew

no fear, did not experience anti-Semitism, were never made to feel different from anyone else. One Jew said to me, 'We lived in a paradise (*Gan-Eden*). If it were not for what happened in the following years, an even greater number of Jews would have been integrated and lost their Jewishness than is the case now.'

In his talk with one Yiddish writer in Moscow, Suller said that he learned that "All those who participated in the framing up of innocent Jews and others have been investigated, tried and punished in accordance with the severity of their crimes. But many Soviet citizens who were poisoned but did not commit any anti-Semitic acts remain in their posts. They need to be re-educated. But now they fear to show their anti-Semitism. I learned from some Jews that they had been promoted to higher posts which, they said, would not have happened a few years ago."

"I want to emphasize, though, that even during the worst period—this was about the time of the Moscow doctors' case—the repression was not aimed solely against Jews and in some cases was even more severe against non-Jews. But anti-Semitism was one of the weapons of repression. Nor were the Jews the only people whose culture was affected by the repression. Surkov told me that the percentage of Russian cultural leaders unjustly executed or exiled was even greater than among Jews. Yet the freedom with which many Jews spoke to me, an Ameri-

Activities of 71 Yiddish Soviet Writers

A LIST of 71 Yiddish writers and the works they are preparing for relaxed atmosphere in recent weeks to revive anti-Jewish agitation. Suller, general manager of the *Morning Freiheit* on his return on July 16 from a Soviet trip. Suller obtained this information through the good offices of Alexei Surkov, general secretary of the Union of Soviet Writers, and a group of Soviet Yiddish writers with whom Suller conferred. This is not a complete list, for Suller was told that about 200 Yiddish writers are active in the Soviet Union today.

The 71 writers include 31 fiction writers, 29 poets, seven critics and literary scholars, two dramatists and two essayists. Of these 44 are in Moscow; seven in Kiev; five in Minsk; four in Kishinev; two each in Odessa, Tchernivits, Riga and Vilna, and one each in Kirovograd, Kharkov and Birobidjan. (The entire list of writers and themes was published in the *Morning Freiheit*, July 22.)

can showed me that fear among Jews and others in the Soviet Union today is disappearing."

A Statement on Anti-Semitism

We reminded Suller that many progressives, both Jews and non-Jews, here believe that the Soviet Union should issue a statement about the fate of Jews through the recent period. Had he learned if any such statement would be issued? "In spite of the fact that there is no overt anti-Semitism today," Suller replied, "Soviet Jews would like to be assured that there would be no repetition, that those who harbor anti-Semitic feelings would never be given any opportunity ever to express this in any shape or form. They would therefore like to have the government issue a forthright statement that anti-Semitism would not be tolerated in the Soviet Union

and would be punished severely. They would like to see statements from Soviet leaders in the government like those issued by Gorky and Lenin in their day.

"I was assured by Soviet personalities that a statement on anti-Semitism would be forthcoming in the near future."

"However, I have no information whatever on the prospects of a general statement from Soviet leaders on repressions against Jewish cultural leaders."

As we ended the interview, Suller gave me his overall impression of the Soviet people after his visit. "Life in the Soviet Union in all respects seemed to me to show an increase of freedom of expression and improvements in economic conditions. These were taking place even while I was there. My final impression was that the Soviet people are busy and happy."

Questions for Soviet Leaders

**Latest news on Soviet Jews still calls
for a statement by Soviet leaders**

By THE EDITORS

WHILE much encouraging news concerning the rectification on the national question with respect to the Jews has come from the Soviet Union in recent weeks, other news continues to raise questions. No statement as yet has been issued by Soviet authorities on crimes against the Jews in the Stalin era. A Paris Jewish News Agency dispatch received here on June 15 stated that Anastas Mikoyan in May told the French parliamentary delegation in Moscow that anti-Semitism still exists in some sections of the Soviet population. But he added, "We will not rest until anti-Semitism is completely torn out by the roots."

The visit of two delegations of U.S. rabbis to the Soviet Union in June and July brought out nothing essentially new about the situation. The rabbis were received with great interest and friendliness by the religious Jews they met in the synagogues of Moscow and Leningrad. They regarded the future of the Jewish religion in the Soviet Union as doubtful. When one rabbi who

met Premier Bulganin complained about the "lack of synagogues," Bulganin replied, "That is up to the Jewish community."

One rabbi stated on his return that "The Jewish people seemed relieved. They are looking forward to permanent relief from oppression. They are less afraid of reprisals than before."

Rehabilitation of Jewish Writers

July also saw the appearance of poems in Russian translation by Perets Markish and Itsik Feffer in *Literaturnaya Gazeta* (Literary Gazette) with appreciative essays by Nikolai Tikhonov and Mikail Svetlov, respectively (*N. Y. Times*, July 20 and 25). In addition, the same paper announced formation of a commission to issue a collection of Babel's works (*N.Y. Times*, July 25).

Further, Harrison Salisbury reported in the *N. Y. Times* (July 26) that "Soviet authorities appear to have launched a comprehensive but

publicly unannounced drive to rehabilitate Jewish literary victims of past purges." He reports that recent Soviet literary periodicals show a "startling correlation" between Jewish victims of the "cosmopolitanism" campaign and current contributors to Soviet journals.

Information is accumulating as to the quantity of concerts of Yiddish song and literary recitals in many parts of the Soviet Union. For instance, in 1954 and 1955 the Jewish singer Anna Guzik and her group had given 268 concerts in the Ukraine, the Volga area, the Urals, Baltic republics and Central Asia. In the 1955-56 winter season, the Jewish singer Saul Lyubimov had given 34 Jewish concerts.

Some Disturbing Questions

Nevertheless, despite these encouraging signs and plans reported by Chaim Suller in this issue, a number of disturbing questions remain. On July 7, the Warsaw Yiddish *Folks-Shtimme* disputed the view reportedly expressed by Soviet leaders that "so-called full assimilation of the millions of Jews in the Soviet Union" accounts for the lack of Yiddish cultural life. This view, said the paper, "cannot stand up under criticism and does not correspond to reality." The slowness of Soviet authorities in once more setting up Jewish institutions is criticised. "Why," ask the paper, "is there no

full rehabilitation and revival of Yiddish cultural and social life in the Soviet Union?" (N. Y. Times, July 11).

The absence of any statement from the Soviet Union perhaps accounts for the disturbing fact that the following clause in the Eugene Dennis article on the secret Khrushchev report was omitted from the Pravda reprint of that article: "snuffing out the lives of more than a score of Jewish cultural figures." The need for a Soviet declaration on the Jewish question is still urgent.

Quite inexplicable is the denial by a Soviet leader, Ekaterina Furtseva, an alternate member of the party presidium, that Jewish culture had been suppressed. This denial came in an interview by *National Guardian* correspondent Tabitha Petran (June 25). We are at a loss to understand this statement by Madame Furtseva and believe that it shows most urgently that all is not well even yet with the implementation of Soviet nationalities policy toward the Jews.

Madame Furtseva further showed that she does not understand the meaning of this policy with respect to the Jews, for Miss Petran also reports Furtseva's opinion that "Jewish culture has been developing freely" in the Soviet Union because many Jews are prominent in science and the arts and 80 per cent of the musicians in the orchestra that played for the Tito reception in the

Kremlin were Jewish. It should hardly be necessary to point out that these are not signs of Jewish culture but rather of free access of Soviet Jews to general Soviet culture.

A further question also calls for some explanation, at the least, when Furtseva stated that in some Soviet government departments Jews comprised over 50 per cent of the personnel and that complaints caused some of these Jews to be transferred to equally good positions in other places. These measures, she said, were misinterpreted as anti-Semitism. Khrushchev is also reported to have stated something similar to the French parliamentary delegation (*N. Y. Times*, June 10). But such a policy does have resemblance to a "quota" system. Surely more elucidation on this point is called for.

Thus, despite the evidences of a return of cultural rights to Yiddish speaking Soviet citizens in some respects and the plans mentioned in the interview of Chaim Suller in this issue, the disquieting facts mentioned above indicate that a full return to socialist nationality rights for Jews is far from completed.

A Statement is Needed

We therefore agree with the communication sent in June by the United Jewish People's Order in Canada to Soviet President Kliment Voroshilov and Premier Nikolai Bulganin. While affirming friendship for

the Soviet Union and recalling the steps taken by the Soviet government in the past to assure full rights to the Jews, the memorandum continues:

"We feel that the Soviet government should make public the full information pertaining to these shocking events" [recounted in the *Folks-Shtimme* article of April 4. The statement then recalls reported statements by Soviet leaders to the French parliamentary delegation and the Furtseva interview—*Eds.*]

The memorandum goes on: "This news, together with the complete silence of the government of the USSR regarding the past crimes committed against Jewish culture and the failure to date to restore Jewish cultural life to its former position, is most disturbing. . . . We feel that a public clarification of the position taken by the Soviet Union on this matter is required. Thousands of Jewish people in our country will remain disturbed until a proper explanation is made and the necessary steps taken to assure the Jewish people of the USSR full and equal rights and opportunities to their distinctive cultural and communal expression" (*Canadian Jewish Weekly*, July 12).

We join our voice to that of the UJPO for fulfilment of these requisities to the restoration of full nationality rights to the Jews of the Soviet Union. And we believe that the revival of Jewish culture in the Soviet Union should be hastened.

"A matter of grave concern"

A statement

By WILLIAM L. PATTERSON

NEITHER the reports presented to the 20th Congress nor any of those following it which have touched upon the murderous attacks upon Jewish intellectuals, in particular upon Jewish professionals, upon the Jewish people as a group, or attacks upon their age-old culture give a comprehensible or adequate and clear picture of what has happened. That something happened is to be recognized, but what and why—above all, why?

As a Negro in the United States who has dedicated his life to the realization of a socialist society firm in the belief that it alone can bring to the Negro people security of life and property and equal opportunity freed from any restrictions based upon color or nationality to participate in all phases of American life, the fate of any minority in a socialist state is a matter of grave concern. This holds especially true for the Jews living in the Soviet Union.

In tsarist Russia the position of the Jewish people plumbed the very depth of degradation and dehumanization. Granting that remnants of the racist-religious persecution of tsarist days would have remained tenaciously clinging to the minds of some, who accepted the new, and desperately utilized by some who sought a return to the old, all of the political, economic and cultural weight of the new order should have at all times been made available for the protection of these people in the full and complete enjoyment of rights and dignity as human beings.

How did it happen then that such was not the case in a socialist state?

I, a Negro, must have an answer that satisfies the Negro people, otherwise they cannot be brought to believe that a socialist society holds the complete reward for them. They must see that those who turn upon the Jews in the Soviet Union, violate Soviet law and Soviet democracy and that the violation of either is intolerable and punishable under that law. If there is no flaw in the theory of socialist relations, they must see the application of remedial measures when in the development of those relations men, women and youth have suffered because of their faith or nationality.

All of America demands as much as this, but for the Negro people nothing less would suffice.

The treatment of the Jews in the Soviet Union is not only an internal matter. It concerns not only Jews who live outside of that socialist state. It concerns all and especially those who understand the meaning of human dignity. We must then seek a full picture. Armed with that, our contributions to the cause of peace and the furtherance of a democracy that demands respect for human dignity is greatly enhanced.

Only such a picture strengthens the hand of the friends of socialism. Its absence enables the enemies of socialism to malign it successfully. The analysis, the clarification, must include the nature and character and extent of the remedial processes.

The New Orthodoxy of Blankfort

Review of a novel that expounds
mink-coated religiosity

By MICHAEL GOLD

THE *Strong Hand*,¹ by Michael Blankfort, is a novel that reflects a recent trend among certain sophisticated Jewish intellectuals and business people to go back to Orthodox Judaism.

The trend has its counterpart among non-Jews in the upper class converts to Catholicism, among whom, of course, are Clare Booth Luce, Henry Ford, 2nd, and the Duke of Bedford (he is the biggest landlord in England, owns almost a third of God's real estate there).

Herman Wouk, of *The Caine Mutiny*, is outstanding among adherents of Orthodox Judaism. His *Marjorie Morningstar* has become a sort of mink-coated Joan of Arc of the movement. Marjorie, you may recall, was a virtuous West End Avenue maiden who allowed herself to be seduced by a villain. This sordid Village intellectual disillusiones her, however. Not only is he a sneering

atheist, she discovers, but he is also broke. So she returns to the fold and weds a kind, Orthodox hosiery magnate and they live happily afterward surrounded by mink coats, country houses, servants, Jaguar cars, religion and everything. It is a clumsy propaganda fiction that reeks with a commercial, greasy spirituality which reminds one of the Gimbel-Macy advertising at Easter and Christmas. In Wouk's theology, God and the mink coat seem entwined.

Blankfort's hero is a gaunt, handsome young rabbi who obviously resembles Gary Cooper and other Hollywood stereotypes. But his problems are different and perhaps more genuinely theological than Marjorie's. The rabbi falls in love with Katy Waterman, a handsome, sophisticated *Life* photographer who resembles Katherine Hepburn (although any other star with dashing manners, a pleasant figure and nice hair would do.) Boy meets girl; boy wins girl; then the gimmick.

MICHAEL GOLD is the author of *Jews Without Money*. *International Publishers* recently issued a selection from his writings, *Mike Gold Reader*.

¹ *The Strong Hand*, by Michael Blankfort. Little, Brown, Boston. \$3.75.

It is an entirely new conflict in Hollywood fiction or any other.

Katy Waterman had previously been married to a war pilot who was shot down. The War Department officially notified her he had died. But this isn't enough to satisfy a certain rigid formula the rabbi knows is contained in Talmudic law. They must be an eye-witness of the death, says the Law, before the widow can marry again.

So the rabbi and his bride conduct a long search for the witness. They eventually find a member of the crew who says that he saw the pilot die. But this witness turns out to be a sour, ingrown drunkard, completely unreliable. The rabbi takes the case to a great Talmud scholar. His verdict is that the witness is not reliable enough and the marriage cannot legally be held. The young rabbi parts with his girl.

"God knows it isn't what I want," he tells his friend. "No one wants it. But I can't change the law by myself. Understand me, I can't."

In despair, he gives up his profession of rabbi and becomes a radio repair man and amateur student of the Talmud. The girl goes back to her own more sophisticated career and dies in a crash in war-torn Korea. It is ruin all around, for the sake of a finicky, hair-splitting legal question in the Talmud.

The old religion of our fathers was a passionate thing. It was something for which they were ready to die



Michael Gold

and often did die. It had social meaning, for it was not only the Ark of the Law, but also the brotherhood of the people. As with the persecuted Irish for centuries, the religion became their loyalty to the People. It was their only fatherland, a spiritual treasure shared by the dispersed victims of imperialism and bigotry. How different from the "converts" of today!

All of us have read in newspapers and magazines many interviews with Herman Wouk. Though a typical Madison Avenue sophisticate, crew-cut, flannel suit and all, though he is modern as *Time* magazine, streamlined as a Jaguar car, Wouk eats only kosher, he says, even at the fashionable Colony or Stork Club. He always packs the classic *yarmulka*, the little hat the Orthodox

wear, and dons this symbol in the face of infidels at the Stork and Colony Clubs. I even saw a photograph of him in his *yarmulka* at one of the clubs.

It is all very cute, a bright paradox, the *yarmulka* in a fashionable cabaret, a sophisticate eating only kosher. If it is sincere, it is still less than nothing, an empty formalism which holds none of the true faith of our fathers, the brotherhood of the despised, rejected and dispersed.

But the new Orthodoxy is a different thing. Blankfort himself criticizes the needless sacrifice of the rabbi in his novel. Just the same, he has glamorized the rabbi as a sort of stern young hero of the faith. He has poetized over the medievalism in which only such a conflict could arise. Blankfort has trimmed as usual. He wants a modern medievalism, a rational irrationalism, a divine principle that will fit snugly into the daily opportunism of a slick

Hollywood author.

Here is the glaring contradiction in this recent return to Orthodox religion among the wealthy and successful sophisticates.

It is not God and holiness they are really seeking. What they want is more financial security than even the insurance broker or stocks and bonds can give them. They want their prosperity never to change or disappear.

Living religion so often can change the heart. But here nothing has changed. Certainly, the neo-Orthodoxy of the Wouks and Blankforts is entirely egotistical. It will bring no benefit to the underprivileged. It does not fight war, racism or poverty. God's poor and oppressed will find no champions in these fashionable new synagogues. No pauper will be invited to their Sabbath feasts. In this temple live only the

(Continued on page 32)

Anti-Semitism in Poland is Being Combated

ANTI-SEMITIC elements in Poland have taken advantage of the relaxed atmosphere in recent weeks to revive anti-Jewish agitation. Some racist incidents have been reported and the Jewish community is uneasy. A long article by M. Mirsky in the Warsaw *Yiddish Folks-Shtimme* in June frankly analyzed the situation. Mirsky expressed alarm at the fact that even some communist leaders remain passive in the face of anti-Semitic expressions. An intense campaign against anti-Semitism is being conducted in the Polish press and representatives of the Jewish community have been assured by the government that steps are being taken to deal with the situation.

CURRENTS IN THE MIDDLE EAST

The line for peace is holding. But united steps by the UN are urgently needed

By JERMLAH LESSER

THE focus of the Israel-Arab crisis has in recent weeks shifted to the Jordanian frontier. Border clashes have occurred there frequently and the UN commission has assigned responsibility in many cases to Jordan. Dag Hammarskjöld considered that the flare-up of crisis required him to tour Middle Eastern capitals again to bolster the armistice agreement he had secured in May. On July 23 he was reassured that the armistice was still in working order.

Nevertheless, the situation remains fraught with danger. The new premier of Jordan asserted on June 21 that his government would never conclude peace with Israel. He intended, he said, to form a chain of alliances with Arab states in order to circle "the usurped part of the Arab world" [that is, Israel] with a ring of military bases.

Egypt's new President Nasser on June 19 made a speech in which he said he was strengthening Egypt "so that we may be able to restore to the people of Palestine their right to freedom and existence." A N. Y.

Times dispatch (June 20) noted that this speech was unusual because in recent months Nasser had "avoided inflamed declarations about "restoring Palestine to the Arabs who lost their lands to the Israelis." Such threatening gestures by Nasser are not in line with the principles of Bandung, which state that disputes must be settled by negotiation. Nasser reaffirmed these principles during the visit of India's Nehru to Cairo in July.

If the situation on the Arab side is not reassuring, Israel developments leave room for uneasiness, too. The forced resignation in June of Moshe Sharett as Israeli foreign minister and his replacement by Golda Mayer (Meyerson) did not have the backing of the Israeli people. And Premier Ben Gurion is now placed firmly in control of foreign policy. Although Ben Gurion stated to the Knesset on June 19 that "preventive war would be madness," he "cleared the way for a tougher policy toward his Arab neighbors" (*N. Y. Times*, June 20 and 30). This

threatens a policy of "reprisals" against the Arabs which, though they might not be "preventive war," might give rise to provocation toward war. The uneasiness engendered by the forced resignation of Sharett was expressed editorially by the conservative London *Jewish Chronicle* (June 22) thus: "Indeed, the whole episode is typical of Mr. Ben Gurion, from whom we have learned to expect decisive, spontaneous and sometimes rash actions and moderate speeches belied by not so moderate deeds."

Cold War and the Aswan Dam

The direction of U.S. policy in the Middle East is not clear at this writing. A change of tack was indicated on July 19 when the U.S. withdrew its offer to help Egypt finance the High Aswan Dam. The reason given by Washington for this sudden, drastic step—that the Egyptian economy cannot stand the strain of this project—is implausible.

The real reason was indicated in a N. Y. *Times* dispatch from Cairo (July 24): Egyptians "charged that the Western reversal was brought on by Egypt's recently expanding trade with the Soviet bloc, her recognition of Communist China and her refusal to accept conditions in the aid offer that would have threatened her sovereignty." The dispatch adds significantly, "Diplomats in Cairo felt there was considerable truth in these charges." The move, therefore,

is in line with cold war policies and hence does not hold out promise of a policy change in the direction of peace. Nor has there been any sign that the U.S. will sell arms to Israel.

Peace hopes were encouraged by the outcome of Soviet Foreign Minister Dmitri T. Shepilov's visit to Arab capitals in June. Dire predictions had been published in the press that he would align the Soviet Union with the intransigent Arab position. However, the visit proved otherwise. Throughout his tour Shepilov affirmed the Soviet Union's support of the Arab world's striving for neutralism and independence from any form of colonialist pressures and pledged friendship of his country for the Arab world. But he clearly refused to adopt an anti-Israel position. On the contrary, he "made it clear to the Egyptians," reported the London *Jewish Chronicle*, "that under certain circumstances it would not be ruled out that Israel would receive Soviet arms."

Shepilov Reaffirms Peace Policy

Shepilov gave no support to aggressive anti-Israel tendencies among the Arabs. From Egypt, Sam Pope Brewer wrote that "Shepilov did give the Arabs food for thought with the remark that the Soviet Union intended to work for the ending of tension in this area. That could mean that the Soviet Union had decided to back efforts to produce a perma-

ment peace settlement between Israel and the Arab states. This the Arab states have always refused to consider" (N. Y. Times, June 19).

From all reports of his tour Shepilov indicated to the Arabs that the Soviet Union stood by its Middle Eastern policy declaration of April 17, which pledged cooperation with UN efforts for a peaceful solution. The well-informed London *Jewish Observer and Middle East Review* reported (June 29) that Shepilov "told the Syrian leaders, so they said afterwards, the same thing which he told Nasser and Fawzi in Cairo: that Soviet policy had been outlined in the Declaration of April 17, by the London communique and by the statements of Bulganin and Khrushchev at the end of their London visit."

This was further confirmed during UN Secretary Dag Hammarskjöld's visit to Moscow on July 5. After their meeting Shepilov said he "confirmed in talks with the UN secretary general the Soviet willingness to support UN action in easing tension in the Middle East." And on the same day in Moscow, Hammarskjöld gave the press an optimistic view of the situation and "called attention to the Soviet statement last April 17 urging a reduction of tension along Palestine armistice lines" (N. Y. Times, July 6).

In estimating the position of the Soviet Union on the Middle East, it is apparent that that the USSR is animated by a desire to avert war.

The urgency of maintaining peace in the area can be seen from a remark reported to have been made by Khrushchev recently. "I would like to emphasize," he said, "that war between the Arab states and Israel would mean World War III" (N. Y. Times, July 2).

Peace via Big Four Talks

The conviction that the Soviet Union is working for peace is also gaining in Israel. In a speech in Haifa on July 16 after a tour of Eastern Europe, Dr. Walter Eytan, director general of the Israel foreign ministry, said that he was convinced that the socialist countries want peace in the Middle East, and he thought the same of the West. This conviction was no doubt reinforced by the announcement on July 17 that Israel had signed an agreement with the Soviet Union for \$18,000,000 trade in oil, more than twice the amount sold by the USSR to Israel before.

To make the hope for peace real, Big Four unity in the UN on measures for solving disputed issues in the Middle East is imperative. At this point, the only government that refuses to accept big power consultation and negotiation which include the Soviet Union is our own State Department. A change in U.S. policy toward such consultation would facilitate peace. As Americans we need to impress upon the State Department the necessity for such consultation.



ISRAEL

Agricultural settlements now number about 720, with a total of 50,000 families living in them. Of these, 444 settlements were founded since 1948.

The first health center in an Arab village was started in Tira on May 17, and will furnish medical aid to six villages with 15,000 inhabitants. At the opening ceremony, the chairman of the Tira Local Council urged the villages to adopt modern medical practise in place of old-fashioned forms. Israel Barzilai, minister of health, reported that 22 per cent of Arab mothers now gave birth in hospitals, compared to less than five per cent in 1949.

North African immigrants over six years of age show 59 per cent totally illiterate. Among the young only the percentage is about one third. Dr. Giora Josephthal, treasurer of the Jewish Agency, revealed that 15-20 per cent of immigrant children do not regularly attend school. In many cases, overcrowded housing conditions prevent study at home and keep children from school. In some instances boys refuse to study in classes conducted by women teachers.

Oil from Heletz Well No. 1 is now being produced at the rate of 260 barrels a day. This compares with: 12 barrels per day per well in the United States, 225 barrels in Venezuela, and over 5,000 barrels per well per day in the Middle East (Harvey O'Connor, *The Empire of Oil*, p. 252). Note the super-profits made from Middle East productivity.

A black basalt headstone from quarries in Galilee for the tomb of Spinoza was sent by Israel to Holland in June. Spinoza, excommunicated by the Amsterdam Jewish Community in 1656, was buried in a churchyard when he died in 1677.

From Kiev two years ago there came to Israel the lexicographer, Yacov Freedman, then aged 79. He is now at work on a Hebrew-Russian dictionary in Ramat Gan.

An \$11,000,000 trade pact with Yugoslavia was signed in June, marking a more than 50 per cent increase over the \$7,000,000 pact of

last year. Israel will send Yugoslavia citrus products, tires, textiles and pharmaceuticals and get in return timber, metals, chemicals and agricultural products.

Plans for a new rayon industry in Israel were announced by the ministry of commerce and industry in June. Israel Rogosin of Beuknit Mills in the United States heads a group that will build a plant worth \$20,000,000.

Shmuel Mikunis, general secretary of the Communist Party of Israel, declared at a party conference on June 9 that his party is ready to affiliate with the World Jewish Congress if that body will adopt a program of peace, neutrality and co-existence. Mikunis denied that his party had denied the existence of a Jewish people and had been opposed to developing relations and an exchange of cultural values among the various sections of the Jewish people all over the world.

The head of the Kashruth department of the Jerusalem Chief Rabbinate left early in July on a visit to Rumania and Hungary to acquaint himself with the state of Kashruth in these countries. S. Ephrati's mission is the first of its kind to a socialist country.

Israelis with radio sets were able on July 11 to tune in on a Hebrew broadcast from Moscow describing the soccer game between an Israel and a Soviet team. The Moscow team won, 5-0.

A Congress of Mothers, held in the progressive center in Tel Aviv, the People's House, in June, issued an appeal for peace between Israel and the Arab States. Arab and Jewish mothers in Israel took part, under the chairmanship of Hanna Bader. A special address was made by Madame Modelena Rossi, member of the Committee on Foreign Affairs of the Italian Parliament and head of the Italian Federation of Women. Other speakers included Mrs. Yitzhok Greenbaum. It was announced that 22,000 mothers in Israel have already signed the Mother's Appeal for Peace.

Two Israeli musical artists, Georg Singer and Frank Peleg, both born in Czechoslovakia, made a very successful concert tour in Poland in May and June. Peleg is a pianist and Singer a conductor; they were the first Israeli artists to be invited to perform in Poland. Singer conducted several Israel compositions in Lodz, Poznan and Warsaw.

M. U. S.

Southern Jewish views on segregation

Report of a discussion on approaches toward meeting the problem

By **ESTHER LEVINE**

Miami Beach

There are stirrings among Southern Jews on the segregation issue. A consideration of the role and responsibility in implementation of the Supreme Court desegregation decision was the subject of a stimulating symposium at the Workmen's Circle Lyceum in Miami Beach on June 3. About 125 people, young and old, Yiddish and English speaking, gathered to listen and take part in the symposium.

Mr. Emanuel Muravchik of New York, national field director for the Jewish Labor Committee, led off the discussion by stressing the importance of the desegregation decision to America's prestige as a democratic nation. He traced the organizational connection between the White Citizens Councils and anti-Semitic groups and emphasized the need for Jewish groups to support the Supreme Court decision. He pointed to the significance of the decision to the Jewish people both as a matter of self-interest and moral principle

based on the Bible as well as on the U.S. Constitution. He criticized three types of response by Southern Jews: 1) "Join 'em"—and in this connection he stated that the vice president of the White Citizens Council of Georgia is a Jew. Such conduct he condemned. 2) "Speak out"—this he criticized as ineffective and self-defeating. 3) "Hide"—this, the most prevalent attitude, he said, is as useless as "walking down the street wearing blinders."

The solution he offered was "to do sometimes publicly, always privately, that which will advance desegregation." Don't be first, don't act alone, but join with other groups moving in the desired direction. Mr. Muravchik, however, singled out the special responsibility of the City of Miami Beach, which he called "the most Jewish city in the U.S.," to set an example in the South with reference to desegregation on local bus lines, in residence, etc.

While all speakers were in complete agreement as to the Jewish

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people's moral responsibility to help put the Supreme Court decisions into practice, there was sharp disagreement as to approach and tactics. Rabbi Rosenberg, a member of the American Jewish Congress, made a straightforward and eloquent demand that there be no double-talk, that Jewish leaders and organizations speak up with courage and state publicly what they are now saying behind closed doors. He called on them to stop acting like "*golus Yidden*" (alien Jews) but as first class citizens of the South and of the U.S. Jews, he said, should not hang back one step behind other groups advancing on this issue, such as the Catholics and a number of Protestant churches.

***Southern AJ Comm. and
B'nai B'rith View***

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A totally different approach was taken by Mr. Seymour Samet of the American Jewish Committee and Mr. Seidman of the B'nai B'rith. Apparently both men have lived in the South much longer and their organizations have been established in the South for many years. While taking note of the fact that the mob hatred directed against Negroes has strong anti-Semitic overtones, they nevertheless emphasized the tremendous economic and other pressures being exerted against the Jewish minority, especially in deep Southern communities where some Jewish businessmen were coerced into joining the WCC under threat of economic boycott.

Mr. Seidman pointed out that in many Southern cities the WCC's are composed of some of the most highly respected public officials and community leaders. He said that many Southern Jews are Americans and Southerners first and share their neighbors' white supremacist views. He defended the B'nai B'rith record on desegregation, pointing out that it had been party to the court case which helped bring about the Supreme Court decision. "While we are in favor of the Supreme Court decision," he said, "we do not believe the Jews of the South are expendable." He explained that there are quiet, behind-the-scenes ways in which Jews could exert their influence without placing the Southern Jewish people in danger of harm and destruction.

His major solution was *education*. In that connection he mentioned the 25 brotherhood meetings held in the Greater Miami area last February, with participation of Negro groups and leaders, which attracted white audiences of both Jews and non-Jews. He claimed that this type of educational activity was responsible for the absence of violence in Dade County since the Supreme Court decision. He also warned against the Miami Jewish community running too far ahead of the rest of the state and thus nullifying its influence. He cited this example: when Congressman Dante Fascell of Miami, the only Florida congressman to refuse to sign the Southern Manifesto, was sent a

telegram of greeting and support by the Florida Anti-Defamation League, the Jacksonville branch of the League asked to be disassociated from that message.

The brief comments from the audience on the whole expressed support for a more vigorous and speedy enforcement of the Supreme Court decision. Included among the speakers from the floor were two officials of the local ILGWU. They spoke of labor's stake in resisting the WCC, some of whose leaders are among the most outspoken labor-baiters and supporters of the state right-to-work laws. One trade unionist referred to the struggle now going on in connection with the seating of a Negro delegate to the Dade County Central Labor Union [see JEWISH LIFE, July issue, p. 6]. He thought there would have been no problem if the leaders of the local involved had not made a big splash in the press about it before taking it up at the CLU. The trade unionists deplored the fact that some misguided members of the labor movement have been misled into support of the WCC.

Heroism or Education is not enough

The symposium provided much food for thought. It left this writer more deeply convinced that there must be a special approach to Southern Jewry to help it find its rightful place in the struggle for equality and justice in the South. The forthright

stand of Rabbi Rosenberg, for all its sincerity and earnestness, will not begin to reach the majority of Jews in the deep South. They will regard it as unrealistic because it does not take into account the special conditions in the South. Heroism alone is not enough. Even those who are ready to make sacrifices will want to know what results their sacrifices may achieve.

But neither will the solution be found in the super-cautious, super-gradual approach of "education" proposed by the American Jewish Committee and the Anti-Defamation League of the B'nai B'rith.

Why? First of all, their concept of education is very narrow. If 25 brotherhood meetings once a year is their idea of education, it is a very slender reed for a great big problem like desegregation to lean upon. How many lynchings and brutalities will be perpetrated, how many classes of Negro children will be denied full schooling opportunities, how many classes of white children will go through school without the faintest understanding of genuine democracy while this thin, slow process of education is going on?

Education is good and is needed in all adult white community organizations 52 weeks a year. There should be education on the proud history of the Negro people in the U.S., especially the South; education on the contributions of white Southerners, including Jews, to the abolitionist movement; education on the

first Georgia Constitution under Oglethorpe, which outlawed slavery back in 1775. Let the ADL of Jacksonville know that their public school system first got its start owing to the tireless efforts of one Jonathan Gibbs, a Negro superintendant of schools for the State of Florida in 1872-1874. And teach the Jews of the South that Judah P. Benjamin, treasurer of the Confederacy, was not the only prominent Jew in the South. The ADL has a splendid research organization which can help seek out and publicize all that is liberal in the history of Southern Jewry.

Education should also include the lessons of current history through which the present generation has lived. There is hardly a family in the United States, including the South, that didn't have a brother or a son in the armies that fought Hitler and Hitlerism. To the Jewish families, shocked by the mass murder of six million of their people, this fight had a special meaning. Shouldn't the ADL's educational effort include a comparison between fascism in Germany and its counterpart, Eastlandism, in the South? Surely the Jewish collaborators of Hitler are despised by the masses of Southern Jews. Every one knows that silence and appeasement of Hitlerism only brought destruction to the appeasers and to those who thought they could save themselves by silence and non-resistance. These lessons written in blood cannot be overlooked in any course for the enlightenment of Southern



Rabbi David Einhorn, of Baltimore, whose outspoken abolitionist views resulted in his being forced out of his synagogue in 1858. He had to flee Baltimore in the dead of night to escape bodily harm. This portrait was painted by Fabronius in 1857.

Jewry in its struggle against Eastland's brand of fascism.

National Jewish Action is Needed

Furthermore, education means little if it doesn't lead to action. It is hard to understand this phrase: "We do not believe the Jews of the South are expendable." Should we then, for the sake of a false security, condone a Jew's surrendering to the white supremacists? Should we consider the threat of boycott a valid

(Continued on page 34)

I CANNOT BE SILENT

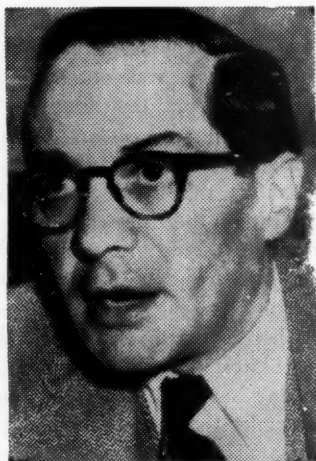
By VITO MARCANTONIO

On July 4th the Vito Marcantonio Memorial published a selection from the late great congressman's debates in Congress, his speeches and writings, I Vote My Conscience, edited by Annette T. Rubinstein and Associates. To commemorate the second anniversary of his death on August 9, we reprint the following excerpt from the book.
—Eds.

October 24, 1945

[Mr. Rankin of Mississippi had referred to Mr. Celler of New York as "a Jewish gentleman." When objection was taken to this reference, Mr. Rankin inquired whether Mr. Celler found it offensive to be referred to as "Jewish" or as "a gentleman." Congressman Marcantonio immediately took the floor to reply.]

MR. SPEAKER, I do not believe that the Jewish people or any other people need any defense from any attacks that are made here. In referring to any Member of the House as a "Jewish gentleman" there is only one inference. Let us be realistic. It is the practice of advocates of racism to mention one's race for the purpose of arousing discrimination and hate against that person, particularly if his race be that of a minority. When you single out



a person by his race, color, or creed, particularly when you are engaged on the opposite side of debate from him, you are not doing that for the purpose of merely pointing out that the gentleman's race happens to be Jewish or that the gentleman happens to be a Negro. Oh, no. You are baiting the gentleman. You are baiting him because of his race or because of his color or because of his creed. You are seeking to subject him to either discrimination or hate.

I want to serve notice that, as far as I am concerned, when I am here I shall raise a point of order on all

occasions when any Member's race is made reference to, or when anyone is referred to as the "Jewish gentleman" or as the "Negro gentleman." The injecting of race, color, or creed, in my opinion, is not only dangerous but it is subversive of orderly process in this House. It is not only in violation of the rules of this House, but in my considered judgment it is subversive of that kind of Americanism that was expounded by men of all races—yes, Jews, Gentiles, Catholics, Protestants, and Negroes—who defended this country in war. Their different races did not divide them. They were united on the battlefield in defending this country. No man on the battlefield turned around and referred to his buddy as the Jewish member of the Fifth Battalion or the Negro member of the Sixth Regiment. No; they were united by their blood. They shed it together and they intend to live together and drive out from America . . . any form of racism.

[Here Mr. Hoffman (an extreme right winger—*Eds.*) of Michigan interrupted Mr. Marcantonio by making the point of no quorum. After some floor discussion the Chair ruled that a quorum was present. Mr. Marcantonio then continued.]

Mr. Speaker, at the time the point of no quorum was made I was discussing the significance of referring to a Member or a person by his race, his color, or his creed. I contend, and seriously do so, that that is fascism; and let us see whether I am

right or wrong; let us see what happened in Germany. First, the Jews were referred to as "Jewish Members of the Reichstag," or "Jewish judges," or "Jewish merchants." What followed? Then the word "Jew" was written over the store windows of these people. After that it was written on their doors where they lived, and later on, it was written on their clothing when they were placed in concentration camps. So the use of the word "Jewish" is not resented because people of Jewish origin are ashamed of it. Oh, no; they have all the right in the world to be proud of belonging to that race. Particularly as Americans they have a right to be proud of the tremendous contribution they have made to the history of this Nation and most recently to the winning of the war. But the resentment that comes not only from people of the Jewish race, but from everyone who believes in democracy and who is opposed to fascism, is because the history of the word "Jewish" in reference to an individual, singling him out because of his race, his color, or his creed, has been proven to be fascism where it has happened—and let us pray to God that it will not happen here.

I do hope for the sake of a united America that it will never again become necessary on the floor of this House to engage in a discussion which I could not avoid this afternoon. I would have been remiss in my duty to my country had I remained silent.

"GRANDFATHER" WINCHEVSKY

A sketch of his life on the occasion
of his hundredth anniversary

By MOSHE KATZ

The hundredth anniversary of the birth of Morris Winchevsky is an important occasion in the history of the Jewish socialist movement and Yiddish literature.

He was born on August 9, 1856, in the small Lithuanian township of Yanov, in old Russia. His original name was Ben-Zion Novakhovich but he went under a variety of other names during his lifetime. When he was a political emigre in Germany and London, he changed his name legally to Leopold Benedict; but since the eighties in London he wrote socialist poetry and articles and worked in the labor movement under the assumed name of Morris Winchevsky, by which he became best known. He was also known by the

name given him by the Jewish workers and writers, "*Der Zeide*" (the grandfather), or "Grandfather" Winchevsky. He was indeed the grand old man, creator and organizer of socialist literature and social movements among the Yiddish speaking workers.

"Grandfather" Winchevsky died in New York in 1932 and many now alive still remember him. He was one of the founders of the Yiddish daily *Freiheit* (now the *Morning Freiheit*) and was for many years an active contributor. In fact he was given the honor of making the proposal to start the new daily when in 1921 the Jewish Socialist Federation finally split away from what remained of the Socialist Party. In 1924 Morris Winchevsky was invited to the Soviet Union, made a triumphant tour across the land of his realized dreams and was granted a pension by the Soviet government in recognition of his work on behalf of the working class. But although Winchevsky is almost our contemporary, the long span of his life places him rather

MOSHE KATZ is a veteran staff member of the *Morning Freiheit*. He published this year *A Dor Vos Hot Farlorn di Moire* (*A Generation that Lost Its Fear*), an autobiography in connection with the 1905 revolution in Russia and its immediate consequences.



Morris Winchevsky

among the heroic generation of the pioneers of socialism.

Background as a Youth

The small town of his birth, Yanov, was almost a medieval Jewish ghetto, surrounded by a sea of Russian peasant serfs (they were liberated in 1861, when he was five), dependent on the whims of the landowners and the local tsarist police. There was then no working class to speak of among the Jews. The education of the youth was exclusively religious—Bible and Talmud. The Yiddish language had almost no literature. It was then regarded as a "vile jargon" good only for illiterate women

and servants, totally unfit for anything other than "kitchen" use.

What there was of the "modern" Jewish intelligentsia sought literary expression in a formal, artificial Hebrew, which was praised as "the daughter of Heaven" and as such incapable of dealing with earthly matters. If by some rare chance a young Jewish man got to know Russian, he was considered on the way to assimilation, if not to outright "conversion." In such times and in this social and cultural atmosphere Winchevsky passed the early years of his life. The liberation of the serfs in that so-called Period of Great Reforms produced deep changes. The impact even on the ghetto was such that Winchevsky's pious parents allowed him to go to a "Crown School," that is, a Russian school, where he mingled with non-Jewish children for the first time, learned Russian and even tried his hand at Russian poetry.

His Awakening

Winchevsky's path soon led away from the old ghetto. When he was 14 (in 1870), Winchevsky left for Vilno, the intellectual center of Jewish life at that time. For three years he worked hard at educating himself. He learned German and "discovered" the writings of Ludvig Boerne, who had a tremendous influence on his own prose. He discovered Heinrich Heine and was naturally influenced by him. It was at this time that Winchevsky

published his first Hebrew poems in the magazine *Hamagid* in the stiff and sterile style of the contemporary Hebrew writers.

At the "ripe" age of 18 he got a job as clerk in the business of an enlightened merchant, Feinberg, who sent him to Orel, a purely Russian city. There Winchevsky made the acquaintance of a group of revolutionary Russian youth. He read the works of the great Russian radical democrat, G. Chernishevsky, and the illegal literature of the "Narodovol'tsi" (Party of the People's Will). Under this influence he decided to devote his life and abilities to liberation of the toiling masses. Returning from Orel to Kovno he organized his first group of friends to educate and teach handicrafts to the poor Jewish youth.

Later, his employer Feinberg sent him to Koenigsberg, in East Prussia, at that time a large commercial and intellectual center which attracted many Jewish "enlightened" youth of Lithuania. In Koenigsberg, Winchevsky kept in close touch with the growing German Social-Democratic movement. He studied and absorbed early German socialist literature, especially the works of Lassalle. Actually he remained a "Lassallian" for most of his life, even in his later years when he considered himself a Marxist.

His activities in Koenigsberg led to his arrest under the Bismarck anti-socialist law. He was accused of par-

ticipating in a "Socialist-Nihilist plot" and after some months of imprisonment was exiled from Germany (in 1878). He went first to Denmark, where he was again arrested and deported. Then he came to Paris, visited London and finally, in 1879, settled in London, where he joined the communist Workers Verein, organized many years before by Marx and Engels.

Life in London

By the time he settled in London, Winchevsky was already a conscious, devoted and energetic Yiddish socialist writer, poet, journalist, organizer and editor of Jewish socialist publications and pamphlets, and an organizer, leader and teacher of Jewish workers.

"Zeide," I once asked him, "when did they begin to call you grandfather? It seems that I always heard you called *Zeide*."

"Oh," said he, smiling under his heavy glasses, "it was about that time in London. I was still a young man, very far from a *Zeide*."

"But why did they call you that? Was it a revolutionary pseudonym?"

"No, not a pseudonym. You see, I almost always had a book in my hand, reading something. Even at youth gatherings I used to sit in a corner and bend over a book while the others were debating, singing or dancing. So some bright girl called me *Zeide* and from one friend to

another, the name stuck"

But he did not mind and it seemed natural to everyone to call him by that name. For he stood at the cradle of almost every development in Yiddish literature, journalism and the working class movement.

The decisive influence which caused Winchevsky to turn from assimilationism to the Jewish toilers was Aaron Liberman, the first Hebrew socialist who published in London the first revolutionary appeal to the Jewish youth in 1874, "*El Shlome Bakhuri Israel*" (To the Jewish Youth). In response to this appeal Winchevsky wrote his first socialist articles and poems in Rodkinson's Hebrew weekly *Kol Haam* (People's Voice), which was published in Koenigsberg. But Winchevsky's close association with Jewish workers, which lasted throughout his life, was firmly established in London, where he met Jewish shop and factory workers for the first time.

Karl Marx was still alive after 1879 while Winchevsky lived in London. Although he belonged to the Workers' Communist Farein, which had been organized by Marx, Winchevsky never tried to meet Marx. In London Winchevsky became a close friend of the English socialist and poet, William Morris, who influenced his writing and poetry.

In 1885 Winchevsky helped organize and worked with the London weekly, *Arbeiter Freund* (Workers' Friend), which was the main organ

of Jewish anarchists almost until World War I. Although Winchevsky was no anarchist and even actively opposed many of their tenets, he was nevertheless attracted by their emotional anti-capitalism and anti-parliamentarianism.

Comes to U.S.A. in 1894

In 1894 Winchevsky came to the United States, where he became the editor of the Yiddish socialist weekly, *Der Emes* (The Truth), a family weekly "of literature and entertainment" organized in Boston by a group of Jewish workers opposed to Daniel De Leon's sectarian Socialist Labor Party. In the *Emes*, Winchevsky began an energetic fight against the "bureaucratic clique" of the New York socialist leadership and fought for the democratization of the socialist movement. In the course of this fight he joined those who organized the *Forverts* (Jewish Daily Forward) in 1897 and the Socialist Party.

But Winchevsky very soon became disillusioned with the Socialist Party and especially with the *Forverts*, which under the editorship of Abraham Caban began to manifest the same anti-democratic, bureaucratic tendencies as the S.L.P. movement—and even more so. Then the *Forverts* changed from sectarianism to the most vulgar forms of opportunism.

(Continued on page 33)

INSIDE

THE JEWISH COMMUNITY

American Jewish Congress

An important victory against the practice of inquiring about the religion of an applicant for a probation officer's job in New York state was won by the American Jewish Congress on July 9. Presiding Justice John Warren Hill of the Domestic Relations Court agreed to cease requesting the Civil Service Commission to certify applicants on the basis of their religion. The AJ Congress greeted the ruling and announced that it would now appeal on another important point—the question of the assignment of probation officers after appointment—because it feels that Justice Hill's assignment procedure amounted to a "quota" system based on religion.

In June, Isaac Toubin, acting director of AJ Congress, accused Dr. Joseph Cavallaro, chairman of the New York City Board of Education, of attempting to "make the public school the 'scapegoat' for the inadequacies of organized religious instruction, the inequities of our social order, and the alleged breakdown of our community mores." Toubin warned against the effort to break down the principle of separation of church and state by the introduction of religious instruction under the guise of "moral and spiritual values."

Jewish War Veterans

The Supreme Court decision ruling

that only federal employees holding sensitive jobs can be dismissed as security risks was hailed by the Jewish War Veterans. Commander Reubin Kaminsky stated that "the Federal Employees Security Program has been so badly mishandled that, for a while, it looked as if it might become the principal instrument of hate-mongers, crackpots and demagogues. . . ." Kaminsky suggested that President Eisenhower back up the wisdom and authority of the Supreme Court by issuing an Executive Order restoring the jobs of all men and women who were fired from non-sensitive positions as security risks.

JWV has consistently criticized the administration on its inept handling of the security program, particularly in the Fort Monmouth cases, in which cases JWV stated anti-Semitism was a factor.

Union of Amer. Hebrew Congs.

The June session of the UAHC (Reform) executive board called upon the American government to cease "collaborating" with Saudi Arabia in "denying religious freedom to Christians and Jews" and to end the "shocking and humiliating religious bigotry agreement in leasing the Dharhan Air Base from Saudi Arabia." Also condemned were the blacklists, black-mail and boycotts by Arab countries against "business men of the Jewish faith, firms with Jewish members and

those who deal with the State of Israel."

Other resolutions called for the implementation of the Supreme Court ruling on desegregation and support of the State of Israel. The growth of the Reform movement was reflected in the report that 29 new congregation applications for membership in the union were approved.

Anti-Defamation League

A three-point program to improve security procedures for federal employees was urged by Benjamin R. Epstein, national director of ADL, in his speech opening the convention of District 2 of B'nai B'rith last June in Cincinnati:

1. Reversal of the "guilty-until-proved-innocent" method of suspending federal employees against whom security charges have been filed.

2. The right of the accused to precise knowledge of "his deeds and misdeeds" which are the basis of the charges brought against him.

3. Stricter training and qualifications for security officials and a re-evaluation of the criteria which determine a security risk.

Nat. Council for Jewish Education

The 30th annual convention of the NCJE in June disclosed some interesting figures on increased enrollment of children in Jewish religious schools in the past ten years. Ten years ago 34 per cent of the total Jewish child population were enrolled in schools. This year 52 per cent are enrolled. Of the 420,000 enrolled in all types of schools, the Sunday school leads with 201,000. Afternoon schools have a total of 165,000, the day schools—sanctioned by the U.S. as part of the 35,000, and the Yiddish schools—10,

000. The report stated that the greatest growth in Jewish schools was among those under congregational auspices, with the communal schools giving way to the synagogue school. We don't know whether the progressive Jewish children's schools are included in the figures. These schools number 100 throughout the land with an enrollment of 4000, constituting the largest secular school movement in the U.S.

Central Conf. of Amer. Rabbis

The 67th annual convention of the Central Conference of American Rabbis (Reform) was held in Atlantic City June 25-28. Some highlights:

Rev. Dr. Brickner, president of the CCAR, called for more action by religious leaders on desegregation. He called on his organization to assume the initiative in convening a meeting of Catholic, Protestant and Jewish religious groups to deal with desegregation. A resolution was passed for such a "religious summit conference." He attacked the Eisenhower administration for its "neutralist and isolationist" policy concerning the problems and tensions between Israel and the Arab states.

The convention issued an appeal to the Soviet Union for a restoration of the cultural and religious rights of Soviet Jews.

In a special report the federal government was urged immediately to formulate a program to cushion the shock of automation on the workers of the nation in order "to avoid complete economic and social chaos ten years hence when automation becomes a reality." The report suggested the introduction of the guaranteed annual wage and a system of "displacement insurance" for those whose jobs would disappear as a result of automation.

S. P.

NEW ORTHODOXY

(Continued from page 14)

base gods and idols of Respectability, Conformism, Exploitation!

With so many pious rhapsodies in Blankfort's novel, one would not have expected him to go on writing conscienceless Hollywood scripts or making subservient declarations before a congressional investigating committee. It seems to me any man professing the faith of Judaism should at least have honored the Ten Commandments. Theory without practice is but a graveyard of hypocrisy.

Two summers ago on the beach at Gloucester, I met Ludwig Lewisohn after many years. I enjoyed a long discussion with the distinguished novelist who has lately died. I was surprised to find how fanatic Lewisohn had become on the subject of the Torah, in the name of which he seemed to deny all modern science. Just the same, I respected his theories, for Lewisohn was an honest man in his life-long practice. What good is a theology if it brings no blessed sun and rain to help man's daily life and growing? What good is a religion that does not produce good men and women?

Among Catholic converts I respect such people as Dorothy Day and Ammon Hennacy of the *Catholic Worker*, who try to live their religion, try to bring aid to the poor, the oppressed, the crazy and forgotten. Any religion comes alive when

such human beings bring it into the depths of life. You may not agree with their theology, you may not believe their little social effort can change by a jot or tittle the great ugly man-crushing Juggernaut of heartless profiteering Capitalism. Just the same, it is not the gold encrusted ikon of the rich, but the living Jesus of poverty, of brotherhood.

How can any religion fail to build true brotherhood? How can it live in the Colony Club or Hollywood? These are some of the questions the "Orthodoxy" of Wouk and Blankfort bring to mind. Superficially, they are Orthodox Jews. At bottom, they are still opportunists, without the brotherhood of man working in their hearts. It is all an empty legalism, the letter and not the spirit. Blankfort's novel, like Wouk's, never touches the problems of the Jewish people today. They are phony as the Stork Club, or the studios of Hollywood.

ROSH HASHONAH

September 6-7

The Editors wish

the readers a

Happy New Year!

WINCHEVSKY

(Continued from page 29)

Winchevsky fought for his principles of honest democratic, cultural socialism as editor and later contributor to the Jewish socialist monthly, *Zukunft* (Future).

Winchevsky's lifelong fight against the opportunism, vulgarism and sectarianism in the Socialist Party finally brought him to the ranks of the left wing movement in the U.S.A. and into the new left wing Yiddish daily *Freiheit* (founded in 1922) of which he was the first sponsor. Almost up to his death in 1932 he was a constant and devoted contributor to that paper. He lived to see most of his poetry and prose collected and very ably edited by Kalman Marmor and published by the *Freiheit*.

Winchevsky left a rich heritage of Yiddish poetry and prose. He was one of the first Yiddish columnists and publicists—the creator of the satirical and philosophical and at the same time intensely socialist feuilleton [column of light literature or criticism] in the Yiddish language. Although time has dulled some of his sharpest barbs in these feuilletons, signed "The Mad Philosopher," it is amazing how modern his language is, how sharp and clear his observations even when read today.

Poet of the Yiddish Workers

Even more important than his prose is Winchevsky's poetic heri-

tage. He wrote poetry almost up to his death. Faithful to the early influences of Boerne and Heine, of Byron and Shelley, of Freiligrath and William Morris, and of the revolutionary Russian literature of the mid-nineteenth century, he regarded his poems not as lyrical outpourings of a lonely soul but first of all as a weapon in the fight of the working class against injustice and oppression and for the social liberation of the world.

Wherever Yiddish was spoken, Jewish workers all over the world accepted his poems as fighting songs of liberation. Many of his poems became workers' and folk songs immediately after their appearance: his poems of poverty, "The Song of the Shirt," (adapted from the English poem of Thomas Hood), "At Night in the City," "A Little Girl in the City"; his fighting and freedom songs, like "The Weavers," "The Marseillaise," "The Red Banner," "A Broom and a Sweep," "Forward!" and many others. His poems were sung in the homes of old Russia and the sweatshops of London and America even before the workers knew the name of the author and learned of his honorable role in the fight against oppression and for the liberation of the working masses and of the Jewish people. If Winchevsky had left us these songs and nothing more, he would still have earned one of the most honored places in the history of the Jewish masses everywhere and in Yiddish literature.

SOUTHERN JEWS

(Continued from page 23)

reason for knuckling under? Is there no remedy other than a weak dose of education? Does this phrase mean that all efforts at resistance are wasteful? That any struggle against the white supremacists must inevitably end in failure and destruction?

But this kind of reasoning contradicts both the lessons of the heroic history of the Jews in all past ages and the lessons current history is teaching us today. How is it that the Negro people of Mississippi, who are much poorer, were able to organize to withstand a boycott? *Cannot the national organizations of the Jewish people, whose resources have been contributed generously to many worthy causes, plan and organize to resist white supremacist pressure?* To engage in principled struggle, with mass support and wise and courageous leadership, is not being "expedient." In the long run, it's the only defense, the only guarantee of success.

This brings to mind another puzzling question about the approach and method of the ADL and AJ Committee: Why this constant stress on doing things quietly and behind the scenes? There are thousands of Jews throughout the South who are not only concerned but eager to do what they can to win equality for all.

They constitute a powerful reserve which remains passive for lack of leadership. The quiet methods used involve a few top leaders who, with all their brilliance and sincere efforts, cannot possibly have a monopoly on the energy and talent that lies dormant among the people. What is more, the Jewish population, without public guidance, is bound to be overwhelmed by the seeming strength of the white supremacists because the hate-mongers seize the headlines and use them for their scare purposes while the Jewish leaders keep silent.

The leadership of the Jewish organizations in the South could make a tremendous contribution to enforce the Supreme Court decision if it were to guide the Jewish people to join hands with other liberal, religious, civic, labor and Negro groups, basing themselves on the best, rather than on the most backward traditions of the South, taking the lead wherever possible, never hesitating to exercise their full constitutional rights.

Furthermore, areas that have special reasons and opportunities to move ahead more quickly toward desegregation—like Miami Beach and Miami—should make special efforts not only to set an example but to extend aid and cooperation, both moral, organizational and material, to the Jewish communities in other parts of the South, in order to develop united resistance against the white supremacist scourge.

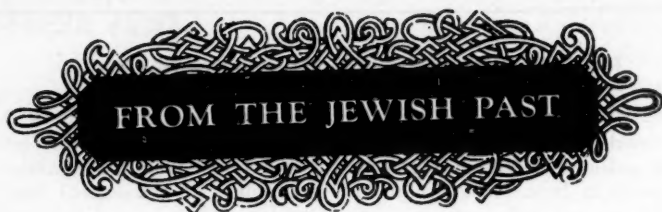
For Jewish Action on Desegregation

THE strong anti-Semitic current in the White Citizens Councils is clearly established fact by now. As Philip Heller, assistant director of the anti-discrimination department of the Jewish Labor Committee, said early in June, many prominent "individuals [in the council leadership] are not only anti-Negro and anti-labor, but have distributed anti-Semitic literature." The Jewish people thus have a direct motive for militant participation in the anti-segregation struggle, as well as the obligation to share in the defense of equal rights for Negroes as a measure of strengthening democracy in the country. And most Jewish organizations have accepted the challenge and are taking active part in the fight for desegregation.

In June at the national conference of the National Community Relations Advisory Council, coordinating body of six national Jewish organizations and 35 local community relations councils, the question was discussed. NCRAC Chairman Bernard Trager pointed out that "the entire substantive program of Jewish community relations rests upon the thesis that Jewish equality is only as secure in a democratic society as the equality of other groups."

But this is not sufficiently realized in some influential Jewish groups. Isaac Toubin, director of the American Jewish Congress, charged on May 21 that two national Jewish organizations have been "significantly silent" on the desegregation issue. (Although he did not mention names, he was apparently referring to the American Jewish Committee and the Anti-Defamation League.) "The White Citizens Councils of the South," Toubin went on, "have not only blackmailed their Southern Jewish neighbors, but have effectively silenced two national Jewish organizations which pride themselves on their defense of civil rights of all." At the NCRAC conference, Professor Arnold Rose characterized such failure to speak out in these terms: "If [national Jewish leaders] do not take a long run and courageous view of the current crisis [on desegregation], they are playing the same role as the collaborationist Jews played in Europe during the nazi period."

The conference considered the situation of the Southern Jew on the issue. Most Southern Jews are remaining silent and some are subjected to economic pressure to keep them out of the struggle or even to join with the segregationists. Leo Mindlin, news editor of the *Jewish Floridian* (Miami) warned (June 1) the Jews of the South not to "take on the protective coloration of the segregation forces in the South by joining them." A Jew who does this, he went on, "must inevitably learn that an increasingly prevalent attitude of bigots in this race question is to combine hatred of Negroes with hatred of Jews." Those Jews, he said, "who finds this company comfortable are digging their own graves—as well as the graves of Jews elsewhere across the nation."



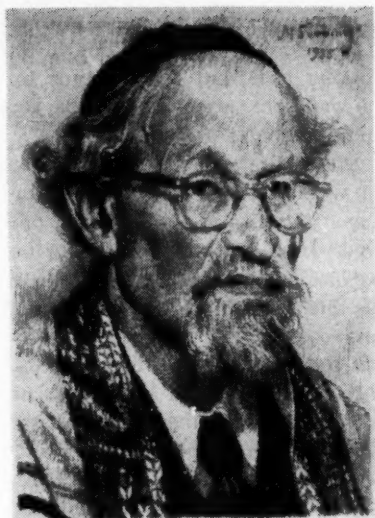
Free labor among the ancient Hebrews

By RABBI DR. GUSTAV SICHER

The 75th birthday of Dr. Gustav Sicher, chief rabbi of Prague, was celebrated in 1955 by the religious Jews of Czechoslovakia. In honor of the occasion the Council of Jewish Religious Communities issued a volume of essays on Jewish thought and history, Jewish Studies, which has been published in English in Prague. Various religious and literary figures in the country contributed essays, including tributes to Dr. Sicher's work and studies of Czech Jewish history and scholarship. The volume opens with Dr. Sicher's own essay on "Concepts of Work in the Jewish Faith," treating attitudes toward work and workers mainly in the Bible and Talmud. We reprint below a section of this essay dealing with the legal position of free workers—as contrasted with slaves—in ancient Hebrew society.—Eds.

LET us now turn our attention to the man working freely [as described in the Bible and Talmud]. . . . This concerns primarily those working people who took on themselves the voluntary pledge to work for a certain wage, mainly in agriculture, but also in some crafts. In the Bible they were called "*sachit*," or day laborers, because they were often hired by the day; in the Talmud the word is "*poel*," worker.

The workers' wage was sacred and later in the Talmud was guaranteed by laws. In the Book of Moses, where principles of holiness and morality are advocated, we also find the commandment: "Thou shalt not oppress thy fellow man or rob him, and may not the wage of the laborer rest with thee overnight!" And in the Fifth Book, chapter 24, we read: "Thou shalt not oppress an hired servant who is poor and needy,



Dr. Gustav Sicher

Dr. Gustav Sicher, Chief Rabbi of Prague

whether he be of thy brethren or of the strangers that are in thy land, within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor and setteth his heart upon it lest he cry against thee unto the Lord and it be sin unto thee!" The Talmud put such stress on fulfilling this commandment that it went so far as to say that whoever takes from the laborer his wages takes his life from him and sins against the five laws of the Torah (Tractate Baba Mecia, 112 and 77).

The laborer sold his labor power for a day, a week, a month or a

year. The maximum was three years. A longer period than three years could give the impression of slavery. The material condition of these workers without regard to their nationality was better than among the other nations where slavery was a custom (Baba Mecia III). The contract could be for regular work, for piece work or for the entire amount of work to be done which was generally the case among craftsmen. In conflicts between workers and employers the worker usually was the winning party (*jado al aljona*).

If, for instance, the employer asserted that the wage had been paid and the worker denied it and the truth had to be ascertained by oath, only the worker was allowed to swear and not the employer. The Talmud gives the following reason for this decision: a man employing a great number of laborers is more subject to error or more apt to forget, whereas the laborer who lives only from what he earns through the work of his hands cannot be suspected of perjury.

THE REGARD THE TEACHERS OF THE law had for the economic inferiority of the laborers in their conflicts with the employers putting mercy above strict law, is clear from this part of the Tractate Baba Mecia 83a. Once laborers working for Raba bar Chana broke a barrel of wine which was spilled. The employer took their clothes away from them. They went to court and the judge ordered Raba

bar Chana to return them their clothes.

"Is this the law?" asked the damaged one. "Yes," replied the judge, "it corresponds with the verse: Tread the path of the good!" But the laborers were not satisfied and asked for their whole day's wages, pointing to their poverty and hunger. The rab decided that their full day's wage belonged to them. "Is this a legal decision?" asked the man who was thus sentenced for a second time. "Yes," answered the judge, "for the verse goes on: And thou shalt guard the paths of the righteous!"

In order that people should be aware that a worker is a free man, the worker had the right to give up his job whenever he wanted to do so and had the right to demand wages for the hours actually worked. If, however, he was paid by the employer in advance, the worker had to return the remaining sum. If he had already spent the sum, the employer could force him to work for this sum and the worker remained an ordinary debtor. But if he had stopped working with the intention of doing harm he was not entitled to such a procedure.

A laborer or worker hired for a week, month or year had also to get pay for holidays (all Sabbaths, for instance). The time necessary for prayer and eating had to be included in the working hours (about two hours a day), a day being the time between sunrise and sunset, and according to Psalm 104, divided into

12 hours. The time for going to work in the morning was including in the working time, but not the time for the way home after work (Baba Me'cai 83b).

IT SEEMS THAT AGRICULTURAL WORKERS worked together with the employer and also ate with him at one table. In the contract it has to be specifically stipulated whether food was included in the wages—which was according to local custom—and also the kind of food to be given. So the Tractate Baba Me'cia tells us that Raban Jochanan ben Matya asked his son to hire workers and the son merely promised the workers food as well. When he returned, his father told him: "Even if you should prepare for them a feast such as was customary in the times of King Solomon, you would not have done your duty because they are the sons of Abraham, Isaac and Jacob as you are. You must fix with them in advance what you will give them to eat." . . .

THE WORKER TO WHOM THE EMPLOYER owed his wage was in a better position than all other creditors, as is seen by the Talmudic commentary on the Fifth Book of Moses, chapter 24: "When thou dost lend thy brother anything thou shalt not go into his house to fetch his pledge. Thou shalt not stand abroad and the man to whom thou dost lend shall bring out the pledge abroad unto thee." The Talmud here deduces that no creditor could enter the house of the debtor and take his pledge there, at

the very worst a functionary appointed by court might do so. But a worker to whom the employer owed not a loan, but his wages, might personally enter the house of the employer and take his pledge there. (Tractate Baba Mecia 115.)

In the same way the Talmud granted the worker the privilege of the poor during the vintage and harvest, as told in the Fifth Book of Moses, chapter 23: "When thou comest into thy neighbor's vineyard, then thou mayest eat grapes to thy fill at thine own pleasure, but thou shalt not put any in thy vessel!" The Talmud here deduced that it is rather improbable that anybody may enter the vineyard and eat as much as he likes without the owner having the right to do something about it. But the worker who is employed there during the vintage must not be hindered in eating as much of the grapes as he likes. This is valid not only for the vineyard but for all other harvest fruit as well, but it is not valid at any work which is in no connection with the soil, as for instance in dairy production.

But the worker must not misuse these privileges, he must work conscientiously. Maimonides said: "Even as the employer is warned not to exploit the worker, so the worker is warned not to exploit the employer, not to be idle, but to be diligent and correct, as far as the time of work is concerned and to remember the words of our Father Jacob

to his wives Rachel and Leah: With all my might I have served your father." (Maimonides hilchot sechirut.)

RULES FOR CRAFTSMEN WERE DIFFERENT from those for day laborers and workers. They were more severe. Craftsmen belonged to the category which in the terminology of the Talmud is called "guards of the wages" (*shomer sachar*) and the members of which were responsible for the things entrusted to them in case of theft or loss except in the case when the one who ordered them did not come to collect in time. The price for the work ordered had to be paid as soon as it was finished.

A craftsman who damaged the material entrusted to him had to pay for the damage and was responsible for the thing entrusted to him. Useless remnants he might keep for himself. So the tailor could keep for himself scraps of cloth up to three square inches but the other pieces he could not keep. The same regulations were valid for carpenters regarding shavings.

The barber was also counted among the craftsmen. Regarding him the regulations are more severe if he harmed his clients' health by opening a vein, because this damage could not be paid for. Very severe were the rules prescribed in the case of a teacher of children who did not teach conscientiously or correctly. He could be removed from office, even without previous warning.

letters



FROM READERS

On Our June Editorial

Editors, JEWISH LIFE:

Enclosed check for \$13. We will work on more.

The June issue is required reading for all who want to understand themselves and the gruesome times we live in—faith shattered, is not healed overnight. The dismal delinquency of socialist morality is appalling to those who believed so fervently, spoke so eloquently, defended so vigorously.

That is why your June issue is so wholesomely refreshing. It puts into words the thoughts and feelings of so many—who are numb. It points a path ahead, of work for the ideals of socialism and decency and morality—that knows no country's boundary.

It helps lighten the mood of despair—lift the pall of mourning—move people into the pathway of constructive work—which is the only cure and answer.

The Jewish community—and we most of all—needs JEWISH LIFE magazine—for today—and for the future—which still belongs to the people.

SOL ROTENBERG

Philadelphia

Editors, JEWISH LIFE:

I want to send you my congratulations for the lead article in the June issue ["Review and Reappraisal," by The Editorial Board]. It is the best we have yet had in our Jewish press. I am only sorry you folks didn't say

that in the May issue. Why did it take so long?

ABE STRAUSS

Cleveland

Editors' Note: In answer to Mr. Strauss' question—the *Folks-Shtimme* article arrived just as we were going to press with the May issue and it was all we could do to rush a translation into that number. We were able only to add a brief editorial comment for the May issue.

Editors, JEWISH LIFE:

The soberness and honesty of your "Review and Reappraisal" [June issue] are the necessary beginnings to a sharp change in the thinking and attitudes of JEWISH LIFE and all Jewish progressives.

The sentence—"We were not resourceful enough to develop means of inquiry and protest that would have clearly distinguished us from the

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enemies of peace"—seems to me to have been the kernel of your attitudes and judgments. We hold in disdain those who refuse to support policies and ideas they believe in because the Communists support these policies; but we, ourselves, have been guilty of the same thing. If enemies of the Soviet Union state certain facts—*ipso facto*, they cannot be true.

If JEWISH LIFE is to continue to exist and play a role in the life of the Jewish community, it must begin to examine and analyze ideas and events from a factual basis, not merely on the basis that these events did or did not take place in a socialist country.

Let us press for a full revelation of all the ramifications of the anti-Semitic outrages that took place in the socialist countries, so that we may evaluate them fully, place them in proper perspective and be ever vigilant against their recurrence.

Specifically, your June issue reports a *Manchester Guardian* story of Jews tried in the USSR this year for possessing and distributing Zionist literature. I believe you should ask the Soviet Embassy whether this alleged trial took place and insist that, if it did, the trial record be published, so that Jews and the world public may form their own judgment of whether further anti-Semitism was involved. The text of such a letter of inquiry should be published in JL, and publicized to the general press.

TANYA MANDEL

New York City

Editors, JEWISH LIFE:

Your June editorial ["Review and Reappraisal"] was a creditable effort. We all share the onus and the pain; yours is easy to understand.

It has become known by word of mouth that certain individuals influential in determining your policies were

informed of quite a few of the horrors but rejected the notion that questions should be asked. Have they leared? It will be quite some time before anyone or anything is again treated like Caesar's wife. Those who resist frank discussion and questioning will in due course be smoked out and cordially invited to get in step or depart.

Your own firmness is encouraging but in need of support. Late in your editorial you recognize that the Czech government statements about Slansky *et al*, have not been backed up with evidence-in-public. Earlier in that editorial you referred to their statements much more trustingly—a hangover to be rooted out. I believe that nothing should be taken for granted. Transcripts and facsimiles of documents can be reproduced cheaply these days. All that is required is some thought, planning, and arranging. Such materials are owed the world, in my judgment, by the governments of Czechoslovakia, Hungary, and the U.S.S.R. especially.

One of your correspondents impressed me greatly with the observation that it is "some self-correction system" that gets started only after the death of one man. There is no safety in the allegedly "automatic," any more than in the other cult. Human thought and action, with individual responsibility and organizational mutuality bound by unfettered exchange of opinion—there only lies safety.

Finally, let me urge you not to lose sight of the importance of graceful English. The editorial showed your stress partly by a loss of literary quality. Get back up on top again, please. You are competing with a press filled with first-class writers. There is no reason why you should not do just as well.

Good luck.

STANLEY ARCHER

Bronx

"Some thoughts on the Magazine"

Editors, JEWISH LIFE:

I feel there is a need for JEWISH LIFE in our country and I would like to voice some thoughts on the magazine: We must not offend those who have religious beliefs, we must not sneer at those who are religious. I like the letter in the January issue about the merits and demerits of Yiddish and Hebrew. For a long time left-wing people took the attitude that Hebrew was nationalistic, Zionist, and that only Yiddish was the language of the Jews.

Then too our insistence in the past (and I mean this in a collective sense, not only JEWISH LIFE but many of us) that the Soviet Union did not have any anti-Semitism in it because it was socialist and under socialism you don't have anti-Semitism. Our fierce defense of any case that was prosecuted by the Soviets with no critical attitude has hurt us. Not only was our defense of whatever the Soviets did wrong, but we had such a smug and smart attitude toward anyone who might question the Soviets or ourselves being invalid.

We went into long arguments about many of the cases involving Jewish people when we should have been critical. This may have cost us some lack of faith and today some people might not

have any kind of confidence in us at all as a result. It is not enough to say that from now on we will be different. Indeed we must, but we have to recognize that already such policy has lost us the confidence of many.

Furthermore, the Zionists appeal to all Jews saying, "In every country in the world Jews are persecuted and oppressed. Only in a Jewish state is there freedom." This appeal has won over and can win over many people who say, "Yes, the Zionist is right; in every country indeed there is persecution of Jews." We have learned in our own America that a beautiful constitution with fine rights are meaningless unless practiced.

There is terrific competition in ideas today and we must be honest, critical, democratic in discussion, and alert. Unless we are, there may be no second chance. Above all, JEWISH LIFE must not be a parrot but a living, independent periodical. Otherwise it will not command the respect a publication needs.

SOUTHERN READER

Letter to Soviet Ambassador

Editors, JEWISH LIFE:

I believe the readers of JEWISH LIFE will be interested in a letter which I

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sent to Soviet Ambassador Georgi N. Zaroubin in Washington on June 9. To this date, July 25, I have not had the courtesy of any reply or acknowledgement. The letter follows:

In the *New York Times* of June 7, 1956, Mr. Jack Raymond, writing from Moscow, quoted an editorial in *Pravda* of June 6 as having this to say about the possibility of the cutting off of United States aid to Yugoslavia: "All these ravings smack of the cold war murk and dust, they are pervaded with hate for the Yugoslav people and a *Shylock-like craving to harm them . . .*" (Underlining added.)

If this quotation from *Pravda* is accurate, I wish to record my resentment at the injection of the notoriously anti-Semitic stereotype of Shylock into this situation. For more than three centuries the epithet of Shylock, whether used against Jews directly or against anyone else, has not only offended the Jewish people but done grave harm to them, and has also done injury to the cause of democratic unity of the people. As an American historian who has studied the effect of the Shylock-image upon anti-Semitism in the United States, I am deeply aware of the profound evil "Shylock" has caused in my own country. Within the past year, performances of Shylock

have been publicly protested by progressive people in the United States and Canada.

I also have reason to believe the Shylock-image is harmful in the Soviet Union. During World War II, when Solomon Mikhoels, the great director of the Moscow Yiddish Art Theater, came to the United States, he addressed a public meeting of Jewish writers and artists in New York. In answer to my question as to whether *The Merchant of Venice* is performed in the Soviet Union, he replied that it was not, because of the anti-Semitic effect the character of Shylock would create. As a man of socialist principles, I then rejoiced at Mikhoels' statement that in the socialist Soviet Union the Shylock-image was not being perpetuated on the stage.

Therefore I was startled to find that

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Pravda, organ of the Communist Party of the Soviet Union, used the epithet Shylock in the aforementioned editorial. This usage is not only offensive and harmful to democratic Americans, whether they be Jewish or not, who read of it; it is also harmful to the Jews of the Soviet Union. I trust they will boldly find their own way of expressing their feelings on the matter. It seemed to me my duty to convey mine directly to you, for your own consideration, and for transmittal to the editorial board of *Pravda*.

I may say in closing that as a loyal American citizen I am opposed to any act by my government to curtail or deny aid to Yugoslavia, but my opinion on this matter does not affect my serious disapproval of *Pravda's* use of the Shylock epithet.

MORRIS U. SCHAPPES

(Member, American Historical Association, American Jewish Historical Society)

Jewish Life

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Editors, JEWISH LIFE:

I have seen copies of your magazine from time to time in the past and I always liked it, but have resisted heretofore to add it to the list of periodicals to which I already subscribe. However, your leading article in the last number [July], signed "Florida Reader," has made the decision for me and I am enclosing a check for a year's subscription.

The article on Florida seems to me so important that I am moved to do what I can to call it to the attention of others. To that end I am giving you a list of nine names of persons in Florida to whom I wish sample copies might be sent.

May you live long and prosper.

Mrs. B. W. H.

Orlando, Fla.

IN MEMORIAM
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Brooklyn

The Editors Mourn
KALMAN MARMOR
Distinguished Jewish scholar
and historian
Died July 2, 1956
Aged 80 years

Observation post

By ANNE FRIEDLANDER

It Has Happened! We'll have to skip an issue. It was a painful decision to make, after 10 years of continuous publication. The staff was cut for the summer months, salaries held up—but we just could not get enough to meet that printer's bill. And we have a tremendous wealth of material that is vitally important to the Jewish community. Please assure the publication of these articles by contributing quickly and generously.

Friends, please copy: From a dear friend in Brooklyn, "I can't resist your 'Observation Post' because it's you. So here go a few life-savers." C. F. (\$5).

More Life-Savers that helped make this issue possible: From Cotati, Cal., \$100; from E. B. in Chicago, \$36—with a note, "It gives me great pleasure to sent you this." From the Bronx: \$25 from B. W.; \$5 from H. K. Our heartfelt thanks to all.

We've Got a Godson, writes proud "poppa": "In honor of my new son, a brand new 'Jewish Life'—here's \$10." Congratulations and a pledge that we'll try harder than ever to make the world a wonderful place for our new little boy to grow up in.

Eye-Witness Report on Poland: On July 22, Simon Federman, president of the American Federation for Polish Jews, reported on his recent visit to Poland. He gave a picture of the problems facing the Polish people, as well as the tremendous strides they

have made in the last ten years. Hundreds of years of anti-Semitic propaganda, sharpened during the period of nazi occupation of Poland, had left its mark. But the government, trade unions, the schools, are carrying on a sharp struggle against this evil, reported Mr. Federman, citing some incidents he had witnessed. 60,000 Polish Jews have their own schools, theater, publishing houses and newspapers.

Another Eye-Witness Report: by Chaim Suller, manager of the *Morning Freiheit*, on August 2 in Far Rockaway, L. I. He will report on his recent visit to the Soviet Union. More about this one in our next issue.

Serious vs. Light: Says a friendly critic, "Your column is nice, light reading, but it's not serious enough. No, don't cut down on the lightness—but ask for more space in which to be serious." "More space," growled our editor, "impossible." So in the little space left us, we're going to be serious—lightly. How about filling in the little box below and returning it to us?

Enclosed please find my contribution of \$_____, or
Put my name down as a monthly sustainer to *Jewish Life*. I pledge \$_____ per month.

Signed _____

Address _____



AT HOME

Victory in the year-old fight for Senate confirmation of Simon E. Sobeloff as judge of a federal court in a Southern district was won on July 16 by a Senate vote of 64-19. Fifteen Southern senators were joined in opposition by Senators McCarthy, Jenner, Welker and John J. Williams. . . . Sobeloff was among the high officials at whose residences crosses were burned in Washington on July 14. Chief Justice Warren, Justice Frankfurter and Senator Lehman, were also targets. The anti-Semitic, as well as anti-Negro intent of the cross-burners was explicitly evident in the sign at the base of one cross—"Sobeloff—Jew."

Notes on anti-Semitism . . . Teen-age hoodlums in Cleveland shouting "Jew! Jew!" severely beat up a 16-year old Yeshiva student from Australia early in June. . . . A handbill of the new "Anti-Jewish Party" appeared on a bulletin board at the Georgia Institute of Technology early in June bearing the slogan, "Anti-Jewish is Anti-Communism." "Fanatical Jews," said the handbill, were responsible for communism, treason, sabotage, "mongrelization" and other things. . . . Gerald L. K. Smith's National Christian Crusade boomed Senator William Knowland for President at a meeting on June 5 at the Hollywood Women's Club, it was revealed in June in *Heritage*, Los Angeles Jewish weekly. Although Knowland disclaimed knowl-

edge of the Smith group's activities in his favor, he denied being a candidate but did not flatly condemn the Smith group.

Arnold Forster, chief counsel of the Anti-Defamation League, was subpoenaed by the House Un-American Activities Committee in connection with its "inquiry" into the report on blacklisting written by John Cogley. The committee called Forster to find out if he were the unnamed "public relations expert" quoted in the blacklisting report. Forster appeared on July 11 and said, "I define blacklisting as denial of employment, not on merit, without a hearing. . . . This is a dreadful thing." However, he said he thought men such as American Legion magazine publisher James F. O'Neil and George Sokolsky, who worked in the blacklisting "clearance" apparatus, "were doing good, not evil."

The ban on the building of a synagogue in Sands Point, L. I., imposed by local authorities for presumed zoning reasons was voided by the State Court of Appeals on July 11. In the same ruling the court ruled in favor of the building of a Catholic Church and a parochial school in a Rochester suburb in a similar case. The fight against the Sands Point ban had gone on for several years.

The Jewish Agricultural Society, a group for the encouragement of settle-

ment on the land by Jews, reported on June 16 that nearly ten per cent of Jewish displaced persons immigrating to the U.S. since the end of the war had gone into farming—about 2,000 out of 23,000 families. They were working dairy farms for eggs, broilers and milk. A majority have settled in New York, Connecticut and Southern and Central California.

ABROAD

Solon Low, national leader of the Canadian Social Credit Party, charged in June that the Quebec section of his own party has embarrassed the national party by its continuous anti-Semitism and Jew-baiting. The periodical of Louis Even, head of the Quebec section, has serialized the notorious forgery, *The Protocols of the Elders of Zion*.

"Assimilation" and mixed marriages are "progressing rapidly" among the Jews of Latin America, except for Uruguay, Brazil and Mexico, said Sydney Nelson, Joint Distribution Committee director for Latin America.

News of Polish Jews . . . A Yiddish broadcast from Warsaw in June cited figures of the vocational distribution of Polish Jews today. Directly engaged in productive work are 53 per cent and 47 per cent are housewives and some small businessmen; of the productive workers 17 per cent are in heavy industry and 37 per cent in light industry co-operatives; ten per cent are artisans and craftsmen; 25 per cent in all levels of government and in commerce, nine per cent in the professions and two per cent in agriculture. . . . It was decided late in May to change the Yiddish Warsaw paper *Folks-Shtimme* from four-days-a-week to a daily. . . . This summer the Jewish

State Theater is touring in Paris, Brussels and Stockholm.

In Hungary "there are 59 Jewish communities, with 79 rabbis, 58 *hazanims* (cantors), *shohetims* (ritual slaughterers) and other communal officials," reported Dr. Lajos Heves, president of the Hungarian Jewish Communal Board in June. There are also 89 Talmud Torahs, of which 83 have only one teacher; there are 3,200 pupils and 68 students in the *Yeshiva*.

Rabbi Dr. Moses Rosen, chief rabbi of Rumania, visited Sweden in July. He stated that there are over 100 communities in Rumania united in a Federation of Jewish Communities, which was "absolutely autonomous." A new Jewish religious magazine was about to appear and a rabbinical seminary was established in Arad on April 20 with 35 students. There are facilities for the study of modern Hebrew. Dr. Rosen stated that there was no discrimination against Jews in Rumania.

The leading French left wing Jewish organization, the Jewish Union for Resistance and Mutual Aid, submitted a program for common action to the French Zionist Federation in June. The proposal favored "an embargo on the supply of arms to the Near East, to be observed by all the powers without exception; and a just peace between Israel and the Arab states through direct negotiations on the basis of mutual agreement within the framework of the United Nations approved and guaranteed by the four great powers." Common action was also proposed on combating anti-Semitism and Poujadism, opposition to German rearmament, cooperation in the promotion of Jewish culture and united social welfare activities.

L. H.

Celebrate Our Tenth Anniversary!

Dear Reader:

Do you know that JEWISH LIFE will be ten years old in November?

We regard this an occasion for celebration and invite you to join with us. For ten years now we have fought for the welfare of the Jewish people, for democracy and peace.

This is how we plan to mark the occasion:

A special, enlarged Tenth Anniversary issue in November.

A Tenth Anniversary book—an anthology of the best fiction, poetry and essays published in the magazine to date. We invite your suggestions as to inclusions.

This ambitious program puts a strain on our finances, as you can imagine. Our summer financial situation, to put it mildly, is poor. To ease the strain, we have decided to omit our September issue. The October issue—with election features—will appear in mid-September. Then will come our enlarged November issue.

Every reader, Jewish Life Committee and organization can start now to plan for the Tenth Anniversary celebration.

THE EDITORS

