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SUEZ, ISRAEL AND PEACE

by Louis Harap

WHAT ABOUT JEWISH EDUCATION?

by Max Rosenfeld

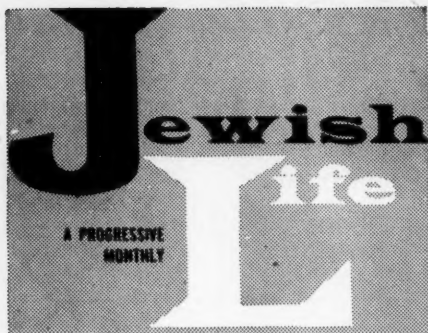
A FAMILY LAW FOR ISRAEL

by Israeli Supreme Court Justice E. David Goitein

TWO MURDERERS

short story by David Bergelson





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SUEZ, ISRAEL AND PEACE

The issues in the world crisis and
steps toward a peaceful solution

By LOUIS HARAP

IN the new Middle Eastern situation three issues stand out: the rollback of aggression that perils world peace; the rights of Israel to peace and security, and the right of Egypt to control the Suez Canal. On these issues we take our stand on the side of world peace and the stamping out of the sparks of war, on the side of Israel's right to exist and on the side of Egypt's fight for independence and sovereignty, including control of the Suez Canal.

The British-French invasion of Egypt and the Israel attack on the Sinai Peninsula and the Gaza strip are closely interwoven. Israel's unhappy involvement in the crisis merits great understanding and sympathy, despite the wrong committed and the harm to its own cause in this invasion of Egyptian territory. The Israeli people have been tried in the extreme by eight years of, aggressive unwillingness of the Arab leaders to conclude peace.

Israel has suffered eight years of total economic boycott by the Arab

states, exclusion from use of the Suez Canal, blockade of the Israel port of Elath and unceasing tension on the borders. Despite UN sanction of Israel's right to a place in the Middle East, the Arab leaders have made no secret of their refusal to recognize the existence of Israel and their plan to destroy the infant state.

Under these circumstances the task of the Israel government was difficult in the extreme. But its alignment with Washington identified Israel in the minds of the Arab peoples with hated western colonialism. So also did her discriminatory treatment toward Arabs inside Israel. Her large-scale retaliatory raids on her Arab neighbors, no matter what the provocation, did not make her position easier and drew condemnation from the UN. Such policies did not help to create conditions that would facilitate peace negotiations with the Arab leaders.

Ultimate responsibility for the critical situation in the Middle East, however, rests neither with Israel

nor the Arab states but primarily with our own Secretary of State John Foster Dulles, as Rabbi Abba Hillel Silver pointed out in Cleveland on October 30. The State Department withdrawal of the loan to Egypt for the Aswan High Dam was the act that set off the Suez crisis. Hereafter Dulles' refusal to go along with the Indian proposal for an international advisory commission that would cooperate with Egyptian-controlled management, under which Egypt's sovereignty would be preserved, was a major obstacle to a peaceful solution.

But even earlier it was the State Department's effort under pressure from big oil interests to marshal the Arab states into a Baghdad Pact to secure oil profits and create an anti-Soviet military alliance that has been at the root of the tension in the area in the last few years.

What About Israel's Role?

While Dulles' responsibility is recognized, what about Israel's role in this dangerous situation? The *N. Y. Post* said editorially on Oct. 30 that "we cannot condone the course Israel's government has chosen in seeking to end the dangerous stalemate and force world opinion to face the cruel facts of Middle Eastern life." It adds: "This is preventive war; in the year 1956 any nation which embarks on so hazardous a course, no matter how deep

the provocation, invites the gravest moral questioning."

By attacking Egypt, the Israel government provided Britain and France with a transparent excuse to use military force to achieve their colonialist objectives: to wrest control of the Suez Canal from Egypt, to topple Nasser and to replace him with a puppet Egyptian leader. In France's case the object was, in addition, to stop Egyptian aid to the Algerian rebels, who are fighting for their independence. Both powers tried to set back the clock of Asian-African independence.

The well-informed pro-Zionist London *Jewish Observer and Middle East Review* reported on Oct. 26, a few days before the attack, that "rumors of some kind of agreement between the two countries [Israel and France] have existed for some time."

Harold Callender reported in the *N. Y. Times* (Nov. 1) in a dispatch from Paris that in a conference between Prime Minister Anthony Eden and French Premier Guy Mollet on Oct. 17, "The French are reported to have contended that a better way to strike at Egypt was through Israel, which faced constant provocation and might move against Egypt at any moment. This movement came last Monday [Oct. 29]. Meanwhile the British appear to have accepted the French thesis that the two powers should be ready to act when Israel moved into Egypt."

Israel and Colonialism

There can be no doubt that Israel's attack on Egypt worked out to provide the occasion for British-French military aggression. All the more, therefore, was the act opposed to the true interests of Israel. For Israel now appears in the eyes of the Arabs more than ever as a tool of the hated colonialists. Israel has thus made her relations with the whole Asian-African world, which fully supports Egypt in this crisis, more difficult than ever.

As the noted historian of nationalism, Hans Kohn, said in a letter in the *N. Y. Times* dated Oct. 31: "Even a victorious war and an occupation of more Arab territory will hardly suppress or mitigate Arab nationalism. The effect will be to the very contrary. For better or worse Israel, geographically a part of the Arab and Asian world, depends for its economic health and strategic security on a *modus vivendi* with the Arabs. The coincidence of Israel's move into Egypt with the Franco-British invasion of the country tends to lend some credence to the thesis of Israel's being an outpost of Western imperialism in Asia. Such an impression must rally all Asian and African peoples behind the Arabs."

British-French Flout the World

Israel's attack began a chain of events that jeopardized peace. The British-French veto on Oct. 30

of the cease-fire resolution in the Security Council introduced by the United States and supported by the Soviet Union threatened to be a fatal blow against peace and the UN itself. The pretense that Britain and France resorted to armed force against Suez to prevent interference with canal traffic or to interpose between Israel and Egypt was believed by no one. The overwhelming majority of the world saw this act for what it was—crass aggression in the most brutal colonialist fashion.

As the *Manchester Guardian* said on Nov. 1, the attack was a disaster from which it would take Britain years to recover. "It is wrong on every count—moral, military and political," the editorial added. The British Labor Party intensely opposed the action and sponsored the largest and most militant protest meetings in years.

The UN General Assembly resolution for a cease-fire and withdrawal of British, French and Israeli forces from Egypt passed almost unanimously. Pressure was exerted on Britain and France by the United States. And, as C. L. Sulzberger remarked in the *N. Y. Times* (Nov. 12), "Egypt would have gone down the drain had not Russia intervened so strongly." Following the U.S. refusal to join the Soviet Union in armed forces under UN auspices to stop British-French invasion of Egypt, the Soviet Union threatened use of volunteers to expel the invaders. Added to mass protest in

England, all these pressures finally brought the British and French governments to their senses. They agreed to a cease-fire and withdrawal of their troops and a guarding of the peace by a UN police force from small nations in compliance with the General Assembly resolution.

But a peaceful solution to the crisis that will keep Egyptian sovereignty intact will not be easily obtained. There is no assurance at this writing that serious difficulties will not be met in carrying out the UN withdrawal plans. Great danger lies here. Nehru has rightly said "that unless foreign troops were withdrawn from Egyptian soil, there was every prospect of a world war despite some lessening in the international tension" (*N. Y. Times*, Nov. 11).

Does the policy of the Eisenhower administration give any assurance of supporting a solution that guarantees Egyptian sovereignty? United States opposition to the use of armed force by Britain and France in Suez does not mean that our State Department has retreated from its policy of trying to obtain international control of the canal—which means in effect to re-impose colonial domination upon Egypt.

James Reston reported (*N. Y. Times*, Nov. 4) that the U.S. government was adopting "a much more moderate, understanding view" of the crisis. And the next day Reston quoted Presidential Assistant Sherman Adams: "The 'white race' (sic)

is going to 'hang together' in world affairs," he said. There is great danger that the United States, along with Britain and France, will try to gain through UN action the objectives that the latter two could not win by brutal aggression—international control of the canal.

Jewish Leaders and Peace

The Jews of our country and their leaders on the whole reacted in justification of Israel's attack on Egypt. This view is grounded in alarm for the future of Israel in the light of the murderous attacks by the Fedayeen and the continuing threats of the Arab leaders to annihilate Israel.

But Jewish leaders do a service neither to world peace nor to Israel itself by their failure to grasp the anti-colonialist aspect of the Arab situation. On Oct. 31, the leaders of 16 major Jewish organizations (not including the American Jewish Committee) addressed an appeal to our government in which they urged that the Middle Eastern conflict "is not simply between Egypt and Israel, but between democracy and dictatorship, between the free world and Nasserism backed by Moscow." One might ask if the aggression of Britain and France against Egypt is also part of the conflict "between the free world and Nasserism." The more Jewish public opinion recognizes the valid aspirations for independence of the Arab states the better the

(Continued on page 26)

THE CASE AGAINST SUEZ AGGRESSION

By **HUGH GAITSKELL**

Following are excerpts from the speech of Hugh Gaitskell, British Labor Party leader, over the British radio on October 30:

IN TAKING this decision [to invade Egypt], in the view of the Opposition, the [British] government have committed an act of disastrous folly, whose tragic consequences we shall regret for years. All of us regret it because it will have done irreparable harm to the prestige and reputation of our country. . . .

I can only describe [the British and French veto of the UN Security Council resolution for a Middle Eastern cease-fire] as a major act of sabotage against the United Nations. . . . Whatever doubts there may be about the degree of aggression in the Israel invasion of Egypt and the extent of the provocation she suffered, there can unfortunately be no doubt about the nature of the British and French aggression. . . . The terrible thing about what the [British] government has done is that it set such an example to every potential aggressor in the world. . . . The world as a whole . . . look upon [the invasion of Egypt] . . . as a transparent excuse to seize the canal, to carry out the policy of force. . . . I cannot believe that it is in the true interests of Israel to be associated with the reoccupation of the canal zone. If they are not to be looked upon as simply the stooge of Britain and France—a kind of advance guard of Western imperialism—then any prospect of peaceful settlement with the Arab states is gravely endangered.

THE CASE FOR ISRAEL

By **ABBA EBAN**

In a speech before the UN General Assembly on Nov. 6, Israeli UN Delegate Abba Eban said:

THE objective of the security measures which we have felt bound to take in the Sinai Peninsula [is] in the exercise of our country's inherent right to self-defense. The object of these operations is to eliminate the Egyptian Fedayeen bases from which armed Egyptian units, under the special care and authority of Colonel Nasser, invade Israel's territory for purposes of murder, sabotage and the creation of permanent insecurity to peaceful life. . . . As a result of these actions of Egyptian hostility within Israel, 364 Israelis were wounded and 101 killed. In 1956 alone, as a result of this aspect of Egyptian aggression, 28 Israelis were killed and 127 were wounded. . . . While studying with attention all proposals for strengthening security in the Middle East, we reject with vehement indignation the charges of aggression launched against us. There is aggression, there is belligerency in the Middle East; but we are its victims, not its authors.

ELECTION POSTSCRIPT

Meaning of the result. How Negroes voted.

By JEREMIAH LESSER

NEVER in living memory was a Presidential election so totally overshadowed by events abroad as in the voting just past. The war crisis brought on by the British-French-Israel invasion of Egypt no doubt influenced the undecided voters, who were by all indications unusually numerous, to cast their votes for Eisenhower. Many voters felt that a change under the tense conditions prevailing was dangerous.

But it is generally agreed that the decisive factor making for Eisenhower's landslide vote was the conviction of the electorate that the President gave the greatest assurance for peace. Adlai Stevenson's demand for a ban on H-bomb testing was insufficient to convince the people otherwise.

Just as clear, however, was the repudiation of the Republican Party. As AFL-CIO President George Meany said, "considering the record-breaking proportions of the Eisenhower victory, this [Democratic congressional victory] was little short of a political miracle." The majority of the voters still believe that the Democratic Party responds more positively to their needs. Labor activity played

some part in achieving the result.

Liberal victories were gained in the Senate by the re-election of Wayne Morse (Ore.) and Warren Magnuson (Wash.) and the election of the crusading Joseph Clark (Penn.) and of John Carroll (Colo.). The defeat of McCarthyite Herman Welker (Idaho) removes a rabid reactionary. On the other hand, the election to the Senate of Chapman Revercomb (Rep., W. Va.), to fill out the remaining two years of the late Harvey Kilgore's term, adds another extreme right winger. Dixiecratism gained a new force in Herman Talmadge (Ga.).

Although the campaigning on the civil rights issue was weak in both parties, Eisenhower appears to have gained most on this issue through a serious loss of Negro votes by the Democrats. President Eisenhower received a higher vote from Negro areas than any Republican presidential candidate since 1932. A sampling of Negro votes in both the North and the South showed that Eisenhower increased his vote from 22 per cent in 1952 to 45 per cent in 1956.

The Negro voters shifted for the

following reasons: resentment against the Democratic Party for its refusal to fight its Dixiecrat division and for the elevation of racist Senator James Eastland to chairmanship of the Senate Judiciary Committee; the "moderation" program on civil rights adopted by Stevenson, especially early in the campaign, and the weak civil rights plank on the Democratic platform. Furthermore, as NAACP Executive Secretary Roy Wilkins said, "factors such as peace and prosperity had their impact on colored voters just as they did on other citizens. Negroes want peace as well as civil rights and they are also sharing in the generally high employment."

The extent of the shift in each case was largely determined by local conditions. On the one hand, where the local Democrats put up a good fight on labor and civil rights, as in Michigan, Philadelphia and New York, the change was smaller than the national trend. On the other hand, a higher percentage than in recent years of Negroes in the South voted Republican in vehement protest against the Dixiecrats. For example, in Atlanta, Ga., the chairman of the House committee that conducted a racist "investigation" of integration during the election, Rep. James C. Davis, was outvoted in Negro districts almost 16-1 by his Republican opponent, Randolph Thrower. The Negro vote in the same area went for Eisenhower by almost 7-1. The Negro shift to

Eisenhower in three of the five Southern states he won, Virginia, Tennessee and Louisiana, may actually have been decisive. Eisenhower carried predominantly Negro wards in many Southern cities like Louisville, Baltimore, New Orleans, Memphis, Nashville and many others. In such places the Negroes voted *against* the Dixiecrats rather than *for* Eisenhower.

One of the significant developments in the campaign was the increased role of the united labor movement, even though spotty. Labor was an important factor in cases of liberal victories. Hopes for a Congress more responsive to the people's needs rest on greater independence and more intense organization by labor in elections.

The election results give certain indications for the future. The victory of Eisenhower was a clear peace mandate by the American people. The Democratic congressional victory, on the other hand, showed that the majority of the people look toward an advance from the New Deal and that they do not have confidence that the Republicans will assure this course. Further, the elections showed the Democrats that their doubtful position on the central issue of civil rights, because of their toleration of Dixiecrats and Northern reactionaries, holds great dangers for them. For the people, the election now presents the necessity of getting their representatives to fight for the people's welfare.



"We can do it if we stand together!"

Courtesy of Davis Galleries
Drawing by Harvey Dinnerstein

The above drawing is one of a series executed by Harvey Dinnerstein and Burt Silverman depicting the spirit of Negroes in Montgomery, Ala., who have been carrying on the bus boycott. The artists went to Montgomery in March 1956, as they say, "to recapture and revive that tradition which saw the artist as reporter and commentator."

10TH BIRTHDAY MESSAGE FROM CANADA

Editors, JEWISH LIFE:

Congratulations from the *Canadian Jewish Weekly (Vochenblatt)* and Jewish progressives in Canada on the occasion of your tenth anniversary.

JEWISH LIFE has many friends in our country. Your forthright stand on the issues of the day, your defense of the best interests and finest traditions of the Jewish people of the U.S.A. is recognized by hundreds of democratic Canadians, Jewish and non-Jewish.

We wish you every success in your effort to extend your readership and to expand your publication.

Happy birthday, *Mazel tov* and long life.

M. SHIPMAN,
For the *Canadian Jewish Weekly*
(*Vochenblatt*)

WHAT KIND OF JEWISH EDUCATION?

An approach to some knotty problems

By MAX ROSENFELD

The following article deals with a problem that baffles and concerns many Jewish parents. We believe that this article raises many important questions. We earnestly invite our readers to send us their ideas and experiences on these questions, which should be discussed in the freest and fullest manner. Mr. Rosenfeld's stimulating article provides a provocative beginning.—Editors.

THE thoughts in this article were generated by a discussion on "What Kind of Jewish Education for Our Children?" It represents the views of a number of people, except where the writer's own opinion is indicated. As will be seen, this is a mere beginning.

A word about the "practical" before we get to the "theoretical": progressive Jewish education, in the long run, is in the hands of the progressive Jewish community. Without financial support even the best educators with the best plans can do nothing. When modern facilities are lacking and classrooms cheerless, and arts and crafts equipment shabby or non-existent, and attractive books not available, the educator is licked before he starts. This is primarily up to the parents. Discussions about aims, methods,

content are a waste of time unless the school is actively supported by the community.

Two main questions were raised: (1) the social need of the American Jewish child for Jewish education, and (2) the function of Jewish education as a life-and-death necessity for the continued existence of the Jewish national group in the U.S. and for the cohesion of Jewish national groups throughout the world. The second point, as one can readily understand, raises a host of questions we have not tried to approach.

It was generally agreed that every American child should know that American culture is the creation of all the national groups in our country. The richer the culture of any national group, the fuller will be its contribution to the culture of the American nation. The Jewish child

should be made aware of the part which Jews in the U.S. have played in the struggles of the American people for a better life. It is the aim of the progressive Jewish school "to select for the child the heroic traditions and struggles of the Jewish masses, their contribution to the life of the world's peoples, their struggles for justice and freedom—from the Maccabees to the Warsaw Ghetto." (I Goldberg, *The Jewish Children's School*.)

In this connection it was suggested that parents would be better able to help their children if they themselves knew more clearly what values and attitudes in Jewish tradition the secular school strives to impart. This means closer contact between teachers and parents, even the establishment of classes or clubs for discussion with parents.

A new problem has entered the picture during the last ten years. Ten years ago the problem was to convince progressive English-speaking parents that their place was in the Jewish community and that their children would be fuller human beings if they were taught the meaning and spirit of progressive Jewish tradition. Today, many progressive American Jews are faced with the problem of having to conform with the mores of the Jewish community of which they have become a part! This means sending their children to congregational schools, wondering what to do about Bar Mitzvah, etc. One person asked the point-blank question: are we giving our children the *double* burden of non-conformity with their Jewish friends *as well*



Children dance at a progressive Jewish school.

as with their non-Jewish friends? The secular Jewish school has not met this problem squarely.

Evidently, there is need for material in *English* which will explain the function of the Jewish secular school as contrasted with the Jewish religious school. The following formulation by C. Bezalel Sherman, for instance, must be considered logically and answered convincingly. "The American-born Jew simply cannot conceive of a Jewish identification in which Jewish religion is completely missing. It is incomprehensible to him, first, because he cannot separate his Jewishness from some rootedness in the Jewish faith, and, second, because he sees all other Americans placed in some religious frame of reference." ("Religion in the Jewish Labor Movement.")

(It is interesting to ponder that all the groupings in Jewish life, from ultra-orthodox to strictly secular, base their educational philosophy on the belief that they are helping

to assure the continuity of the Jewish group, and that by doing this they are performing a "socially-useful" task.)

One of the main functions of the Jewish secular school should be to help the Jewish child identify himself with the Jewish people without subjecting him to mysticism or theories of Jewish superiority, without at the same time succumbing to theories of the superiority of the dominant culture. Along with this, a study of the Jewish religion, approached from a cultural and historical viewpoint, is indispensable for anyone who wants to understand the Jewish scene. For more advanced students, too, a minimal familiarity with the make-up of the American Jewish community is important if they are to take their place in Jewish life.

The Question of Yiddish

We come now to the consideration of the place of Yiddish in the American Jewish secular school. It seems to me that the heat usually generated around this question arises because (1) the "Englishists" do not know the basic programmatic reason for the inclusion of Yiddish in the secular Jewish school curriculum, nor do they know the history of the "great debate" around Yiddish as a "national" language which raged in Jewish life 50 years ago, and (2) the "Yiddishists" have made no real attempt to tell them. Personally, I think the proponents of Yiddish have a very convincing argument. But for some reason they

hesitate to use it. The proposition, as I understand it, is this: Yiddish is still the language in which Jews of various countries can most readily communicate. Yiddish is still the single force which cements most of the Jewish communities in the world, from Bolivia to Birobidjan. It is a form of "*national*" expression in which the Jewish people have lived and created for hundreds of years—and they are still doing so in many Jewish communities throughout the world.

But what about the U.S.? Fewer and fewer people are speaking Yiddish in the U.S. and even fewer are reading it. Why keep a language alive by artificial means? And how can you teach Yiddish to children who never hear a word of it at home? More important, why continue to set up a barrier which keeps the child from developing positive attitudes to the other aspects of the curriculum—history, folklore, customs, etc.? And, in any event, how much Yiddish can you teach a child in one or two hours a week? Is the teaching of Yiddish an end or a means? Can't my child be imbued with the positive traditions of our age-old Jewish culture without breaking his head (and mine!) over a "strange" language? Can't we have a secular Jewish culture in English?

Function of Yiddish

At this point someone will say, "You are trying to bury the Yiddish school, not build it!" And since in Yiddish the word for the language is "Yiddish" and the general concept

"Jewish" is also "Yiddish," clarity becomes clouded, voices become shrill, and Reason, being allergic to noise, escapes out the window.

This is the time to quote one of my friends who is propagating a new slogan: "Beware the simple answer!"

First: I think we have to recognize that there still is in the U.S. a creative *Yiddish* culture. Then we have to recognize that there is in the U.S. a creative culture in English on themes of specific Jewish interest. Both these cultures embrace all shades and leanings in the American Jewish community. Whether or not we agree that Yiddish will continue to be the "cement" which holds the world Jewish community together, I think we have to agree that today, in 1956, both languages are a living, integral part of American Jewish life. As far as the secular Jewish school is concerned, my own opinion is that it would do best to work out a synthesis built on the *three* languages of American Jewish life—Yiddish, Hebrew and English.

This synthesis would have to encompass the entire curriculum, taking account of the school time available. One would have to work out the problem of how much emphasis is to be placed on language. Obviously you can't teach a child to read, write and speak two languages in one or two hours a week. This is the case where the language would have to be the cement that holds the whole curriculum together!

It is interesting that two recent graduates of the *mittle-shule* expressed the opinion that without Yiddish their Jewish studies would

have lost a great deal of meaning, "flavor" and emotional content. They were vehemently opposed to the elimination of Yiddish from the curriculum. What they did criticize, however, was the *method of presentation*. It is this, they said, which is at fault, and not the study of the language itself. It was they, too, who expressed the need for younger teachers who could better understand the child's problems.

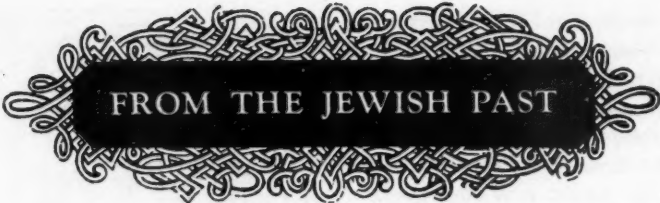
What Should Be Taught?

It was quickly pointed out that the children who go on to the higher courses are the exceptional ones. What about the great percentage of children who never get there? What do we want the curriculum to leave with the "average" child who will learn neither Yiddish nor Hebrew, no matter how good a synthesis is evolved?

Recognizing that the following are generalities which need constant, loving care to turn them into realities, I think most of us can agree on these values and attitudes which we want secular Jewish education to give our child: respect for his origins and for the language and culture of his forbears; a sense of identification with the Jewish community; a knowledge of the democratic and ethical values in Jewish tradition; a feeling of kinship—because of his people's history—with other freedom-striving peoples of the world.

And even more specifically: I

(Continued on page 31)



FROM THE JEWISH PAST

Memories of a Jewish Cigar Worker

By RUBIN YOUKELSON

A few months after my arrival in this country in 1906 I was looking for a job in Chicago. On the day after Yom Kippur, my uncle took me to a small cigar factory at Halstead and Polk Streets to learn the trade. The boss laid down these conditions: I was to pay him \$15 and work ten weeks without pay. After that I would receive whatever I would earn on the basis of piecework.

The "manufacturer," Mr. Kantor, was a Rumanian Jew who lived with his wife, two grown sons and a 10 year-old daughter in the same apartment that housed his shop. The shop consisted of two small rooms on the third floor and employed about 15 workers. Among them were some young fellows, "greenhorns" like myself. A few were apprentices and others were already "graduates" who were earning money.

This "shopke," one of dozens of

RUBIN YOUKELSON is president of the Jewish Music Alliance and a staff member of the Morning Freiheit.

similar sweatshops—dark, gloomy, unsanitary holes—was my first encounter with the America of toil and labor. I gained an experience which gave poignant meaning to the Biblical saying, "In the sweat of thy brow shalt thou earn thy bread." But this sweatshop was a valuable university, where one could study life itself and all the problems of society which cried out for an answer.

The ten weeks of my apprenticeship in Kantor's cigar factory passed and I began to earn money. I was "graduated" as a "bunchmaker," the worker who sets up the skeleton of the cigar, after which it is "rolled" with a special tobacco leaf. The performer of this operation is called a "roller." Only later was I to discover the difference between a bunchmaker or roller and a full-fledged cigarmaker.

Although my living expenses were not high, I found myself deeply in debt by the time I finished my apprenticeship. In addition I had been planning to send steamship tickets

to my brother and my bride for the trip to America. My earnings were nothing to brag about. Cigarmaking was piece-work. The first week I earned about \$5.00 for 66 hours of work. In three weeks I had "worked myself up" to about \$7.00 a week.

Since I worked long hours and Sunday as well, there was no opportunity to look for another job in a better shop with better working conditions and pay. Our only day off was Saturday. The smaller shops were closed on that day but work went on in many of the larger ones.

But I could not bring myself to violate the Sabbath. Of all the baggage I brought with me from the old country, the most burdensome was Orthodoxy. Although in general I was a worldly young man and in full sympathy with the revolutionary movement in tsarist Russia, my religious background still held me in a vise. It constantly screamed into my ear: "It's not allowed!" I had read a good deal of Hebrew literature of the Haskalah (Enlightenment). I had enjoyed the work of Mendele, Sholem Aleichem and Peretz and I had avidly and surreptitiously read the illegal brochures of the Social Democrats and the Bund. Yet I held fast to the dogmas of the Jewish religion, which were deeply rooted in my being.

During my first few months in the country I was faced ever more sharply with the question of whether it was even possible to maintain the laws and precepts of Judaism here.



Rubin Youkelson

At that time Jewish life in America teamed with lively discussion. The tens of thousands of immigrants from Eastern Europe in 1906-7 brought with them a wave of ideas and ideologies around which organized movements began to form. The anarchist movement was especially influential at this time. Although the anarchists numerically were much smaller than the Socialists, for instance, their voices were heard above everyone else's.

The cigarmakers in those years (1906-7) used to call the sweatshops "buckeyes" where they toiled ten and 12 hours a day for miserable wages. "Buckeye" is a cataract of the eye, a sickness, a plague.

Mr. Kantor's "*shopke*" was a palace in comparison with most of the "buckeyes" which sprang up in every alley and backstreet of Chicago. It was crowded and suffocating in the two small rooms where 15 people worked. But there was one

window which used to let in the afternoon sun—on a sunny day. At least we knew it was still daylight outside, despite the gaslight in which we worked under all day. Most of the buckeye shops were in dark and gloomy basements, in deserted, wormy stores or in other rotting, dungeonlike holes. The walls, black as soot, constantly exuded a smell of dirty dampness. Spirals of ancient wallpaper hung down like curls from the scarred ceilings.

In addition to the "learners" and the "greenhorns" who had not yet mastered the trade or feared to try their luck at the better shops because they could not yet speak English, there were also American-born or "Americanized" cigarmakers. The latter were mostly older men who could not work fast enough to hold a job at the bigger shops. Others were "Bowery" types, drunkards who did not stay long at any one job. Most of them would work a day or two and then ask to be paid off. Some had once belonged to the International Cigarmakers Union, but had dropped out or were stricken from the rolls, because they hated "discipline"—the discipline or responsibility to the organization.

Like the Hebrews in Pharaoh's Egypt the cigarmakers began to rebel against their terrible slavery. Instead of sighing and groaning they began to talk about organizing. Why had the powerful International Cigarmakers Union, organized by

Gompers in 1873 and whose headquarters were in Chicago, allowed the growth of so many sweatshops? The union gave the status of "cigarmakers" only to those workers who made the whole cigar, but not to bunchmakers and rollers. They refused to recognize the developing mass-production techniques used by the estimated 2,000 bunchmakers and rollers in Chicago, of whom no less than 90 per cent were Jews.

The "greenhorns" among the bunchmakers and rollers talked about a militant workers organization through which they could fight for shorter hours, higher wages and more sanitary conditions. The "Americanized" workers among the bunchmakers and rollers had begun to organize a fraternal benefit society to help in case of need or sickness. But it was not a union.

Six "green" young fellows got together one Saturday afternoon and decided to issue a leaflet, calling the bunchmakers and rollers to a meeting. The first meeting was very enthusiastic. Many of the workers came and joined up. Enough money was collected on the spot to pay for the hall and for the issuing of another leaflet. A committee was elected (of which I was one) to continue the work and prepare plans of organization. Thus began what was to be the first Jewish cigarmakers union, The Progressive Cigarmakers Union of America.

(Translated from the Yiddish by Max Rosenfeld)

A FAMILY LAW FOR ISRAEL

Discussion of a proposed code to regulate family relations

By JUSTICE E. DAVID GOITEIN

THE Minister of Justice of Israel has issued a draft Family Law which, if passed by the Knesset, will put Israel in the forefront of modern nations as far as the regulation of family relationships is concerned. Israel, however, loves paradoxes and the draft, while looking forward to the 21st century, also glances back to the first. I will deal with the paradox later in this article but I would first describe the progressive nature of some provisions of the law.

Any lawyer who has practiced in this country will tell you that the pathways through Israel law are narrow and they often lose themselves in a forest of antiquity and in an

undergrowth of languages. Our Land Law was written about 100 years ago in Turkish. Our Common Law, the *Mejelle*, was based on ancient Arabic text books popular in the centuries that followed the rise of Muhammad. Our Law of Succession is a Turkish version of a German original which saw the light nearly half a century ago. Other Ottoman laws are founded on an understanding or misunderstanding of French sources. When to all this there is added that English, Moslem, Arab, Christian and Jewish judges have for 30 years been interpreting these laws each in accordance with his own very peculiar background, it will be seen that anyone wishing to enact a new law for Israel will have to chop down many ancient trees in the legal forest and burn much undergrowth.

Yet only half the story is told.

When we turn to the law dealing with the family in this country, we very soon find that the forest has become a jungle. In the first place

E. DAVID GOITEIN is a justice of the Israel Supreme Court. He has lived in Jerusalem since 1929, where he practiced as a lawyer until the establishment of Israel. He then served as Minister Plenipotentiary in South Africa and Washington, D. C. He has published articles and short stories in the U.S. and Britain.

the Christian communities have their own family law, rooted in the Canon Law, a tree that is perhaps 14 centuries old. The Moslems have their family law—but this is not quite so hoary, being in some aspects not more than 1,000 years old. The Jews have their family law—and that goes back more than 3,000 years, with amendments and additions over the centuries. The languages here are Latin, Hebrew, Aramaic, Greek and Arabic! There are parts of the forest which have been left entirely unplanted. Or, to drop the metaphor, in spite of the multiplicity of laws there are some vital aspects of family law that have been left entirely without legislation. For decades the courts have been granting Orders of Adoption to persons who wished to adopt orphans or children whose parents could not or did not want to rear them. Yet recently the Supreme Court decided, when one of these orders was challenged, that there is no adoption law in Israel and the orders made are, in the eyes of the law, just worth as much as the paper on which they were written and no more. Any parent who abandoned its child and saw others adopting it, may years later recover its child from adopting parents.

Multi-National Origins

This highly unsatisfactory state of affairs had, of course, to be brought to an end. How?

The Ministry of Justice charged a number of lawyers to ransack the world and, first and foremost, find out how other countries have tackled the same problem. In the explanatory note—running into 200 pages—the draftsmen explain what foreign laws they have relied on. The choice of countries is as catholic as could possibly be wished for and as numerous as the lands from which our many immigrants have come. In matters of family maintenance they have gone to Switzerland and Poland, Germany and Czechoslovakia, France and Italy. In the case of custody of children they have looked up the legislation of Sweden and Yugoslavia. Where the question is one of a father's obligations towards his children, they have canvassed the law in England. In matters of adoption our draftsmen turned, among other countries, to Russia and Spain. As a wise man learns from his enemies, the lawyers did not consider it beneath their dignity to refer to the law in Egypt! Japan, Argentina and Mexico are referred to in connection with the declarations of death of those who have disappeared without leaving a trace behind them. It need hardly be said that the law of the United States was not overlooked but served as a guiding light in many dark pathways.

Having searched in so many islands of the world, the draftsmen of Israel have returned with rich treasure.

Provisions on Human Rights

I will begin with the chapter dealing with Human Rights—remember that we have no written constitution and although the High Court of Justice will see to it that no invasion of these rights is permitted, just what those rights are has never been clearly defined and the draftsmen therefore had to define and enumerate them.

It is laid down in the draft, accordingly, that every man and woman is given the right to life, health, freedom and honor. He is free to choose any religion that appeals to him. This presumably includes, though it is not so stated, the right to have no religion at all. He is at liberty to hold any views on life that please him—I take this to mean that he may be an anarchist or a communist or any other new-fangled “ist” that may at any future time become popular. He is free to choose whatever profession he thinks will suit him and may choose any place he likes to live in. He is entitled to privacy where his name and address are concerned, he is entitled not to have his photograph published and his conversations are to be free of all censorship or control. Probably this means that his phone talks cannot be tapped. No Israeli can contract out of these fundamental rights. If they are invaded, he can recover damages.

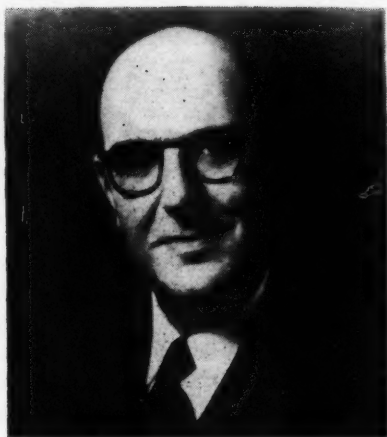
A man's right to his good name—his “honor”—survives his death. His

widow can claim damages against anyone casting aspersions on her dead husband. This is something quite novel in Israel. The English courts recently decided that even if a man were found guilty of a criminal offense, appealed against conviction but died before the appeal was heard, his widow could not continue with the appeal in order to clear her husband's name. Our Supreme Court the other day followed the English precedent. In short, a right to your good name lasted as long as you lived. The right died with you. The draft changes all that.

Similarly in most countries a man has no legal right to dispose of his body after death. If I desire to hand over my body to the Hebrew University in the interests of science, there is no known way of doing so. The draft law has a revolutionary clause allowing any person to leave his body by will or by contract to whomsoever he wishes and can generally give instructions as to its disposal after death. The 12 short words making this possible are likely to be bitterly opposed by the traditionalists and many a widow.

Provisions on Marriage

The chapter dealing with marriage necessarily comes up against the problem of the recognition of civil marriage. The draftsmen have come down in favor of religious marriage alone and this is the paradox to which I referred at the be-



Justice E. David Goitein

ginning of this article. The Ministry of Justice, of course, was anxious to push through the many reforms now found in the draft. It could not hope in the near future to have the draft enacted as law if a frontal attack were made on an institution which the public in Israel is not prepared to-day to give up. The draftsmen, therefore, had instructions to attempt the possible and not go tilting at windmills, however quixotic such action might be.

A very modern idea is, however, incorporated in the proposed law dealing with marriage. "No marriage shall be performed unless both parties have been examined by a doctor within the previous two months and the doctor has explained to them, each in the presence of the other, the result of his examination insofar as it may affect their mar-

ried life or any children that may be born to them."

For this very go-ahead piece of legislation the draftsmen referred to the laws of the State of New York, the Ukraine, China and the Talmud.

There must be a publication of the banns not less than a fortnight nor more than four months before the day of the marriage. Bride and groom must both declare their agreement to the marriage before the person celebrating it. This person must satisfy himself of the identity of the parties and whether they are of age to be married. It is the person celebrating and not the couple, who is liable for not obeying the law. He may go to jail for six months or pay a \$500 fine. Consuls, by the way, may marry their own non-Jewish nationals. Once married, husband and wife share all rights and responsibilities equally.

Parent-Children Relations

The chapters of the draft law affecting the relations of parents and children contain a number of interesting provisions, closing up the lacunae in our present law and introducing innovations not dreamed of before. There is, of course, the presumption that a child born during marriage is the child of the mother's husband. A child born within 300 days of a divorce is also presumed to be the hus-

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Two Murderers

A Short Story

By DAVID BERGELSON

IN the kitchen of Frau Hilde Ginter, on a small woven rug, lies the hairy Tel, a big, wolf-like dog with a sharp, pointed muzzle. His head rests squarely on his front paws and he appears to be dozing. He is really awake. His small, almost human eyes, will close tightly with a peeved and lazy motion whenever anyone attempts to look into them.

And there had been many, many people who wanted to look into Tel's eyes. Tel was the most famous of all the 600,000 dogs that the city of Berlin possessed. There had been a time when Tel was in all the newspapers, domestic and foreign. There was to have been a trial about Tel, a trial with an investigator, a prosecutor and a defender. If the trial did not take place, it was only because the murderer Tel was after all no more than a dog; and as a result of his murder he gained only world fame, but nothing more.

Frau Hilde Ginter, Tel's mistress, was a [first world] war widow. Her husband, the photographer Herbert Ginter, had died in the war, heroically, one could say, like a bee in the making of honey. Frau Ginter is a

middle-sized, stout, German woman, with swimming black eyes, an ample bosom and many little moles under her mouth. She is good-humored, like a cook in a rich household whose mistress has gone away for a long vacation and left her nothing to do. She says "yoot" instead of "goot," and after every few words that she utters, she leans toward you as though she really wanted your advice: "*Nicht? Nicht war?*" She lives on the pension, which she receives as the wife of a lieutenant killed in battle, and in addition she rents out the largest and gloomiest of her three rooms. She has no children.

HER ROOM NOW IS RENTED TO THE Ukrainian emigrant Anton Zarembo, a former petty official, an escaped chief of a small band which had pillaged and massacred Jewish towns in the Ukraine. Zarembo is always dressed in colorful, handmade clothes, because he belongs to a company of White Guard bala-leika players who play all night somewhere in a cabaret.

His pock-marked face is sleepy because he did not sleep last night

and tonight he will be up again entertaining the guests. He has been in Berlin five years and has just about learned to understand and mumble a smattering of German. This is only his third day at Frau Ginter's. Now he is sitting in her kitchen, and Frau Ginter is doing what she always does with a new tenant—she is feeding him real coffee and telling him the story of her world-famous, clever and criminal dog.

"A dog" says Frau Ginter, "is like a human being, *nicht*? Everybody knows that, *nicht war*? But that a dog should be jealous, like a sensitive human, like a man, even more so, that has never happened to anyone, *nicht war*?"

She looks at Tel with eyes that seem to say, "You really are a rascal!" and purses her plump lips as though she wanted to kiss him. "And Tel is jealous only of me, of me and no one else."

She holds out her small, raw-looking arm to Zaremba, and turning her head away from Tel, says softly: "Now, just try to take hold of my arm. . . ."

The pock-marked Zaremba does so, slowly and hesitantly, but with enjoyment. Zaremba likes his soft, fat and good-natured landlady. Her quaint manner of chattering in German reminds him of the Jewish housewives back in those small Ukrainian towns, which he and his band used to pillage. It makes him homesick for his own village. But even before he can touch Frau Gin-

ter's arm, Tel opens his sleepy eyes. His lips reveal their moist, bloody redness and from deep in his throat comes an angry growl. He does not raise his head from his outstretched paws but stares at Zaremba with glazed and murderous eyes.

"You see?" asks Frau Ginter. "You see . . . or not?"

And in the smiling of her small, black eyes you can see that she is very happy that the dog loves her so much and is so jealous of her.

"He will not allow anyone near me under any circumstances!"

Zaremba thinks it is a pity that the dog is spoiling his opportunity to get better acquainted with his landlady. The big, hairy dog throws a fear into him. Moreover, Frau Ginter has a thick pack of newspaper clippings to prove that the terrible story she tells about her criminal dog is the truth. The story in a nutshell: out of jealousy for Frau Ginter, Tel had ripped open the throat of an eight-month old child.

IN THE BEGINNING FRAU GINTER had almost grown weary of telling this story over and over. From morning till night, newspapermen would pester her and to each one she would have to tell the story from the beginning. They drank her words thirstily and wrote them down in great haste. But many days had passed since then. And Tel, who had been so often photographed in various poses, was forgotten by an ungrateful public just

as it always forgets similar unusual occurrences. Tel, it appears, was insulted, as was Frau Ginter.

With especial relish she now tells the story again to her new tenant. Who was Tel when he fell into her hands? A nothing, a tiny creature not even a year old, whose only saving grace was that he was a clever, curious puppy—a comic. He loved to poke his nose into everything, and would constantly brush against her feet and lick her hands. She had bought him in the days after her husband had been killed and she had been left all alone. Whenever she left Tel behind in the locked rooms and then returned, he would leap upon her with great joy and this could be a lot of fun, *nicht war?* In this way, Tel stayed with her for three years.

But one Sunday Frau Ginter went with her neighbors to visit an orphan home and had looked in at several new-born babies, which is a lot of fun, *nicht war?* There was a seven-month old baby that especially pleased her. The baby, lying in its pillows, had stuck its feet in its mouth and was cooing so happily that her neighbors began to persuade her to take it home. She already had one "baby" at home, she tried to tell them, but they finally convinced her; the infant was so cute, *nicht war?* Moreover, she had found out that if you adopt an orphan, all the expenses of caring for the child were paid by the government.

She had therefore taken the child home. She had shown the baby in its pillows to Tel. At first Tel had sniffed at the bundle more or less indifferently, but then, when he saw a living creature among the pillows he began to bark furiously, barking and leaping, so that Frau Ginter finally had to stamp her feet and scold him: "Bad! Bad!" But even this didn't help. Tel had calmed down when she put the baby down, but whenever she took him up in her arms, Tel began to bark and leap again.

A WEEK OR MORE PASSED IN THIS way, a week of so much commotion at Frau Ginter's that her neighbors finally complained to the police. Then there was nothing left for her to do but buy a real leather whip, because she had signed to keep the child for at least two years and when you sign something, you should carry out the agreement, *nicht war?*

Whenever Tel began to bark, she beat him with the whip. At first only very lightly, but the more he barked the stronger grew her determination to teach him that it was none of his concern if she held the baby. Each beating became more severe until she finally did teach him: whenever she took the baby in her arms, Tel would go into the kitchen and lie down under the table on his mat.

At first he had followed her with his eyes and growled softly, just as



David Bergelson, noted Soviet Yiddish writer, who died while unjustly imprisoned.

he was doing now when Zaremba had touched Frau Ginter's arm. But gradually he stopped doing even that. He became a listless, silent dog, always in the kitchen under the table, with his head on his outstretched paws and his eyes closed and dreaming. Even the neighbors noticed the change in Tel. They said that he had become a lazy dog; "Lazybones," they used to call him. But Tel paid no attention. Frau Ginter, however, understood from the wagging of his long tail, that he was heartsick, terribly heartsick. . . . She thought that now she was done with him.

BUT ONE MORNING THE BABY WAS lying on the bed among its pillows and playing with its fingers. Frau Ginter remembered that she still

needed a few things for her lunch. She closed the door of the bedroom, and ran quickly down to the store.

That's when it happened. When she returned a few moments later, it was all over. Tel was lying, as usual, on the mat under the kitchen table. But the door to the bedroom was open and on the floor lay the child, dead, bloody, its throat ripped open. She began to scream. The neighbors came running. The police arrived, then the investigating judge. He made his report. They took Tel away but after a few days brought him back. The veterinarian had pronounced him sound; he was not a mad dog.

Frau Ginter tells how she waited for a trial to take place. She was still waiting . . . and complaining. "There was no trial."

Anton Zaremba's pock-marked face is full of weariness and longing: the weariness of many sleepless, drunken nights that were past and of many drunken nights that lay before him. His eyes, buried in swollen pouches, looked at Tel. The story of the bloody child which had lain here in this room with its throat ripped, reminded him of many similar scenes in those Jewish towns in the Ukraine, where he and his band had killed and robbed. A bloody scene came back to him—blood in Jewish homes, blood in the street where, among broken glass and rags and old Jewish bedding, lay bloody

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SUEZ, ISRAEL, PEACE

(Continued from page 6)

conditions for a stable peace between Israel and Egypt.

Is it in Israel's interest—or in the interest of world peace—to overlook that Nasser's influence over the Egyptian people is based on his vigorous and militant defense of his country and of the Arab world against colonialist domination? This is why Nasser has the support of the entire Asian-African world, which includes such countries as India and Burma, which are friendly to Israel. His refusal to make peace with Israel and to recognize Israel's existence is incompatible with his own international policy against the use of force in settling international affairs. But his refusal to allow Israel shipping through the canal weakens Egypt's just claim to full control of the canal. Israel's chances for peace and friendship with the Asian-African world of which she is a part will be greatly improved if she recognizes and supports the determined fight which the Arab countries are putting up to gain full independence from colonialism.

Toward a Peaceful Solution

The events of the past weeks make imperative the conclusion of a "just and durable peace" between Israel and her Arab neighbors, as the American Jewish Committee said in a statement to Dulles on Nov. 3. The statement of the 16 Jewish leaders

a few days earlier also called for "a just and lasting peace" in the Middle East. In the General Assembly now in session, this matter needs to be given the most serious attention.

Disposition of the Gaza strip involves grave difficulties. If Israel does not withdraw from this area and submit the question to negotiation, great danger of war will exist.

Rose L. Halprin, a former president of Hadassah and acting chairman of the Jewish Agency in New York, detailed in a letter to the *N. Y. Times* (Nov. 12) the issues that must be settled: "Peace means the cessation of hostilities, the assurance of freedom of passage for Israel shipping through the Suez Canal and the Gulf of Aqaba. It means also the stabilization of frontiers, the resolving of the Arab refugee question and paves the way to the development of the region for the benefit of its peoples." These issues, as well as Israel's right to existence, can be resolved with the help of determined UN action.

UN action can be facilitated by a summit meeting of the Big Four together with India, as proposed by the Swiss government on Nov. 6. A summit meeting would greatly improve chances for peace. Americans, Jewish and non-Jewish, can help to further peace by pressing the President to reconsider his refusal to go to Geneva for such a conference. A peace-hungry world would warmly welcome such an action.

A MEMO TO SOVIET LEADERS

A memorandum to the leaders of the Soviet people "urgently requesting" that the Soviet Union issue an authoritative statement regarding the situation of the Jews in the Soviet Union was sent on October 12 under the signatures of 26 progressive Jewish leaders and writers. The full text of the memorandum and the signees follows:

Hon. Nikolai A. Bulganin,
Chairman, Council of Ministers,
U.S.S.R.

The Kremlin
Moscow, U.S.S.R.

Hon. K. Y. Voroshilov,
President of the Presidium of the
USSR Supreme Soviet,
Moscow, U.S.S.R.

Honorable Sirs:

The undersigned are individuals active in Jewish community and cultural life, trade unionists or members of Jewish organizations which represent an important segment of the five million Jews in the United States.

We have always cherished the common ties which bind American Jews with their brothers and sisters throughout the world. This bond exists by virtue of the common past and history of the Jewish people, of the creation and common appreciation of cultural values and languages, and for many Jews, of a common religion.

For the majority of the Jewish people in the United States, whether they agreed with the social-political system of the USSR or not, the Soviet Union set the historic example of the liberation of peoples from all forms of na-

tional oppression and discrimination. The Jewish people rejoiced when the Soviet Union was the first country in all history to pass a law-making anti-Semitism a crime and to institute complete equality of all races and peoples.

This enlightened policy contributed to the flowering of a brilliant Soviet Jewish culture in the Yiddish language in the 20's, 30's and 40's, which enriched Jewish culture generally and contributed to the development of Jewish culture in America.

When the Soviet Union proclaimed Birobidjan as the Jewish Autonomous Region in 1934, people of diverse viewpoints regarded this as an historic act which aimed at securing the national existence and development of the Jewish people as an equal member among all the nationalities of the USSR.

Not only Jews but all anti-nazis rejoiced when the Soviet Union welcomed 400,000 Polish Jews in flight from Hitler murderers—and as a result of special measures of evacuation succeeded in protecting its Jewish population and proved to be the only country where the majority of the Jewish population—two and a half million Jews—survived nazi occupation.

IN THE LIGHT OF THIS POSITIVE approach to problems of the Jewish people, the revelations of the crimes committed against Soviet Jews as a result of a departure from the historic nationalities policies of the Soviet Union have caused widespread shock and consternation not only among Jews

but among millions of Americans.

We are aware that these crimes resulted from the gross distortion of the Soviet legal system. These distortions, as we have learned, have done great injury to the Soviet population in general. We have noted that in the process of eliminating the former injustices certain steps are being taken to correct the wrongs suffered by Soviet Jews as well. These efforts are all to the good. We suggest, however, that certain considerations still stand in the way of adequate rectification.

The Jewish people of the United States are deeply disturbed by the fact that no authoritative statement has to this date been made on the disappearance of Jewish cultural and communal

institutions or on the execution and jailing of so many Jewish leaders.

This situation was hardly improved by the remarks of Ekaterina Furtseva, made in an interview with Tabitha Petran in the American weekly *National Guardian* (June 25, 1956) to the effect that "if there had been any drive against the Jewish people or Jewish culture, 'we would have published it ourselves and would not need to have it published in the Polish press.'"

We are greatly concerned that such a prominent leader is not even aware of the undeniable facts regarding the disappearance of Jewish cultural institutions and personalities in her country.

UNKNOWN LOVER

For a Jewish Poet

By WALTER LOWENFELS

Your love of me abolishes your death-
corrupted self, leaps distance none survive,
lights up your smile and puts you here, alive
in me. I touch you, breathing on my breath.

Then tell them quick, my innocent, confess
the truth—swear it!—what poet ever lied?—
you are the unknown lover we denied,
the heartbreak that your love of us keeps fresh.

Tomorrow was my life to my last day . . .
Enough, enough! This love that your heart leaves
I take—to be your life, your love, your youth.

In your own land, six thousand miles away
and mine, where I was deaf, your laughter breathes
in millions—turns you, dead, into our truth.

Equally upsetting was Ekaterina Furtseva's statement in the same interview to the effect that certain government departments supposedly contained an excessive proportion of Jews. Coming on the heels of news items quoting other leaders of the Soviet Union in a similar vein, the Jewish people, along with all democratic-minded groups, are deeply shocked by anything suggestive of quotas based on race or nationality considerations.

Another fact which has caused concern is the treatment of the Jewish people in Volume 15 of the *Great Soviet Encyclopedia*, which appeared in 1952. The section on "Jews" (*Yevrei*), reduced to four columns as compared to 152 columns in the 1932 edition, negates the very existence of the Jewish people and even makes light of statistics pertaining to Jews. Great figures in Soviet Jewish life as well as world-renowned Yiddish writers, including the classics, have disappeared from all volumes of the new edition of the *Great Soviet Encyclopedia* published so far.

WE ARE HAPPY TO SEE THAT Jewish religious leaders are invited to the USSR by the Moscow rabbinate. But we are constrained to ask: who speaks for the secular Jews of the Soviet Union that comprise the majority of the Soviet Jewish people.

We find it difficult to accept the premise that the communal and cultural life of Jews in the Soviet Union is limited to an exclusively religious status. For over 100 years a secular Jewish people's culture developed in your country. This culture was nourished by the humanist and liberation struggles of the Russian people. After 1917 the Jewish people of the Soviet Union received the opportunity of realizing the full potentialities of their cultural creativeness. A rich Jewish

culture flourished, expressed in daily newspapers, literary journals, state theaters, schools, scientific, literary and linguistic research institutions. All these enjoyed the full support of the Soviet government.

Now we are faced with the tragic fact that all these institutions have completely vanished. It is inconceivable that Jewish culture in the Soviet Union has overnight become obsolete or historically superfluous as a result of supposed "integration." Certainly the concept of "integration" does not explain a situation where all Jewish cultural institutions that flourished many years suddenly disappear completely. Many facts prove that this theory of "integration" runs counter to reality.

The unprecedented success of Jewish concerts in Moscow and other Soviet cities in the past months signifies to us that interest in, and need of, Jewish culture are alive in the Soviet Union. Scores of Soviet Jewish writers today engaged in creative work in the Yiddish language, are additional testimony of the potential for a Jewish people's culture in the Soviet Union.

The Soviet government recently reaffirmed its principle of fostering the general development and flowering of the economy and culture of all peoples and nationalities. This naturally includes, we hope, the developing and flowering of the culture of the Jewish people of the USSR.

It is apparent that the Soviet Union has exerted tremendous efforts to right the wrongs committed during the years preceding 1953. However, we wish to express our anxiety in respect to the reconstruction of Jewish communal and cultural life.

A PUBLIC AND AUTHORITATIVE statement dealing with the injustices suffered and with the measures being

taken in the direction of re-establishment of Jewish cultural institutions will go far to allay the apprehensions about the future of the Jewish people in the Soviet Union. We urgently request that such a statement be issued as soon as possible.

In addition, we submit that due to the physical and intellectual losses sustained by the Soviet Jews, the process of reconstruction of their communal life will require the sympathetic and energetic aid of the Soviet leadership.

We are confident such aid will be forthcoming in accordance with the Soviet principle of strengthening the culture of nationalities.

In submitting this memorandum we are motivated by our interest in better understanding and cooperation among all peoples. It cannot be doubted that increased as well as hastened acts of reconstruction of Jewish life in the Soviet Union will have great value in strengthening friendly relations between our countries and will advance the objectives of co-existence and peace.

A. BERGMAN, Jewish educator

ABRAHAM BICK, rabbi, lecturer, writer
LOUIS DAVIDSON, trade unionist
SIMON FEDERMAN, community leader
FANNIE M. GOLOS, trade unionist
JUNE GORDON, women's organizational leader

BER GREEN, poet and journalist
MAURICE GRUBIN, community leader
LOUIS HARAP, editor and writer
ABRAMAM KOLB, trade unionist
ABRAHAM JENOFFSKY, cultural organizational leader

NAUM KAMENETZKY, Jewish educator
NATHAN MACK, Jewish organizational leader

CHARLES NEMEROFF, trade unionist
PAUL NOVICK, editor and writer
SAM PEVZNER, journalist
PHILIP ROBERTS, Polish landsmanshaft leader

I. E. RONCH, poet and journalist
RUBIN SALTZMAN, community leader
GEDALIA SANDLER, community leader
EDITH SEGAL, dancer and instructor
MORRIS U. SCHAPPES, Jewish historian
SOPHIE SUSMAN, fraternal leader
ABRAHAM WISE, trade unionist
RUBIN YOUNKELSON, cultural organizational leader

SAUL ZIPPER, Jewish teacher

Hungarian Fascists Massacre Jews

A SIGNIFICANT aspect of the situation in Hungary emerges from reports that "massacres" of Jews took place in Budapest. Sidney Gruson reported in the *N. Y. Times* (Nov. 1) from Warsaw that "Some reports reaching Warsaw from Budapest today [Oct. 31] caused considerable concern. These reports told of massacres of Communists and Jews by what are described as 'Fascist elements' amongst those fighting against Soviet intervention." Another report in the *Yiddish Day-Morning Journal* (Nov. 2) read: "A cable received by the Satmar Rabbi [in New York] from Vienna reports the alarming news that Jewish blood is being shed by the rebels in Hungary." And the Paris Yiddish paper, *Di Naie Presse*, on Nov. 8 quoted a letter from Budapest received by a Jewish woman in Paris describing a pogrom in which 200 Jewish men, women and children were murdered by people crying, "The Jews are the allies of the Reds! They must be rooted out so that no trace remains of them!"

TWO MURDERERS

(Continued from page 25)

bodies and a severed head with a grey beard, and he himself and his cutthroats, drunk or sober, singing a bizarre popular tune over and over.

Out of great weariness and homesickness he felt a desire to tell his loquacious landlady how it had happened. *Nicht?* he asked her again and again, adapting himself to her manner of speech, *nicht war?*

The good-natured and energetic Frau understood very little of his broken German. Especially puzzling to her was: who were the guilty ones and why had they killed? One thing only was clear to her: Around this tenant of hers had lain bloody children, many, many, bloody children with their throats ripped open.

"Well, and the trial?" she asked him with intense curiosity. "Was there a trial?"

Zaremba did not answer.

Frau Ginter looked into his pock-marked face, became thoughtful and felt that there was something here that she did not understand at all. She got up to leave.

Now they were alone in the kitchen—Zaremba and Tel. One sat on a chair near the table, the other lay on a small rug, with his head on his outstretched paws. Everything was still. They gazed into each other's eyes with great weariness and longing.

(Translated from the Yiddish by Max Rosenfeld)

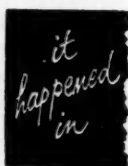
JEWISH EDUCATION

(Continued from page 14)

think that what Chaim Zhitlovsky was trying to tell his fellow-Jews in 1909 still holds true today. Can't we use the old traditional forms, he asked, and give them a new content in keeping with our own mode of thought? Perhaps they have a certain inner content which can easily be cleansed of supernatural elements and still maintain the power to attract the people?

"Take the holiday Pesach," he said. "According to modern research it must be accepted that this holiday is much older than the Jewish people; that it is an ancient Semitic spring festival going back to the time when all the Semites may have worshipped one god. However, Jewish tradition associated the seasonal rebirth of nature with the rebirth of the Hebrews and their liberation from slavery. A whole chain of fantastic legends has grown up around the essentially human core of this story—the crossing of the Red Sea, the Ten Plagues, etc. But if you remove all these legendary miracles, you find that the story is about a people which languished in slavery for generations and then found the strength to throw off its yoke. . . . Do all these legends outweigh that single, plain, human, beautiful fact? All of humanity would do well to celebrate the spirit of the Jewish Pesach—shall we forget it?"

I think even this one challenge is enough to keep progressive Jewish education busy for a long time to come.



ISRAEL

The Jewish-Arab Association for Peace and Equality was founded September 22 at a conference in Haifa attended by 2,000 Jews and Arabs. Initiated by Mapam, the socialist-Zionist party which is in the government coalition, the conference attracted representatives from various political and social groupings. The resolutions adopted stressed "full and equal citizenship" for the Arab minority in Israel and the need for "direct, unconditional, negotiations [between Israel and the Arab States] for obtaining a peaceful settlement which would ensure the rightful claims and the development of all peoples concerned and which would be acceptable to both parties." We hope the action of the Ben Gurion government in ordering the attack of October 29 has only increased the determination of this promising movement to work for its two vital aims.

Conscientious objection to military service is fully protected by law. Thus the government mobilization order did not include the "ultra-Orthodox Naturei Karta sect, . . . whose members believe it is sinful to recognize the State of Israel because they feel that only the Messiah has the right to set up a place for His chosen people." (*N. Y. Times*, Nov. 4.)

"Israel has released four-fifths of the blocked bank accounts belonging to Arab refugees," the *N. Y. Times* reported on October 10. Most of the released sum of \$6,582,937 went to refugees in Jordan.

A Yiddish literary magazine, *Young Israel*, has recently begun to appear in Haifa, edited by Avrom Rinzler and sponsored by a Young Israel Group. Among its contributors are Moshe Youngman, Rivke Basman, Rochel Fishman and S. Vorzoger. Some have criticized the contents as being too "precious" and "arty," but this first serious venture in the Yiddish periodical literary field is welcome.

The Israel Philharmonic Orchestra opened its season on October 2. At the 125 concerts scheduled, only 12 will have an Israeli conductor, only two an Israeli soloist, and only two Israeli compositions will be played: Joseph Tall's First Symphony and Paul Ben Haim's Concerto Grosso. Among the distinguished guest soloists will be Mat-

tiwilda Dobbs, the Negro coloratura-soprano, and Jennie Tourel, both of the New York Metropolitan Opera.

•
Emigration from Israel from 1948 to July 1, 1956 numbered 46,000, of whom 3,133 left in 1956. About 75 per cent of the emigrants had arrived in Israel after the establishment of the state, although 20 per cent were older residents and five per cent were Israel-born. The main reasons for leaving were economic and social: inability to continue in professions, difficulty of finding employment and housing problems.

•
Wages for men, according to a survey of the Central Bureau of Statistics, were 216 Israel pounds a month, and for women 137 pounds (an Israel pound equals 55.5 cents). The average working week was 45 hours for men (including three hours overtime) and 42 for women (including a half hour overtime). About half the workers are employed on a daily, not weekly, wage basis. Of the total number of workers, 66 per cent were in enterprises employing 50 workers or more, indicating that Israel industry is out of the workshop stage, although 44 per cent of all the enterprises employed only five to 14 workers.

•
The Jewish Agency Digest (Oct. 4) reports that in the week ending October 2, "a shipment of rice from Burma (under the Burma-Israel trade agreement) arrived here via the Suez Canal aboard a Hungarian ship." Does not this indicate that Israel's right to full and equal use of the Suez Canal can be won as part of an overall negotiated settlement?

•
Menahem Beigin, head of the Herut Movement, which has 15 seats in the Knesset, opened his party's convention on October 1 with an address calling for expansion of Israel's borders to those of "historic Palestine," by which he means all of Jordan and parts of Syria and Lebanon." A Herut-led government, he promised, would call upon Jews abroad to make investments in Israel without fearing the spread of socialism there. He proposed that Israel make an alliance with France, the United States, and "even" Britain. As for the General Federation of Labor (Histadrut), Beigin declared he would allow it to exist but would strip it of all the economic enterprises it operates and transfer them to private ownership! This reactionary program, especially its aggressive foreign policy, plays directly into the hands of Arab anti-Israel propaganda.

•
Over 900 books, including translations, were published between September 1955 and August 1956, according to the Israel Publishers' Association. Of these, 125 were in the field of literature, 71 in science and 46 in religious subjects. In addition, almost 700 books were issued by firms not members of the Association. Editions average about 3,000 copies.

M. U. S.

ISRAEL FAMILY LAW

(Continued from page 21)

band's child. If, however, the woman has re-married, the presumption is that he is the child of the second husband. The presumptions, however, may be rebutted. When, in England, Lord Russell proved that the child his wife bore could not be his, the House of Lords—the highest court in the country—told him that he could not be heard giving evidence that would bastardize his son, born while the parties were still married. Five judges sat and three were against the noble lord. In Israel, it would seem, the draftsmen intend to leave the matter to the courts whether a child born during marriage is necessarily a child of the man married to its mother.

As I have said, the matter of adoption is at the moment in a chaotic state. The new legislation proposes that there be no adoption without a court order. If it is good for the child, the court will order it.

The adopting parent must be at least 18 years older than the child adopted. An unmarried person under the age of 30 cannot adopt. If the child is old enough to understand, he must give his consent to the proposed adopter. The child must spend six months in the home of his new "parents" before the court can be asked to make the order. The parents of the child must give their consent to the adoption but they need not be told who are the persons undertaking to receive

him. Very often parents try and arrange for the adoption before the child is born. This will not be allowed. There are times when the mother, still under the stress and strains of childbirth, agrees to give up her baby and regrets her rash action afterwards. To prevent this the law proposes to disregard all such parental consent made within three months of the child's birth. Until the court has made an order the parents will be entitled to change their minds and go back on their previous consent.

Once the child is adopted he will enjoy all the rights and is under all the obligations of any child born in marriage. I suppose he loses all his rights to inherit from his true parents.

The court may, on good cause shown, cancel an order of adoption.

Family Support

The fourth part of the proposed law deals with the obligation to support members of the family and of the wife's family too. These provisions appear to me surprisingly, almost frighteningly, modern. That may be due to my innate conservatism. Yet, curiously enough, it is this section of the law which has been presented to the Knesset for immediate legislation—torn out of the rest of the draft and offered as a bill without reference to the remaining articles to which I have referred.

The draft proposes that a man—

and whenever I write man I include woman—shall be found to maintain his relatives in the following order: (a) his adult children; (b) his parents; (c) his brothers and sisters; (d) his grandchildren; (e) his grandparents; (f) the wives or husbands of his children; (g) his parents-in-law.

It need hardly be said that this obligation only commences when the persons cannot support themselves and if he has anything over after supporting himself, his wife and his minor children. This looks to me as if the provision were an encouragement of lazy children. If to the normal difficulties in the way of the institution of marriage is added the legal obligation to support one's mother-in-law, a wise man will think three times before marrying in Israel. It will be interesting to see how the Knesset receives this bold legislation.

The draftsmen then turn their attention to the matter of guardianship. Here they seem to wander off the beaten path of family law and deal with matters quite beyond the bounds of the family. When a child is left an orphan or there is any other good reason why the parents cannot look after their child, the court may appoint a guardian. Once he has accepted the position, a guardian has the same rights and duties towards the child as has the parent. His main purpose is to see to the welfare of his ward. A guardian may be paid for his work and

may ask the court to relieve him of his duties. He must, of course, keep accounts and make an inventory of all his ward's property. The draftsmen appear to have had in mind all the possible things that a guardian might not do and the proposed law orders him to do them. There is nothing very novel in this part of the draft and I do not need to particularize further.

One thing stands out from a mere glance at the proposed law. Women are given exactly the same rights as men. When you take into account that till now, not only in Israel, but in practically the whole of the Middle East, the rights of women are distinctly secondary to the rights of the man and in matters of the family the man is all powerful, there can be no doubt this draft takes a big step forward. In all matters connected with children the draftsman, having swept away the century old cobwebs of the law, has treated them as human beings and not as chattels. He has put parents' rights in the second place and the interests of the child in the first. Here too the mother does not play second fiddle to the father but is given the same honored place with him.

Unable to abolish ecclesiastical control of marriage and divorce, the draftsman has nevertheless clipped still more the wings of the religious authorities and has brought the strong light of this century to illumine the apparent darknesses of previous generations.

INSIDE

THE JEWISH COMMUNITY

American Jewish Congress

A resolution issued by the National Administrative Committee of the AJ Congress in October called upon "all those dedicated to the maintenance of constitutional liberty to come to the defense of the NAACP against unprincipled attacks to which it is now being subjected." The resolution asked the Justice Department to intervene in court actions by which Southern states want to suppress the NAACP. It called the court actions a "concerted attack on the fundamental guarantees of the First Amendment."

On the fight-against-bigotry front the AJ Congress called upon the American News Company to halt distribution in the U.S. of the German-language periodical *Der Weg*, a nazi, anti-Semitic rag published in Argentina.

On Oct. 23 the Stephen Wise Award of the AJ Congress was presented to the *New York Times* "for its outstand-

ing service as a leading organ of public opinion in championing the constitutional rights and freedoms of all Americans."

In defense of separation of church and state the N. Y. Council of the AJ Congress expressed "dismay at the precipitous action by the Board of Education (of N. Y. City) in adopting the revised statement on 'The Development of Moral and Spiritual Ideals in the Public Schools.' The council urged steps to guarantee that the program does not "provide license for religious instruction."

In Chicago the AJ Congress, assisted by the Board of Reform Rabbis, Rabbinical Assembly, Rabbinical Association and the Rabbinical Council, sponsored a meeting of Jewish civic leaders and rabbis to plan united action on religious practices in public schools. The meeting adopted a resolution to form a consultative committee of Jewish leaders and rabbis to assist in solving future problems. It will be called

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the Joint Chicago Advisory Committee on Religion.

B'nai B'rith

Dr. Emmitt Irwin, chairman of the Citizens' Council of New Orleans, attacked the Anti-Defamation League of the B'nai B'rith for distributing to schools a booklet, *The Rabbit Brothers*, which teaches children brotherhood. With typical racist hate, Irwin stated the booklet "is very obviously intended for the purpose of brainwashing the children along the lines of racial integration." Raving on, Dr. Irwin said that "the Anti-Defamation League of B'nai B'rith has been under very serious criticism as a possible Communist front organization." Label A. Katz, chairman of the ADL Committee of New Orleans, branded Irwin's hogwash as an absolute falsehood. Mr. Katz and the B'nai B'rith can draw a little lesson from this,

namely, where red-baiting and the anti-democratic practice of labeling organizations as fronts lead.

Recently, in an address before the National Conference on Citizenship, Philip M. Klutznick, president of B'nai B'rith, stated that the pursuit of "free thought and free association is not just a privilege for the American citizen—he is obliged to do so." He criticized the creation of a "climate of citizenship" which "obliges (my neighbor) to distort himself into a political nonentity and an intellectual woodenhead, fearful that the legitimate political and social ideas he honestly supports or sponsors today might be misconstrued tomorrow."

Hadassah

At the 42nd annual convention of Hadassah, held in Houston, Tex., in mid-October, Dr. Kalman J. Mann, director general of the Hadassah medical organization in Israel, proposed the establishment of a Middle East regional board of health to cope with epidemics. He suggested that invitations to join such a board should be extended by the United Nations to Egypt, Transjordan, Syria, Lebanon, Iraq and Israel.

Our compliments to "Jewish Life"

and its staff

S. M. CHEIFITZ

Chicago

FOR A LASTING WORLD PEACE
AND SECURITY FOR ALL.

MANDEL A. TERMAN

Chicago

GREETINGS
and Best Wishes

SOPHIE

Chicago

My best wishes to the outstanding
magazine, "Jewish Life"

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FOR A LASTING WORLD PEACE

I. POMERANTZ

Chicago

Editors, JEWISH LIFE:

Enclosed \$10 for a two-year sub and contribution. Wish you the best of luck. You are putting out an *excellent* magazine.

East Palatka, Fla.

F. A. B.

Editors, JEWISH LIFE:

I want to extend to JEWISH LIFE and staff my heartfelt regards and congratulations. I know the struggle you have to put up for the existence of the magazine. Had it not been for your gallant struggle, the magazine would have long ago discontinued its publication.

Cleveland

ABE STRAUSS

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YOU**

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San Francisco

**In memory of
MY DEPARTED WIFE**

CLARA BROWN

Died November 14, 1951

MORRIS BROWN, Los Angeles

Greetings!

EAST SIDE JEWISH

CULTURAL CLUB

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Tenth Anniversary

Greetings!

CITY TERRACE

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GREETINGS ON YOUR

TENTH ANNIVERSARY

YKUF READING CIRCLE

Oakland, Cal.

Book Reviews

WOMAN WITH A TORCH

By **ANNETTE T. RUBINSTEIN**

Emma Lazarus: Woman with a Torch, by Eve Merriam. Citadel Press, New York. 160 pages. \$2.75.

"**W**HO is Emma Lazarus? Oh, yes! 'give me your tired, your poor'—that poem on the Statue of Liberty; isn't her name engraven on the pedestal somewhere? And that is just about the sum of it," writes Eve Merriam, author of *Emma Lazarus*. To most people, including many fairly

well informed on Jewish history, that was, until now, about the sum of it. Oddly enough, those of us who knew a few more facts about her were even less likely to imagine that her life could make a story of absorbing interest.

Emma Lazarus was the fourth daughter of a wealthy and respected

GREETINGS!

JEWISH PEOPLE'S PHILHARMONIC CHORUS

New York City

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Greetings!

FRIENDS IN PITTSBURGH

Individual Greetings

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I. S. Cohen

Los Angeles

B. Siegel

Detroit

A. Reader
Los Angeles
Ethel Savol

New York City

A. and B. Mattison
Jack

Freda

Sidney and Anita

Carl

Libby

Margaret

No. Hollywood, Cal.

Bessie Hirsh

Washington, D. C.

Charles

Sarah and David

Esther and Itchie

Jewish-American family. She was a precocious young poet encouraged by an indulgent father and literary friends; an attractive, self-possessed, generous and unmarried woman in her early thirties who was aroused to concern for her people by the wave of Jewish refugees fleeing tsarist pogroms and arriving destitute on Ellis Island. All this is very laudable, no doubt, but what deep human emotion, what dramatic conflict, could one find in such a life?

But as Emily Dickinson, a greater contemporary of Emma Lazarus whose outer life was still more limited than hers, said:

"No romance sold to him
Can so enthral a man
As the perusal of
His individual one;
'Tis fiction's to dilute
To plausibility—
Our story

When it's short enough to credit
Isn't true."

Skillfully interweaving Emma Lazarus' letters, poems, and controversial articles with comments by such friends, acquaintances and admirers as Emerson, Burroughs, Stedman, Whittier, Cable, Browning, Whitman and William Morris, Eve Merriam has succeeded in bringing us some of this "undiluted" story.

She recreates not just the bare facts of her heroine's scant 38 years. She conveys the inner life of a girl whose early poetry mourned that, "veiled and screened by womanhood," she could never fully share "with the world's strong-armed warriors, the dangers, wounds and triumphs of the fight." Yet Emma Lazarus' mature work celebrated the power and strength of the land she loved by calling America "*Mother* of exiles." This book enables us to follow

Heartiest Greeting on Your Tenth Anniversary

We hope that all you strive for will become reality

The Center

Miami Emma Lazarus Club

The Chorus

I. L. Peretz Reading Circle

David Edelshtadt Reading Circle

Moishe Holtzman Reading Circle

Miami Beach Emma Lazarus Club

Miami and Miami Beach

with the mind's eye the transformation of a sincere and talented but aimless young poet. She had declared, "I am proud of my blood and lineage, but Hebrew ideals do not appeal to me." But she became the devoted Jewish patriot whose *Songs of a Semite* and *Epistle to the Hebrew* stirred—and startled—the conservative readers of *The American Hebrew*.

Eve Merriam shows us how the writer who was earnest and critical enough to say, at the height of her youthful success, "I have accomplished nothing to stir, nothing to awaken, nothing to teach or to suggest, nothing that the world could not equally well do without," could not really find herself as an artist until she found a cause worthy of her devotion. Nor did this devotion narrow her awareness or cramp her talent. On the contrary, the greater intensity of her new life quickened her interest in all life. She not only created her best poetry after she had become identified with the fight against anti-Semitism, but also wrote seriously on such diverse matters as Henry George's single-tax program, William Morris' socialist workshops and the "genius and personality" of Rembrandt!

The way in which this full flowering was cut short by her fatal illness and the haste with which her fashionable sisters obscured the more unconventional and important part of her work, conclude, in Eve Merriam's excellent account, the dramatic story of Emma Lazarus's life and of the significant part it played in Jewish American history.

Eve Merriam was commissioned by the Emma Lazarus Federation of Women's Clubs to write this book as that organization's contribution to the Tercentenary of the Jewish community in the United States.

DECEMBER, 1956

Greetings!

FRIENDS FROM CLEVELAND

CONFEDERATE "HERO"

By JACK W. WEINMAN

Beloved, by Viña Delmar. Harcourt, Brace & Co., New York. 382 pages. \$3.95.

FOR the past decade or more there has steadily been built up a cult of Confederate worship. This cult, Morris U. Schappes discerned as far back as 1948 [JEWISH LIFE, Nov. 1948] as a "clear and present danger to American democratic ideals, to the progressive forces and to the nation."

Now, to buttress this reactionary cult, Viña Delmar, a popular novelist with an established reputation, has sought out as the "hero" of her ninth novel the life of Judah P. Benjamin, the slavocrat, heavy financial backer of the Ku Klux Klan. Though born a Jew, he lived the life of "an Israelite with Egyptian principles," as a Northern senator characterized him during one of the heated debates on the Senate floor in the period before the war.

Benjamin was a very successful lawyer, a senator from Louisiana who later served in the Confederate cabinet as attorney-general, secretary of war, secretary of state and secretary of the treasury. After the collapse of the Confederacy he succeeded in fleeing to England, where he spent the last 17 years of his life and again established himself as an outstanding lawyer.

Though Mrs. Delmar appends to her work an impressive list of sources for this historical novel, the book as history remains quite shallow. She depicts the South during that period as the slavocrat would have it. Her references to the Negro slaves fit the mold of the slavocrat.

Mrs. Delmar's main concern is to weave a romance, to portray her "hero" as a man, as a lover, as the "Beloved" of the title. This was no easy task. For, as she portrays him, he was sadly lacking in these attributes. Benjamin, the impoverished young law student in New Orleans, the Jew, marries into the parasitical slave-owning Creole caste. The woman he marries is young and beautiful, but alas, she had a roving eye. She craved for men to share her beauty and Benjamin finds that out even before the nuptials.

But as he realizes, "a Natalie without blemish would never have been offered or permitted to a Judah Benjamin. She was his because she would be welcomed into no Creole family. She was his because there was an urgent need to give her in marriage. He was content to take her as she was, knowing well that he could have had her in no other way."

GREETINGS

A FRIEND

New York City

Greetings on Your

Tenth Anniversary

SIMON FEDERMAN

New York City

Aside from this prose of the pulps we can readily see that the "beloved" relationship had marked features of convenience, especially as she points out that "In December he was admitted to the bar. In February he married Natalia St. Martin." Now Benjamin has an open sesame into wealthy Creole society. The bright young Jewish lawyer goes on to build his career as a lawyer, plantation owner and slavocrat statesman.

Meanwhile his wife takes off for Paris, where she spends the greatest part of their marriage—and not in loneliness either. Benjamin takes short annual excursions to Paris to remind her of her marriage vows. A child is finally born to her. Under the circumstances, Benjamin is forced to count on his fingers to check the proper timing of the birth. When at long last he sees the infant, he sees with relief that she looks like his mother.

It cannot be said that the wife didn't make an effort to keep the marriage going, for at one stage she plies our "hero" with aphrodisiacs. But alas, it was only a temporary solution. Even under its most dizzying effects he could not help but think that "he had missed an appointment with the president of the New Orleans Insurance Company." Of such heroic mold is our Confederate statesman!

Perhaps those scholars, rabbis and educators who have been building up an image of Benjamin as a great man, as a model for our Jewish youth, as an example of the successful Ameri-

can Jew, will have another look? The compromises which Benjamin made in his private life were not inconsistent with his unprincipled, opportunist position on the main public issues of his day. He lived the life of a parasitical slave-owner, manipulator in politics and finally as a traitor to the U.S. Constitution.

Mrs. Delmar attempts to give us a sympathetic portrayal of Benjamin's life. But from this reviewer's angle, he comes out as quite a miserable type. One would have to compromise with one's sense of the moral, just and patriotic before one could feel sympathy for Benjamin or the whole pack of Confederates with whom he associated in his private and public life.

Poles Against Anti-Semitism

THE newly-elected Polish Communist Party Central Committee on Oct. 22 condemned "attempts at spreading anti-intelligentsia and anti-Semitic sentiments." One of their main program points was rejection of limitation on Jews in government and party posts.

Best wishes for many more
decades of life to our
favorite magazine

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New York City

Greetings on your
TENTH ANNIVERSARY
GIMPEL
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of
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and
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Los Angeles, Cal.

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Milwaukee, Wis.

Newark, N. J.

Philadelphia, Pa.

Rochester, N. Y.

Toms River, N. J.

Washington, D. C.

West Adams, Los Angeles

Winthrop, Mass.

Observation post

By ANNE FRIEDLANDER

"Jewish Life" Anthology, 1946-1956 is dedicated to the memory of Daniel Lapidus, whose death in 1949, at the age of 35, was felt as a great personal loss by the many thousands who had come to know him in his community in Brooklyn. Danny's warmth and sympathy found a ready response among all who knew him. Combining the best of his Jewish and American heritage, he was known and loved for his devotion to the people, his unstinting support of the struggles against anti-Semitism, discrimination and for a free and peaceful world.

The *Anthology* is a fitting tribute to Danny's memory for it so truly exemplifies his spirit.

Coming Out Party: Attention, New Yorkers and suburbanites! You've got a date on Saturday evening, December 1st to "Meet the Authors" of the *"Jewish Life" Anthology, 1946-1956*. Mrs. Stella Buchwald, Leo Bilander, Walter Lowenfels, Henri Percikow, Mrs. Rose Sobell, Yuri Suhl and others will be there. For a memorable evening, be sure to come to the Art of Today Gallery, at the Great Northern Hotel, 118 W. 57th St., N. Y.; Time—8:30 P.M. Contribution—\$1.00.

In Memory of
MYER SHULMAN

Washington, D. C.

Happy Birthday to our beloved shoemaker-philosopher, "Zalman, Der Shuster," whose California friends celebrated his 82nd birthday by raising \$75 to greet JEWISH LIFE on its 10th. Our best wishes to "Zalman" and may

GREETINGS
MID-BRONX
FRATERNAL GROUP

GREETINGS ON YOUR
TENTH ANNIVERSARY
Morris Baer and Family
Bronx

I salute the Editors and
Staff of Jewish Life

A READER
Bronx

we celebrate together "*bis a hundert und zwanzig yuhr.*"

Wm. Newman Jewish Life Poetry Award: Willie Newman's life was full and busy, yet he found time to write poetry dedicated to the people he loved. At a memorial meeting, run by the Kings Highway Jewish Community Club, of which he was president, the people who loved him, raised a fund to encourage writers to contribute their talents to enrich American Jewish culture. \$251 was contributed by the members of the Bedford Emma Lazarus Club, the Kings Highway Community Club and the family and friends of Willie Newman, to get the fund started. Details on the contest will be announced.

Command Performance: Yes, the people have demanded, and the Jewish People's Philharmonic, directed by Eugene Malek, will perform Handel's "Joshua." If you missed their excellent rendition last spring, you'll have an opportunity to hear it on Dec. 8 at Town Hall. If you heard it last spring, you'll want to hear it again.

Philadelphia Celebrates Jewish Book Month by giving a program based on material from JEWISH LIFE adapted with narration by Max Rosenfeld. Max writes, "It turned out highly successful and at one point I did a 'commercial' for the *Anthology*." (Note from the Editors to Jewish Life Committees: Go ye and do likewise.)

GREETINGS

Beckie	Bessie Blumen	Firestone
Dora	Rose Pannor	Edith and Hank
Fannie Freemark	Esther Becker	Gail and Mort
Fannie Carroll	Greenstein	A. I. Friser
Lee Oshman	Kipniss	Sol Zorfas
Lozier		Esther

of the

JEWISH AMERICAN CULTURAL CLUB

Los Angeles



AT HOME

Notes on anti-Semitism . . . Jewish War Veterans Post No. 13 in Philadelphia was wrecked by anti-Semitic vandals early in September. Thousands of dollars of damage was done. Water pipes, electric light fixtures, typewriters, spigots and sinks were smashed, ten drums were broken, uniforms were ripped to shreds and 20 bugles were stolen. . . . On Sept. 16 in Philadelphia, a Jewish man and his woman companion were greeted with cries of "Why don't you Jews go back to Jerusalem where you belong . . . Lousy Jews" by a gang of about 15 hoodlums about 16-18. Later the car was damaged and an obscene note left in the car. On Sept. 18 a Succoth was broken into, furniture and synagogue decorations were damaged and about \$60 worth of fruit and vegetables stolen. None of the culprits of these incidents have been apprehended. . . . The synagogue of Congregation B'nai Emonah in Skokie, a suburb of Chicago, was damaged by a gasoline bomb on Nov. 1. Seven youths arrested for the act said it was only a "Hollywood prank." . . . The Anti-Defamation League

charged on Sept. 27 that the elite Merchants Club in New York in the textile industry center bars Jews from membership while it receives tax exemption as a "business organization with a quasi-public function."

Although Jews are still banned from army service and work on army contracts in Saudi Arabia, Defense Secretary Wilson early in September promised to delete from an overseas manual material offensive to Jews referring to the army ban. Senator Herbert H. Lehman on Sept. 10 called the announcement a "meaningless" political gesture "obviously designed to influence the elections."

The story of the "security" dismissal of Abraham Chasanow from Navy work in 1953, later rescinded after a national campaign, will be made into a movie, *Three Brave Men*, by 20th Century-Fox. The movie is being produced by Herbert Bayard Swope, Jr., and written and directed by Philip Dunne.

Enrollment of Jews in U.S. and Canadian colleges has decreased in the

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past ten years, a survey, made public on Nov. 12 by Dr. Maurice Jacobs, youth director of the B'nai B'rith, revealed. However, the enrollment of Jewish students at eight "Ivy League" colleges (Yale, Harvard, Princeton, Dartmouth, Cornell, Brown, Columbia and U. of Penn.) increased by 50 per cent. Between 1945 and 1955 the ratio of Jewish students to the total student body increased from 15 to 22.9 per cent. At women's colleges like Bryn Mawr and Vassar, the ratio went up from 10.4 to 15.8 per cent. In New York City from 1936 to 1955 the ratio dropped from 53 to 38 per cent, probably because Jewish students were more easily accepted outside the city in these years.

Registration by Negroes for voting in 11 Southern states for the 1956 elections numbered 1,239,500, the Southern Regional Council reported from Atlanta on Nov. 4, while the registration of white voters in these states was 11,072,125. This means that, while about 65 per cent of the white voters registered, only about 25 per cent of the Negroes did.

ABROAD

The following dispatch from Johannesburg was published in the London

Jewish Chronicle (Sept. 21): "The organ of the Nationalist Party, *The Transvaler*, has been publishing a number of letters attacking Jews. The letters allege that Jews are too prominent in the movement fighting *Apartheid* and are among the leaders of left wing and progressive movements. The writers maintain that 'Jewish facial types' are in the majority among demonstrators against the government's racial policy and that there are always too many Jewish names among the signatories of petitions and protests against the *Apartheid* laws. . . ."

West German attitudes towards Jews revealed through polls whose results were published by Elisabeth Noelle and Erich Peter Neumann at Al lensbach in *Yearbook of Public Opinion* from 1947 to 1955 showed these results. Question: "Do you think that National Socialism was a good idea which was badly implemented?" Answer: "Yes, 57 per cent; No, 28 per cent; Indifferent, 15 per cent. Ques-

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tion: "Would you say that Hitler would have been one of the greatest statesmen if the war had not broken out?" Answer: Yes, 48 per cent; No, 36 per cent; Don't Know, 14 per cent. Question: "Would you marry a man (or woman) of Jewish origin?" Answer: Yes, eight per cent; No, 70 per cent; Perhaps, 22 per cent. Question: "What is your attitude toward Jews?" Answer: Anti-Semitic, 34 per cent; Tolerant, 23 per cent; "Reserved," 18 per cent; Pro-Semitic, seven per cent; No opinion, 18 per cent.

Proposed admission of former nazi Storm Troopers into the revived West German army was strongly opposed by the American Jewish Committee in a report prepared by its European office

and released on Sept. 12. The report warned that this would provide "strong impetus to neo-nazi activities in Western Europe." . . . The Western Hemisphere executive of the World Jewish Congress about the same time also deplored the recruiting of Storm Troopers, saying that this was "a major disservice to the cause of democracy in Germany and a source of profound disquiet to all who believe in human freedom."

A memorial monument "For the Jewish Martyrs," to the six million Jews murdered by Hitlerism was unveiled in an impressive ceremony in Paris on Oct. 30. Among those present were Jewish representatives from the United States, Israel, Czechoslovakia, Rumania, Poland and Bulgaria. Present also were Moscow Rabbi S. Shlifer and a Soviet Jewish general and colonel.

L. H.

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