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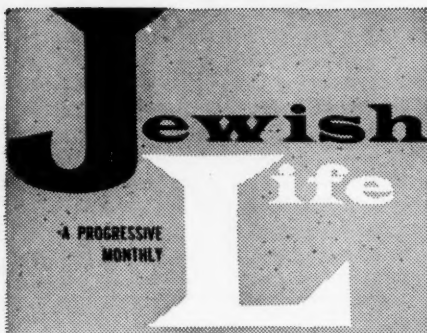
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PASSOVER- WARSAW GHETTO UPRISING ISSUE

**NEW YORK
WARS ON
DISCRIMINATION**

By HERBERT WHEELDIN



Vol. XI, No. 6 (124) Apr., 1957

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New York Wars on Discrimination

Popular pressure is being exerted for
anti-bias laws with strong teeth

By HERBERT WHEELDIN

FOR the past year headlines in New York have been increasingly pre-empted by the State Commission Against Discrimination, popularly known as "SCAD." For this is a unique State agency that is charting a course for the country to follow.

SCAD was set up in 1945, as its statutory preamble says, "to eliminate and prevent discrimination" in the state. It was directed to rely mainly on conciliation, conference and persuasion. However, where these methods were shown to have failed, it could resort to legal procedures to enforce its decisions. But it lacked the power to initiate actions, which could only be originated through individual complaints.

Popular pressure has regularly sought to widen the legal scope of SCAD to give it power to initiate

complaints. The latest news reports from Albany show that such proposals have once more met defeat (*N. Y. Post*, March 7).

Current news stories mirror the concerted efforts of elements which seek to frustrate one important instrument in extending the frontiers of democratic practice in New York State. A strong core of highly placed political figures appear to have sworn a sacred oath to weaken and nullify SCAD. Briefly stated, their objective can be said to be the virtual extinction of SCAD and all it represents. However, their tactics are adapted to the long view. They constantly strive to obstruct and reduce the ability of SCAD to function. This is attempted through legislative maneuvers, by private political sabotage and by public personal assaults. As a last resort, they fall back upon the time-honored refuge of legislative scoundrels—the budget.

Already a year ago, the predominantly Republican legislature had rendered SCAD anemic not only through its denial of additional funds

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APRIL, 1957

to cope with its expanded jurisdiction, but also by whittling down its minimum operating budget. This action was taken in the face of a wide protest movement throughout the state.

The Personal Attack on Abrams

At that time the chairman of SCAD, Charles Abrams, put his finger on the problem. He told the *N. Y. Post* (March 25, 1956): "This is the public expression of ten-year-old prejudices that have existed up-state resulting in the whittling away of agency funds. In its ten years of activity, the agency's jurisdiction has been extended to include public accommodations, public housing and urban development. While its responsibilities were enlarged, however, its staff was reduced each year so that it now has 66 employees against 81 it had in 1948. Now the legislature has enacted a law giving it jurisdiction over FHA and VA-aided housing, although the Republican Party has blocked the funds to enforce it."

This statement of 1956 has just been confirmed for 1957. On March 4 the State legislature reduced the appropriation for SCAD by \$45,000.

The latest legislative move was timed to coincide, once again, with the efforts at verbal assassination of Abrams. The scheme proposed to lodge the power for initiation of complaints with the state's attorney general office, and sought to establish

a special bureau for that purpose. At this writing the fate of this proposal has not been determined. Yet it is clearly designed to weaken the authority of SCAD, and deal a death blow to its capacity to pursue a course of effective remedial action.

Some SCAD Achievements

Why the calculated campaign against SCAD? For one thing, SCAD in a small way has been able to register sizable achievements.

An impressive record of accomplishment has been acquired by SCAD in its brief span of existence. In the decade from 1945 to 1955, it processed 3,345 complaints. Of this number, it is reported that 2,387, or 71 per cent, involved discrimination because of color; 487, or 15 per cent, involved creed; and 213, or six per cent, related to national origin. SCAD was able to report substantial success in adjusting 56 per cent of the cases it handled. Racial barriers were breached in a number of job categories, including finance, insurance, advertising, transportation, restaurant and hotel, retail and employment agencies. In the area of public accommodations, considerable progress was made in such fields as hotel, beauty parlor, swimming, barber shop, resort hotels and public taverns. (SCAD's 1955 *Report of Progress*.)

Perhaps its greatest achievement has been in industry. With its aid,

the first Negroes have secured employment in the brewery industry, in railroad, aircraft and other industries where a rigid policy of exclusion had been followed. Naturally, there is little room for complacency since too often these advances remain the exception instead of becoming the rule.

All of these developments can best be understood in the light of the changes which have been occurring in New York in the past decade. Foremost among these is the growing numerical and political strength of minority population, particularly of Negroes. The commission estimates the present Negro population in New York State at well "over a million." The N. Y. *Amsterdam News*, leading Negro weekly, places the figure at closer to two million.

Of course, this increase in numbers has multiplied and intensified all the problems of housing, jobs, education and integration. It has assisted in compelling action where none was forthcoming. Large numbers of Negro workers have become absorbed in the labor movement where their influence has rapidly become an important factor in combating lethargy on their conditions.

Taken together with the impact of national events as reflected in Montgomery, Alabama, and other major moves in the South for integration, it can readily be seen that the situation among New York Negroes is far from static.

Pressure from Minorities

On a smaller scale, but infused with growing vigor, are the actions of Puerto Ricans who have an important stake in the future of SCAD. Their numbers have now passed the half million mark and they are an increasingly significant segment of minority opinion. Puerto Ricans, together with Negroes, constitute a powerful mass base of support for an effective SCAD program.

A salient aspect of the New York scene has been the influential participation of the largest minority—that is, the three million Jews. Themselves the objects of a variety of forms of subtle discrimination, Jewish opinion and organizations have contributed heavily in assisting the breakdown of barriers in employment, in public places and in housing. The mounting tide of resistance to undemocratic practices in New York would not have been possible without the widespread support of all sections of the Jewish population. Groups such as the American Jewish Congress, Jewish Labor Committee, B'nai B'rith and Anti-Defamation League have distinguished themselves by vigorous measures undertaken in behalf not only of Jews, but Negro and other minority groups. Various Jewish leaders, not the least of whom are rabbis and religious leaders, have been outspoken defenders of civil rights and full integration.

A close examination will show, I think, that there is a growing awareness among all minority groups, including Italian and Irish as well as the religious such as the Catholics, that their stake in the democratic future of New York is mutually interrelated. There is a rising belief that only through effective cooperative endeavors will many of the problems which have habitually beset minorities be overcome. Thus, it can be said that there is a potentially powerful movement among these components of New York's people which can serve to assure substantial progress toward realizing in life the promise of New York's constitution.

Possibly the best expression of this is to be found in the many existing advisory community councils, including a labor council, organized to assist SCAD which link the commission and the communities.

Of course, the catalytic agent may well be the trade union movement, which embraces so many of its members from among the minorities. It is showing every sign of taking a new offensive on the problems which afflict particularly Negroes and Puerto Ricans. It faces the task of shaking off some of its own encumbrances in the form of age-old prejudices and unfair practices.

Powerful Potential

A groundswell of public opinion, supplemented by organized action,

has enabled SCAD to make substantial progress in recent months. For instance, the announcement in February that the federal government has taken steps to withdraw financial aid from any building contractor who violates New York laws against discrimination in housing—this was a major stride forward. It represented, in fact, the first time that the federal government has ever acted to implement a state civil rights law.

Other developments include agreements negotiated by SCAD with 18 major railroads which outlaw, on paper at least, discrimination in employment. In fact, for the first time Negro employees are now holding jobs as ticket agents, switchmen and other posts from which they were formerly barred. Similarly among the major airlines operating out of New York, the first Negro pilot, the first stewardess and other workers, have been taken on as a consequence of the initiative of SCAD.

It would be a serious mistake, of course, to conclude that the future looks rosy and that the outlook can now be one of steady, undiminishing progress toward full integration. Nonetheless, it is heartening to realize that there is in motion a significant movement which is democratic in character and motivation, uneven in scope but potentially powerful in its majority. If SCAD stands today on the threshold of important advance towards our democratic objectives, it is largely because of the expanding might of its backers.

For Passover, April 16-23:

PASSOVER IS COMING

By I. L. PERETZ

As each holiday came around during the years 1894-1896, the great classic Yiddish writer, I. L. Peretz, published in Warsaw a Yomteiv Blettl (*Holiday Leaf*), a miscellany of stories, poems and essays on politics, natural science and other topics, almost all written by himself under a variety of pseudonyms. These Blettlach were among the first media of political education for Russian Jewish workers. Peretz brought them out as individual publications in order to circumvent the tsarist censorship, for no regular periodical could be published without surveillance, while the individual publications need not be submitted to the censor. The first of the Blettlach, issued in the spring of 1894, was Lechoved Pesach (*In Honor of Passover*), for which the poignant passage below was the introduction.—Eds.

PESACH is coming, and I'd like you to invite me to your Seder. I won't cost you very much—I don't eat *knaidlech!* And you can spare the bitter herbs—I was born with them!

Please don't ask me to count the "Plagues"—I forgave the Egyptians long ago. It's a sort of "useless blessing" anyway; nobody ever got sick from a printed plague!

And spare me the recital of "Pour Out Thy Wrath." I'm still young; don't poison my mind with Vengeance. I hope for better times and won't even curse the idol-worshippers.

I don't even want to say "Next Year in Jerusalem!" because "saying is a long way from doing!"

Meanwhile, let me wish you a year in which you won't have to think about the "Four Questions" and the answers. . . .

And when we open the door and call out "*Kol Dichfin Yaysay Vyaychul*" (Let all who are hungry come and eat)—may nobody come in! Let's hope that no one will have to!

(Translated from the Yiddish by Max Rosenfeld)

WARSAW GHETTO UPRISING

Fourteenth Anniversary – April 19

FOURTEEN YEARS LATER

By LOUIS HARAP

ON the first day of Passover, April 19, 1943, the Jews in the Warsaw Ghetto began their uprising against the nazi occupiers. From the 40,000 Jews surviving in the Ghetto, a united Jewish Fighting Organization had been formed, composed of groups of Zionists, Bundists, Communists, socialists and others. For six weeks they fought with breathtaking heroism until the might of the nazi machine destroyed almost all of them and levelled the Ghetto.

On this fourteenth anniversary of the immortal event, the world of equality and freedom for Jews and all peoples for which they died, still engages the peoples. In these 14 years gains for freedom vital for the future have been won. The movement of liberation of the hitherto colonial peoples reached a climax at the Bandung Conference in 1955.

The power generated against colonialism was demonstrated by the quick action of the UN in compelling prompt withdrawal of the British and French forces from Suez. This was made possible by the vote of the U.S. and USSR on the same side. Colonialism is definitely on the way out and the colored peoples are determined to throw off the yoke once and for all.

The socialist world has grown in these 14 years and the checks on freedom that developed in the post-war period have been halted and an irreversible process toward greater freedom has been set in motion. But as yet Soviet Jews have not fully recovered the right to cultural expression in Yiddish.

In this period, too, Israel was established and became the home of hundreds of thousands of sur-

vivors of Hitler's genocide and of some who lived through the hell of the Warsaw Ghetto.

Post-war Jewish Life in Poland

In post-war Poland the small surviving Jewish community energetically set about renewing Jewish life. A lively, organized social and cultural life was developed. Yiddish books for a number of years have been published in editions of 5,500, a remarkably high figure for the small community that remained. A Jewish State Theater flourishes.

But who would have thought that 14 years after the Warsaw Ghetto Uprising, the Jews of a socialist Poland would be assailed by fears of anti-Semitism? The October events in Poland that placed Wladislaw Gomulka at the head of the Polish people not only released a new impulse toward democracy. The struggle for stability under the new regime also led to the use by opponents of the regime, some of them even within the Polish Communist Party, of anti-Semitism as a tool against the Gomulka forces. The January elections, however, gave overwhelming endorsement to the new government, which felt strong enough by then to meet the mounting anti-Semitism head on.

Police measures have been taken against the anti-Semites. Not only has the Polish press published numerous articles condemning this intolerable threat against Jewish citizens. In recent weeks news has come



A stamp in honor of the Warsaw Ghetto heroes was issued by the Polish Government in 1956. The picture shows the monument erected on the site of the Warsaw Ghetto.

of arrests and imprisonment of anti-Semites. In Bielawa, Lower Silesia, two Poles were arrested for black-mail letters sent to Jews. In Wroclaw a Pole was sentenced to six months imprisonment for causing a disturbance in a Jewish shop and insulting Jewish customers. Other Poles were convicted for spreading anti-Jewish propaganda in the same city. In a Lower Silesian town two Poles were sentenced to six months for shouting anti-Jewish slogans in the streets. On Feb. 26, Polish Premier Jozef Cyrankiewicz in a major address in the Sejm condemned the anti-Semitism current in Poland. It was, he said, "humiliating and offensive" and he stressed that "all Polish citizens have equal rights and equal duties." He pledged

a vigorous campaign against discrimination.

The Speidel Affair

And 14 years after the Warsaw Ghetto Uprising an event occurs which exposes how the building of a tension-breeding NATO army in Europe is inconsistent with the aims for which the anti-nazi war was fought. Early in February a shock passed through France when Hans Speidel, the nazi general who had been chief of staff in 1940 in occupied France, was appointed commander of NATO ground forces in Central Europe. Speidel had become a member of the nazi general staff in 1930 and in 1936 he had commanded the Condor Legion, the nazi army which fought alongside Franco in the murder of the Spanish Republic.

During the anti-nazi war, Speidel bore his share of responsibility for nazi inhumanity against other peoples, including the Jews. For instance, Speidel signed an order in Paris dated Feb. 28, 1942, stating: "In retaliation for various events and bomb attacks in Paris, six Communists and Jews were shot on Feb. 3, 1942, 100 Communists and Jews were transferred to Compiègne for deportation to the East. . . . In connection with these measures orders were given that 1,000 Communists and Jews in the whole occupied territory should be transferred to German custody. They are being

held for deportation to the East. . . ." Speidel also shared responsibility for the depredations of the Ukraine while on service in the Soviet Union in 1942.

No wonder, then, that widespread protest has greeted news of Speidel's assignment with NATO. Poland's surviving Jews voiced their protest in a statement in the Warsaw Yiddish *Folks-Shtimme* of Feb. 16 issued jointly by the heads of the Cultural-Communal Union and of the religious congregations of Poland. But most insistent was the voice of the French people. The French cabinet was flooded with letters demanding that Speidel not be permitted to command French NATO soldiers. French victims of nazism, Jewish and non-Jewish, protested. The National Federation of Deportees and Internees called his appointment to command French troops a dishonor to France.

Jewish Protest

Jewish organizations also vigorously condemned the appointment. The French Jewish Representative Council (Crif) denounced it, saying that "it would be intolerable for French Jews—some of whose parents were exterminated as a result of General Speidel's activities—to serve under his orders or indeed under those of any German general." Because he was chief of staff to the nazi military commander of occu-



In the Warsaw Ghetto command bunker. The central figure depicts Mordecai Anielewicz, young commander of the Uprising. Oil painting by Czesław Galla.

pied France, "his name is linked with the martyrdom of all our deportees and all the members of the Resistance who faced the firing squad or were otherwise massacred."

The force of our protest against this crass appointment and all that it implies should be all the greater at this time of remembrance of the Warsaw Ghetto fighters. It is unfortunate that no U.S. Jewish organizations—or non-Jewish, so far as we know—have protested the appointment. Fidelity to the memory of the Ghetto fighters should prompt us to petition Washington for the removal of Speidel. More, their memory should quicken us to greater efforts to eliminate the threat of war that a rearmed Germany constitutes. The West German peo-

ple themselves seem to have learned some lessons from the war, judging from their great resistance to rearmament. The German people may yet avert this calamity, especially if the Social Democrats win the elections this Fall. A neutralized, reunited Germany holds out the best hope for peace in Europe.

Above all, the fulfillment of the aims of the Warsaw Ghetto Uprising would be assurance of final peace for the world. Peaceful co-existence of the East and West affords the best condition for the attainment of freedom and equality, for which the Warsaw Ghetto martyrs gave their lives. It is to these ends primarily that we pledge ourselves on this 14th anniversary of the Warsaw Ghetto Uprising.

THE LAST SURVIVOR

By ITZIK FEFFER

Ringed by marauders, fettered in flames,
one last survivor, a lad of the Ghetto, remains.

The flag of the Ghetto streams at his side,
his charge, his alone, since the fight had begun.
Freshly it blooms in the light of the morning,
healing its wounds in the warmth of the sun.
Three days and three nights the lad has not slept—
how can he? how dare he? when his is the trust
of keeping this hallowed banner from harm
here in the dark and the death-laden dust.

He waits; each hour a year without end.
He waits; unwarned that now he is left
all alone, the Ghetto's last orphan,
torn from his roots and his source, bereft
of a world. No one would come to him now.
He alone is the conscience, the seed and the strength
of his kin, who, dying, had sagely bequeathed
him a destiny shielded from death.

Three days, and no one had brought him his morsel
of bread. They must have forgotten. He wondered.
How long could his overspent body endure it?
His strength was consumed and breaking asunder. . . .
His lips were scorched by the blistering air. . . .
If only one of his comrades were here. . . .

But his comrades lie dead in the doorways and thresholds,
in attics and cellars. Lifeless they gaze
with eyes transfixed at the swaggering Germans
who climb toward the ledge where the Ghetto flag waves.
One final task remained for the nazi

and then he would hear the applause of the world—
to rip out the flag of the Ghetto, to tear out
this boy of the Ghetto who guards it and hurl
them forever into the Vistula's depths!

And the bestial clack of the jack-booted Germans
ascending the battered and blood-bestained steps
beats at the flag and the heart of the lad.

What's left for him now? What else can he lose?
Two bullets—efficient and ready—he had:
one for the nazi; the other—he had to choose.
His was the duty; his the decision.

They hammer at doors, they fire at walls,
and down in the street, in ghost-like derision,
two figures sneer up at the last living dwelling,
the last Ghetto fortress standing defiant.
They raise up their Lugers, their black German Lugers,
up toward the clouds of the grey Polish sky,
and both of them aim at the boy and his flag,
their weapons in hands that are deadly and steady.
What's left for him now? What else can he lose?
Two bullets. Two bullets, efficient and ready.

One shot, another, the two Germans fall
in the pits which were dug for the Jews in the night.
Two bullets. One for the foe. And the other . . . ?
Now he has none. Death gave him life.
The flag is his faith and his testament. More.
The flag is his key to eternity's door.
Of all his inheritance, nothing is left
but the pain-scarred flag and the wasteland of Warsaw.
No one to guide him, none to console him,
as death moves upon him, closer and closer.
His weary thoughts tumble, then soar to the sky.
He can no longer live—but how can he die?

The flag!—
How can he leave it for them to despoil,
for the hangman to spit on, to mock and degrade,

for the cutthroat to flay with his bayonet blade,
for the boots of the German to grind in the dirt?
A man is a man; he lives and he dies—
but a flag dare not fall, like a corpse, to the earth!

Then calming the billowing flag in his hands,
he nestled within the folds of its pain,
and wrapping it round like a cloak to ensheathe him,
leaped from the refuge now crumbling beneath him.

A torrent of bullets beset him like hail,
and this lad with the flag on his shoulders flew,
in the midst of the screaming jackals' wail,
with his arms outflung and his eyes aglow,
as the deafening thunder and lightning grew,
and the vultures circled below with their guns. . . .
But on he soared, and the earth below
lay bleeding in furrows freshly sown
with the tortured bodies of fathers and sons.

The killers peered frantically into the clouds,
strafing the heavens with monstrous eyes.
A lightning flash, and they saw the boy
and his flaming cloak enkindle the skies,
but then, in an instant, disappear . . .
and return as a cloud, as a pale, blind star,
as a blazing beam, as a burning sphere.
He flew without faltering, he and the flag. . . .
Who gave him these wings, this Ghetto-lad?

What are they, these wings? The boy of the Ghetto
is young, and he knows not. And they do not know
who've no faith in tomorrow, and no consolation.
The conscience of old and of late generations—
it knew. And the flags which are marching to welcome
the battle-racked flag of the Ghetto—they know.
And the shadows that roamed in the Ghetto—they know.
And the seers of today, and of time long past—
they know. And so did those simple giants of men,

who brought, on their swords, the longed-for deliverance at last.

(Translated from the Yiddish by Max Rosenfeld)

The above verses are the closing lines of a long poem, *Shotns fun Varshaver Geto (Shadows from the Warsaw Ghetto)*, by Itzik Feffer, which was published in this country by the Yiddisher Kultur Farband (Ykuf), New York, in 1945.—Eds.

The Rising in Treblinka

The Ghetto fight inspired Jews to
resist in a death camp

By **BER MARK**

The Warsaw Ghetto Uprising reverberated through the concentration camps of Poland. The following article, showing how it inspired an uprising at the Treblinka death camp, is taken from Der Oifshtand in Varshaver Geto (The Uprising in the Warsaw Ghetto), by Professor Ber Mark, published in Yiddish in Warsaw, 1955. Prof. Mark is director of the Jewish Historical Institute in Warsaw. This year a German translation of this book was published in East Berlin by Dietz Verlag.—Eds.

UNDER the influence of the uprising in the Warsaw Ghetto the idea of active struggle was revived in Treblinka. Rebellion (which had been crushed in 1942) broke out with renewed force when the news of the Warsaw Ghetto Uprising reached the camp.

One of the survivors tells us: "The scanty news which reached us about the fighting in the Warsaw Ghetto gave us courage and impetus to undertake a struggle in our camp." (Archive No. 5041, Shmuel Reisman, Jewish Historical Institute.)

The preparations for the rising in the Treblinka death-camp were incomparably more difficult than in the Ghetto. Here the underground fighters could count only on their own forces; they could expect no help from the outside.

In Treblinka there was an underground organization led by Engineer Galewoski, Engineer Suravitz, Dr. Coronzitski, Dr. Leichert, Wolf Kurland, the Czech Gello, and others. This group worked out the plan for the uprising. The plan depended on lightning execution: a sudden at-

tack on the guard, seizure of weapons, setting fire to the camp, and mass escape.

On the first of August 1943, the group was ready. The oldest—Wolf Kurland—administered an oath to all the fighters in which they swore by the honor of the Jewish people to fight to their last drop of blood. On the 2nd, at 2 o'clock in the afternoon, when the Hitler guards were resting after their meal, the Jewish workers forced their way into the arsenal and handed the fighters 40 grenades, 25 automatics and several pistols. At the same time, the worker in charge of disinfecting the building sprayed the walls with gasoline instead of water.

The action was set for 3:45 o'clock. One of the workers killed the commanding officer (Kutner) with one shot. Immediately, the 40 grenades were exploded. Before the SS-men could cope with the situation, the entire camp was in flames. In the midst of the fighting that followed the prisoners made a break for the gates.

As a result of the attack of the Jewish fighters, 25 German SS-men and 60 Ukrainian fascists were killed. Part of the camp was burned down. The prisoners escaped. The nazis began a pursuit in airplanes.

Despite the fact that a great number of Jews perished during the fighting or in flight from the camp and despite the fact that all the leaders fell in the battle, the uprising

was a great moral defeat for the Hitler murderers. Some of the prisoners did escape and as a result the "Reich-secret" of the death-camp was exposed. The superhuman heroism of these fighters of Treblinka deserves an honored place in the pantheon of the freedom-fighters against fascism.

The Treblinka uprising had a powerful effect on the Polish patriotic anti-fascist underground press. The organ of the PPR (Polish Workers Party), *Glos Warszawy*, in its issue of Aug. 10, 1943, wrote: "News from Treblinka. In the past week news reached Warsaw of events in the infamous death-factory at Treblinka. According to fragmentary stories from various sources, the course of events was as follows: In Treblinka there were still about 3,000 Jews who were forced to bury the bodies of the thousands of victims, work in the gas-chambers, etc. These unfortunates, who knew that after a while they themselves would be put to death, finally rebelled. In desperation the Jews killed more than 10 Gestapo men, captured the arsenal and set part of the camp afire. About 2,800 of them fled into the woods, many of them armed. They began a partisan battle and dealt heavy blows to the forces sent against them.

The underground bulletin of the "Society to Assist the Jews" reported almost the same story on Sept. 5, 1943.

Since the terrible secret of Treb-

linka was thus exposed by hundreds of escaped Jews, the SS apparently decided to liquidate the camp. The SS men who had served at Treb-

linka were sent to Italy—as far away as possible from the scene of their crimes.

(Translated by Max Rosenfeld.)

REMEMBER!

By **HENRI PERCIKOW**

Remember!

Swastika monsters trampling nation and dignity—
Never forget! the assembly lines of death—
Auschwitz, Belsen, Maidanek!

Remember!

The trainloads doomed
By maddened Aryan barbarians
And the sobbing wind
Across the executioners' neat landscape,
Under which lie the crushed bones and sifted ashes!

Remember!

The inferno of London, Stalingrad, Normandy.
Never forget! the weathered crosses,
The million heroes, our freedom comrades
At the Elbe!

The earth cries out! never again
With our bread, our blood, our steel
To resurrect
"Deutschland Uber Alles."

O land, O people!
Remember!

Continuing Crisis in the Middle East

**A new crisis follows on
the heels of the last**

By SAM PEVZNER

AS the events around the evacuation of Israel troops from Gaza and the Aqaba area indicate, even temporary solutions to crises in the Middle East cannot be found unless the Arab countries and Israel are persuaded by the UN and especially the Big Four to sit down and negotiate their differences.

On March 8 the Israeli forces completed their evacuation. The UN forces took over. The world breathed easier. But three days later even the retention of UN forces in the disputed areas for the interval Dag Hammarskjold called "the first instance" was jeopardized. Egypt demanded that the UN force limit itself to supervision of the demarcation lines and that beginnings of her civil administration be restored. President Gamal Abdel Nasser appointed a governor of Gaza. And at this writing the feeling of relief occasioned by the Israel evacuation and UN take-over has been replaced by a new sense of crisis and foreboding.

The big problem for the UN was how to find a solution which would reconcile Israel's justified demand for guarantees against fedayeen raids and for freedom of navigation in the Gulf of Aqaba and through the Suez Canal with Egypt's sovereignty over her territory. Not an easy job. In fact, the Dulles policy on the Suez Canal is one of the big obstacles to a solution. The Dulles demand that Egypt collect only half the tolls paid for the use of the Canal, and that the other half be given to some other agency, is a violation of Egyptian sovereignty. Egypt is properly refusing to accept this as it refuses to accept other manifestations of big power dollar diplomacy. We believe Egypt has the sovereign right to control the canal and to collect its tolls. But Egypt also has the international obligation, which it has acknowledged, to allow all countries to use the canal. It remains for Egypt specifically to recognize Israel's right to this use.

But Egypt refuses to promise to

end its insistence on belligerency and continued fedayeen attacks, or an end to the blockade in Aqaba; and it has again stated that Israel ships would not be permitted passage through the Suez Canal.

Eisenhower Doctrine Is No Help

Sad to say, the U.S. has tackled the job to be done with a deed which will exacerbate the situation instead of setting the basis for its peaceful solution. This act was the passage of the "Eisenhower Doctrine" on March 5 by the Senate (72-19) and by the House (350-60) on March 7. Signed and sealed by the President, this manifesto permits him to use U.S. armed forces against a "communist aggression" in any Middle East country and to spend up to \$200,000,000 for special economic and military projects in that area.

Last month Jeremiah Lesser cited the fact that former Secretary of State Dean Acheson and the present Secretary of State Dulles do not believe there is any visible threat of "communist aggression" in the Middle East. This thereby exposed the "threat to use U.S. troops as a cold war, tension-breeding instrument." And we add, the Eisenhower Doctrine is an instrument of the huge oil companies of the United States, an attempt at a charter of guarantees that billions of dollars of profit will continue to flow into the coffers of the oil companies.

Oil Diplomacy

Documentary evidence of this turned up in the Senate discussion on the doctrine. In the Senate on Feb. 22, Senator Joseph C. O'Mahoney (Dem.-Wyoming), chairman of the Anti-Monopoly Subcommittee, declared that "the gigantic oil companies, exercising the power of political and economic states in the Middle East, have had a hand in framing our foreign policy." Senator O'Mahoney supplied the evidence from the files of oil companies proving that Secretary Dulles had met and worked with representatives of the big oil corporations to formulate policy on the Suez Canal crisis. The senator declared that the big oil companies "have the inside track" on U.S. Middle East policy. He was joined by Senator Estes Kefauver (Dem.-Tennessee), who cautioned that "I don't think the American people want a foreign policy based on the judgment of the international oil interests" (*N.Y. Times*, Feb. 23).

That the defense from "communist aggression" argument may very well be an excuse for the suppression of any effort by the Arab peoples to assert their sovereignty and right to their oil resources, was made clear when Senator O'Mahoney, according to the *N.Y. Times* (Feb. 23), said "he had interpreted some private remarks by John Foster Dulles, Secretary of State, as meaning

that 'our policy in the Middle East will be to protect the concessions of the major oil companies.

"Mr. Dulles was quoted as having said at a closed meeting of oil company executives last Aug. 13, Senator O'Mahoney said, that any nationalization of the oil fields or plants in the Middle East 'should call for international intervention.'" The senator told the press and the Senate that the "meeting had been revealed in one of the papers subpoenaed from the files of major oil companies."

It would not be remiss to rename the Eisenhower Doctrine the Oil Trust Doctrine.

Arabs Don't Want the Doctrine

Eisenhower's effort to win the Arabs to support of the doctrine ended in failure despite the apparent success he had in gaining tentative endorsement from King Ibn Saud on his visit here. The four Arab rulers of Saudi Arabia, Jordan, Syria and Egypt declared in the communique issued from their Cairo meeting of February 25-27, "that the defense of the Arab world should emanate from the Arab nation in the light of its real security and outside the scope of foreign pacts." It reaffirmed a policy of "positive neutrality" and protection "from the harm of the 'cold war.'"

The Eisenhower Doctrine is definitely a serious minus on the Middle

East blackboard. It can only impede or nullify the possibility of a Middle East settlement.

A real settlement can only follow Israel-Arab negotiation of differences on such vital issues as the Arab refugees, border questions and ending of blockades in Aqaba and the Suez.

With reference to Gaza, the situation is this: the Gaza strip has never been part of Egypt. The area was, by UN decision of Nov. 29, 1947, to be part of the Arab state that was to be set up in Palestine. Most of the territory for that Arab state was annexed by Trans-Jordan under British tutelage, however, in violation of the UN decision. The Arab states, in violation of the UN decision, invaded Israel on May 14, 1948, and when Israel's just war of independence was ended by the armistice, Egypt was in control of the Gaza strip. Under the armistice agreement, Egypt is to administer the Gaza strip until a final disposition of the territory is made in a peace treaty. Egypt, by insisting that it is still in a "state of war" with Israel, has been delaying the solution of the Gaza strip question and using the area as a base for fedayeen raids.

Toward a Solution

On Israel's side a neutral position in the conflict between East and West will have to replace its so-called western orientation, which all its neighbors fighting colonialism

regard as conflicting with the interest of the Middle Eastern peoples.

A long range solution to the Arab-Israel conflict is impossible unless the big powers halt their interference in the Middle East, stop the flow of arms to the area and help the area maintain neutrality in the cold war. This is the essence of the proposals made by Dr. Nahum Goldmann and Eleanor Roosevelt. This is also the essence of the six-point proposal made by the Soviet Union on Feb. 11 (see JEWISH LIFE, March). Regrettably, the Soviet proposal for a Big Four declaration based on its six-point plan was rejected by the United States. This rejection, plus the Eisenhower Doctrine of armed interference in the Middle East, indicates that Dulles wants to intensify the cold war in the Middle East, the very cold war which, probably more than anything else, is responsible for the crisis.

Even before some of the maximum proposals in the Soviet plan can be put into effect, such as the dissolution of all military pacts and elimination of all foreign military bases in the area, it is necessary and possible for the U.S. and the U.S.S.R. to work out a common minimum program to achieve a settlement.

As for Israel, the refusal of the Ben Gurion government to recognize the absolute necessity of a neutral Middle East, including a neutral Israel, can lead to disaster. While the adoption of a neutral

position is no guarantee of an easy solution (there is no easy solution) in light of the pressures on Israel, such a position is essential to a thawing of the enmity which is a necessary preliminary to negotiation in good faith.

The most important immediate essential now is that the big powers work together through the UN to bring the Arabs and Israel to sit down and begin to negotiate their differences. There is no ground for despair despite the seemingly insurmountable difficulties. Just as the UN succeeded in obtaining the withdrawal of all foreign troops from Egypt after the invasion, so it can bring its influence to bear to settle the basic issues involved.

The United Nations can of course do little unless it receives the support of the United States and the Soviet Union in its effort to establish peace in the Middle East. It is fitting here to quote from the closing words of Golda Meir in her speech at the UN Assembly on March 1, words directed to the Arab countries but just as applicable to the world community: "Can we, from now on—all of us—turn a new leaf, and instead of fighting with each other, can we all, united, fight poverty and disease and illiteracy? Is it possible for us to put all our efforts and all our energy into one single purpose, the betterment and progress and development of all our lands and all our peoples?"



ISRAEL

Per-capita production figures for 1952-1954, as released by the UN on Feb. 5, showed Israel to be first among Asian countries with \$470 per year, comparing with \$210 for Turkey, \$190 for Japan, \$60 for India. First in Africa was South Africa with \$300, followed by Egypt, \$120. Comparisons with Europe show Luxembourg with \$890 and Britain with \$780. The USA per capita was \$1,870. The USSR and other socialist states were not included in the listing of 55 because of differences in methods of computation.

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"Foreign investors"—mostly Americans," wrote Nathan Strauss III, president of the American-Israel Chamber of Commerce and Industry, were allocated \$3,300,000 in profits on investments in Israel in the year 1955-56 (*N. Y. Times*, Feb. 28.).

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Four Arab undergraduates were awarded scholarships at Technion, the Israel Institute of Technology. At the Hebrew University, 55 Arab and Druse students are enrolled this academic year, 24 in the humanities or social sciences, 12 in medicine, 12 in law, two in dentistry, one in pharmacy (*Jewish Agency Digest*, Feb. 14 and 21.)

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The Kastner Case is still an issue. In 1954 a Jerusalem court, after hearings for a year, upheld charges that Rudolph Kastner, a Hungarian Jew, had "cooperated with the nazis, prepared the way for a mass murder of Hungarian Jews by nazi police and testified at the Nuremberg war crimes trial to save a war criminal" (*N. Y. Post*, March 5). The court ruled that Malkiel Greenwald, who had made the charges, was not guilty of libel in this respect, but fined Greenwald one pound for saying Kastner had shared in the nazi loot. The Israeli attorney-general appealed the case in behalf of Kastner on the ground that the Jerusalem judge was prejudiced by dislike of Kastner, and on Feb. 7 the Supreme Court, with a panel of five of its nine judges sitting, completed a 12-day hearing of the appeal. While awaiting a decision, Kastner was on March 4 shot three times in the chest by a 20-year-old youth. He died of his wounds on March 15.

Eilat, Israel port on the Gulf of Aqaba, has a population of 1,200. The Philip Murray House, gift of the C.I.O., is the town social and cultural center. A police station was opened on Feb. 20; a second doctor will soon be assigned. (J. A. *Digest*, Jan. 31, Feb. 14.)

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Unilateral sanctions by U.S. government agencies have been quietly imposed against Israel in three ways: \$25,000,000 in monetary aid has been held up; sale of \$15,000,000 of surplus food is suspended; a \$75,000,000 loan from the Export-Import Bank is held up. On the other hand, Soviet foreign trade organizations cancelled their contract to supply Israel with crude oil, fuel oil and tubes. When the Israel government protested, the Soviet Union rejected the note on Feb. 6, charging that Israel's "aggressive actions against Egypt made implementation of these contracts impossible." Israel replied Feb. 17 that the USSR "seeks to justify on political grounds unilateral cancellation of the contracts." Imperialist aggression by France has not brought about USSR cancellation of oil shipments to France.

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Sofia Broderzon, widow of the Polish Yiddish poet Moshe Broderzon, left Poland for Israel in January. "She said he had died a happy man after being welcomed back to Warsaw by Polish writers." He had returned to Poland after several years of now admittedly unjust exile in Siberia. (London *Jewish Chronicle*, Jan. 25.)

•
King David still fascinates the creative imagination. Lionel Hampton, Negro American composer, wrote a symphonic jazz suite, "King David," inspired by visits to Israel. The first performance took place Feb. 14 at Town Hall, New York, at the second annual Salute to Negro History Week of Local 802, American Federation of Musicians. . . . A novel of social protest about King David was recently published by the Hebrew writer, Moshe Shamir, *The Poor Little Sheep*. Based on the Second Book of Samuel, Chapter 11, the book shows how Uriah, the husband of Bath-sheba, sent to the front by King David to be killed so that David could marry her, for she had already borne him a child, becomes aware, shortly before he dies, of the moral superiority of the poor over the monarchs of the world.

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A significant change in the last words of *The Diary of Anne Frank* appears in the Habimah production. In the U.S. version, Anne's father, reading her last words, "In spite of everything, I still believe that people are really good at heart," adds: "She puts me to shame." In the Israel production the father shakes his head, "I don't know, I don't know."
M. U. S.

Views On Soviet Yiddish Culture

By JEREMIAH LESSER

MORE light has been shed on the problem of Jewish culture in the Soviet Union by Mr. J. Gershman, editor of the Canadian Yiddish *Vochenblatt*, after his return from a visit to the USSR recently. Gershman wrote up his experiences in a series of articles (in Yiddish and with an abridged English translation) in his weekly paper from Jan. 10 to Feb. 21.

After numerous conversations with both Jews and non-Jews in the Soviet Union, he says: "I became even more convinced that the official argument that there was no natural desire among the Jews for unique cultural expression was incorrect."

He had a conversation with five *Pravda* editors, three of whom were Jewish. In a discussion of the validity of the projects under discussion by Soviet leaders for a Yiddish theater and other Yiddish cultural expressions, three of the editors (not all Jewish) agreed with Mr. Gershman. "'We don't see,'" they said, "'why work should not begin immediately on the projects which Mr. Gershman has pointed to.'"

Mr. Gershman thinks that a conference of Jewish cultural figures and workers from all parts of the Soviet Union should be called to discuss the whole question of Soviet Jewish cultural activity and its forms.

Mr. Gershman made a special effort to investigate the point made by J. B. Salsberg [see JEWISH LIFE, Feb., p. 38] and others that the marking of passports of Jews with the designation

Yevrei (Jew) was a sign of discrimination. Mr. Gershman found that this was "a false issue." "First," he writes, "on no passport, whether belonging to a Jew or non-Jew, is there any stamp of any sort. It is an ordinary document where among other questions, one is asked his *nationality*. It is not obligatory for a Jew to write '*Jewish*' to this question. There are Jewish citizens in the Ukraine, for example, who during the census gave their nationality as Ukrainian and it is so indicated in their passports."

From his personal observations in the Soviet Union, Mr. Gershman has concluded that, although much remains to be done to revive Jewish cultural rights, he has the firm conviction that "any insinuation that the Soviet government was carrying through an anti-Semitic policy was a criminal distortion of the truth."

Another cogent report on the question of Jewish culture in the Soviet Union was made by a British delegation to the USSR of five representatives of the British Communist Party. The delegation included the noted mathematician Professor Hyman Levy, whose mission was specifically to inquire into the Jewish question. The report, published in the London *World News* (Jan. 12), summarizes the facts that were gathered. We note a few observations of the report of special interest.

The delegation found that to "ordinary Jews of the older generation," lack of a Yiddish newspaper was a deprivation. But in a talk with M. A.

Suslov, chairman of the Central Committee of the CPSU, the delegation were told that "Unless there is a specific demand for them [Yiddish theater and press] from Soviet Jewry, no, these things will not be reinstituted."

The delegation was assured, however, that "Novels and poems written in Yiddish would indeed be published" and translated into other Soviet languages. The delegation was informed that Peretz Markish's widow was engaged in translating Markish's play on the Warsaw Ghetto and that it would be produced in 1957.

In this connection, the *World Jewish Affairs*, a news bulletin published by the World Jewish Congress in London, reported in Feb. that *Ukrainskaya Pravda*, published in Kiev, had noted that a new edition of the works of Sholem Aleichem has been published in an edition of 200,000 in *Yiddish and Russian*. The edition, said the paper, was sold out before publication.

The question of reinstatement of Soviet Yiddish culture was once more raised in sharp form by the news that the Soviet Union had disclosed, reported William J. Jordan in the *N. Y. Times* (Feb. 12), that five Soviet "minority nationalities uprooted from their Caucasus homes in World War II for disloyalty and shipped off to Central Asia and Kazakhstan" were going to be reinstated in their old homes and their full status as Soviet nationalities restored to them. The five are the Balkars, Chechens, Ingush, Kalmyks and Karachis. The five total, according to the 1939 census, about 750,000.

This welcome act of restitution raises the question that full cultural rights be once more accorded to Soviet Jews who wish cultural expression in Yiddish. The reports we have had from many visitors to the Soviet Union indicate that a number of Soviet Jews do desire this revival. We believe that such a revival should come about.

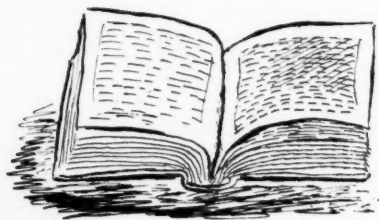
In commemoration of Albert Einstein:

TOWARD ISRAEL-ARAB FRIENDSHIP

On this second anniversary of the death of Albert Einstein on April 18, 1955, it is appropriate to recall his advice on the way to friendship of Israelis and Arabs, stated in a letter published in Israel Horizons, May-June 1955:

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

Second and most important: we must concentrate unceasingly on improving the attitude (in Israel) to Arab citizens living in our midst, as people equally entitled to equal rights in every respect.



THE field of progressive Jewish education in this country has suffered from the lack of a competent children's Jewish history book. The history books available could not in all clear conscience be suggested for often they do more to confuse than to enlighten.

Most children's Jewish history books are designed to give the child the "traditional view," by which is meant that Jewish history is treated as if it was guided mainly by supernatural forces, by a beneficent Deity who in his wisdom picked the Jewish people as his people—the so-called "chosen people" concept of history. Or else the history books are extremely nationalistic and chauvinistic in relation to the treatment of non-Jewish people with whom the Jewish people have come in contact. Obviously, such views of history are unacceptable to people who have broader and more humane concepts of the historical process.

It is therefore gratifying that at long last a book on ancient Jewish history has been published to which

we can give an enthusiastic welcome. *Our People in Olden Days*, by Ben Israel, with illustrations by Herbert Kruckman (Kinderbuch Publishers, 1133 Broadway, N. Y. C., 173 pages, \$3.00), is intended primarily for years ten to twelve.

The book covers the period from the establishment of the first kingdom under Saul (1030 B.C.E.) to the final stand of Bar Kochba in Roman times (135 C.E.) In this eventful period some of the most fundamental and significant events in Jewish history took place. From Saul we go on to David, to Solomon, to the period of the Prophets, to life in Exile in Babylonia, the return to Palestine, the hegemony of the Greeks in Judea, the revolt under the Macabees, the rise of the Romans, the story of Jesus in Jewish history and the birth of Christianity, the revolt of the Jews against the Romans and the final defeat of Judea as an independent state in the ancient world. Quite an eventful period!

Though dealing with "olden days," this volume has a contemporary

Hi story for Children

By JACK W. WEINMAN

Illustrations by Herbert Kruckman

quality about it. Right at its opening the author makes it clear why the Middle East has played an important part in history. "Philistia, the western part of Palestine, along the Mediterranean seacoast, was a busy country. Caravans of camels, heavily laden with grain and perfume, linen, precious stones, wine and olive oil passed through its cities. Some went to Egypt, some to Babylonia, while others headed for the ships waiting in the harbors of Philistia."

Whoever controlled these routes became rich and powerful, for taxes had to be paid for their use. The ancient Hebrews "had built a number of villages rather close to the caravan routes." And so the struggle opened up—Philistines, Hebrews, Syrians, and many by now forgotten peoples—all struggling in this vital economic area. Where were the means to be found for the conduct of these struggles? How was an army to be raised? That people who would have the best organization—the greatest unity—would win in the struggle.

The Hebrews united under Saul, established a Kingdom of Israel, organized an army and went into battle and to victory. Thus was the first Jewish Kingdom established. The Hebrews were proud of their victories, "and they liked the respect their little country was getting" from other peoples. However, some Hebrews were getting "to be annoyed when Saul kept calling for more and more soldiers. The poorer landowners disliked serving in the army because they knew that without them the work on the farm wouldn't get done. . . . The richer landowners didn't mind it so much; they left behind them slaves and hired men to take care of their farms." Thus we get a picture of the political and economic situation of the Jews 3,000 years ago, certainly recognizable today, and seemingly relevant.

Throughout the book, the author was obviously aware that the history must not be cut and dried, with no meaning for today. He shows that the people were constantly struggling for "freedom and independence." The Prophets were leaders who were "full of love for people" and spoke out against slavery and poverty. They taught that "people should show love and respect for one another, so that everybody got a square deal. . . . It was necessary for people to help, not hurt, their brothers."



David leads the Hebrews against the Philistines.

Such religious concepts as "ethical monotheism," so closely identified with Jewish history and culture, are shown to have arisen from historical roots, from the life of the period, from the work and thoughts of man in society—as "new ideas for those days." It is noted that "this idea, that the practice of religion required of people that they treat one another with kindness and consideration, is regarded as one of the great contributions Jews have made to civilization."

The author depicts the history of the Jewish people dramatically, in modern idiom. There is the tale of the martyred Hannah and her sons in their fight for human dignity and national independence is told. Throughout the history the people is shown as struggling bravely. The successes and failures, the sufferings and triumphs are presented so as to lead the reader to a solid under-

standing of man and society.

The organization of the book is pedagogically turned. At three-chapter intervals there appears what the author calls a "Talking It Over" period. These sessions creatively review what has been read in the three previous chapters. Thus we learn that the American colonists "used to turn to the Bible to read Samuel's famous speech against kings"; that the Liberty Bell in Philadelphia has inscribed on it the slogan the Hebrews used in their struggle for independence — "Proclaim liberty throughout the land and to all the inhabitants thereof." We learn that the reason we honor the prophets of ancient days is "for teaching the world . . . that the main purpose of government was to make life better for *all* the people. Today we are still trying to carry out this idea of the prophets. When Franklin D. Roosevelt was President

of the U.S., he said that it was wrong for 'one third of the nation to be ill-clothed, ill-fed and ill-housed.' He was saying in his own way something the prophets had been teaching."

The book also has excellent typography, paper and binding and the numerous illustrations and maps by Herbert Kruckman do much to bring clarity and vividness to the text. The book is so designed as to be used either as a supervised study text in the classroom or as individual reading matter. Helpful features in later editions would be an index and a page of important dates, listed chronologically.

The last chapter in the book, "The Glorious History of the Jews," could be thought out a bit more carefully. The title itself appears boastful. What is told in the previous chapters speaks for itself and does not have to be so described by the author. The author's explanation for the continued existence of the Jewish peo-

ple leaves gaps to be filled in. It is not enough to say, "Jews in every age grew to love what they had inherited from the past. This love kept them from disappearing as a people."

No one doubts that the Jews had a love for their history and culture, but so did other people love theirs. What is essential to point out is that the Jewish people have persisted in history because they fulfilled a need in society. In all ages they lived together in more or less compact masses, and to each society, from ancient, medieval, to modern, they fulfilled and are still fulfilling economic functions. And what society finds useful it keeps alive.

It may be presumptuous to assume that the book deserves adult readers. But in view of the paucity of Jewish historical literature that is popularly readable, adults may well find the book interesting. The content is substantial enough to be in harmony with the needs of the maturer reader.

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APPROACHES TO ZIONISM

By PAUL NOVICK

Thirty-five years ago, on April 2, 1922, the Freiheit was born. The Editors of JEWISH LIFE greet the Morning Freiheit on this birthday and pay tribute to the service which that paper has performed for the American people and our Yiddish speaking citizens in particular. Below is a significant excerpt from the report delivered by Morning Freiheit Editor-in-Chief Paul Novick to the newspaper's national convention in Jan.—Eds.

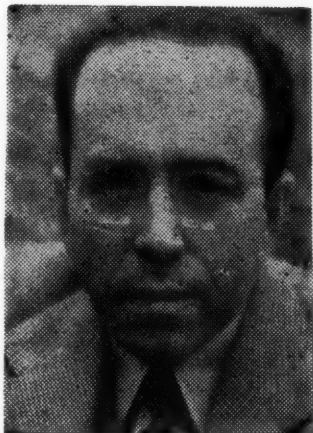
IT MUST be said that in regard to Zionism, the *Morning Freiheit* as well as progressives generally, have made serious errors. . . . But it is true that sectarian slogans were advanced, that correct positions were ineptly formulated. It is true that in the twenties and for a long time afterward, a struggle was waged against Zionists in general, without distinguishing between one Zionist faction and another, between one Zionist leader and another. The same stamp was affixed to everything: imperialism.

There is no question that from the very beginning of the Zionist movement, many spokesmen of political Zionism cooperated with imperialism or let themselves be used by it. But it is just as certain that the masses of followers of the Zionist movement in old Russia and Pilsudski Poland saw in Zionism a way out of their woeful lot and thought it would bring a solution for the Jewish people. Events

have shown that our position that Zionism cannot solve the problems of the Jewish people was and has remained correct. That is another question. But the feelings and convictions of the masses of Zionist followers, even if they are not justified, must, we believe, be taken into consideration. These were masses of people who were being oppressed!

In the American Zionist movement there are many leaders who would like to cooperate with American imperialism and who keep repeating that Israel is an "outpost of the West" upon which Washington can really depend. This position, which is dangerous for the Jewish people, as well as for the State of Israel itself, must be fought. But it is clear that the masses who follow the Zionist movement are less concerned with political Zionism than they are with helping Israel. Many of them, not being involved with the building of Jewish culture in this country, either in English or Yiddish or Hebrew, seek in Zionism an expression of Jewishness, of identification with the Jewish people. The *Morning Freiheit* has a negative attitude to this sort of identification but that is hardly a reason for being antagonistic to these Jewish masses.

There are in the Zionist movement reactionary and chauvinist tendencies, such as the Herut (extreme right wing Israel party) and there are more or less progressive tendencies which are



Paul Novick

opposed to the cold war, even if this opposition is not completely consistent or is passive: the Hashomer Hatsair (left wing Zionist group). One can believe, as does the *Morning Freiheit*, that their complete orientation on Israel is harmful to the work for a healthy Jewish life in America. One can show, as does the *Morning Freiheit*, that Zionism and the State of Israel are not solving the problems of the Jews in the lands in which they live. Actually, American Zionists have largely recognized this fact and have given up "Kibbutz Galiyot" (ingathering of the "exiles" to Israel). But all this belongs in the sphere of difference of opinion, of conflicting principles, and should not express itself in antagonisms.

That it is possible and necessary to work together not only with the masses of Zionists but with their leaders, was proved by Andre Blumel, leader of the French Zionists, and the role he played against German rearmament. . . . Here in America, the voice of Rabbi

Abba Hillel Silver is often heard on the side of peace and co-existence, even if not always in a consistent manner. The position of Dr. Nahum Goldmann for peace between Israel and her neighbors is often one which should be supported by non-Zionists.

The *Morning Freiheit*, learning from these experiences, believes that the approach which regards Zionism as some kind of international conspiracy or world menace is destructive. . . .

In our report to the *Morning Freiheit* convention five years ago it was stated: "Our attitude toward the State of Israel has not changed since the period when we fought for a just solution in the UN and sought to mobilize help for Israel in the war which was forced upon her." Today we emphasize again: our position has not changed at all! . . .

(Translation from the Yiddish
by Max Rosenfeld)

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INSIDE

THE JEWISH COMMUNITY

City Committee of Jewish Clubs

An event of importance to all progressive Jews took place when the New York City Committee of Jewish Clubs held its first annual conference on March 3. The City Committee of Jewish Clubs is the leading body of 12 English speaking cultural and fraternal clubs in New York. The 58 delegates attending the conference heard Sam Pevzner, executive director of the City Committee, describe the beginnings of the club movement and the value of such organizations in the Jewish community. The clubs, he said, similar to many other organizations, "are deeply interested in the welfare of the Jewish people and in the solution of their problems.

"But unlike these organizations we see that the interests of the Jewish people are bound up with the common aspirations for a better life and fuller democracy embraced by the peoples of all nations. That is why we see the special kinship of the Negro and Jewish people in working for equality and against discrimination."

After discussing the fraternal values offered, the reports stressed the uniqueness of the clubs because they "carry forward . . . the progressive tradition" of Jewish culture. The clubs' cultural and educational program is "to a large extent our answer to the search for identification with Jewish life by hundreds of thousands of American Jews. When we bring the rich heritage of humanist and socially-

inclined culture of the Jews . . . to our members and the community, we demonstrate the historic reality that Jewish identity does not require a religious, mystical, nationalistic or chauvinist qualification." The report mentioned the invaluable aid given by JEWISH LIFE and the magazine's *Anthology* in nurturing an appreciation of progressive Jewish culture. The importance of playing a civic role in the community, acting and speaking out on issues of importance to the membership and Jewish people, was stressed.

In addition to a number of resolutions on improving the clubs and their City Committee, the conference called upon the U.S. to pursue a Middle East policy such as recommended by Mrs. Eleanor Roosevelt (joint U.S.-Soviet agreement for hands-off policy toward Middle East, no arms to the Middle East, no military and political pressure on countries there, and all economic aid through U.N.). Resolutions

GREETINGS

from

PHILADELPHIA FRIENDS

of

"JEWISH LIFE"

were passed protesting the appointment of General Speidel as head of NATO ground forces in Central Europe, supporting the struggle of the Negro people against segregation in the South and New York, and calling upon the clubs to observe the 14th anniversary of the Warsaw Ghetto Uprising.

American Jewish Congress

Legalized wire-tapping in New York State should be abolished on grounds it is useless, "obnoxious" and "alien to basic ideas of American justice," the AJ Congress argued at a public hearing conducted on Feb. 18 by the Joint Legislative Committee to Study Illegal Interception of Communications.

Nat'l Council of Jewish Women

The president of the National Coun-

cil of Jewish Women, Mrs. Moise S. Cahn, greeted the Supreme Court decision overruling the Michigan censorship law with the hope that it "will end once and for all the encroachments on freedom of the press through state laws and municipal ordinances." Americans should now be alerted to "the threat" represented by other types of censorship such as "use of government security labels to keep information from the press, and self-censorship by the movie, radio and television industries which limit drastically the airing of controversial subjects."

Central Conf. of Amer. Rabbis

A significant message for Race Relations Sabbath 1957 (Feb. 9), entitled "America Rises to the Challenge," was issued by the Commission on Justice and Peace of the Central

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Conference of American Rabbis (Reform). It outlined four forces operating in American life toward the achievement of integration and racial equality. The first is "the federal government, through its courts, commissions, and legislative processes. . . . Today law demands integration in educational opportunity and institutions," in public transport, in public housing and other fields. The second force is our expanding economy. "Industries cannot too long enjoy the luxury of not utilizing the largest reservoir of undeveloped labor, the Negro population. Nor can those unions which insist upon being exclusively white continue for long to defend this policy. . . . The third force is social change. . . . The tight cordon of prejudice, which has bound the Negro to the slum, is snapping under the pressure of his expanding buying and voting power. . . . The fourth force is spiritual. . . . It is easy to see only the obstacles in our progress toward better race relations, the Citizens Councils, the revival of the Ku Klux Klan, the agitators and the school riots. These provide grist for the mills of social war, but they are also warnings to the churches and synagogues of America, as well as to all men of goodwill, that the battle for men's hearts is never fully won."

For a Bright Tomorrow
L. E. R.
Syracuse, N. Y.

GREETINGS
SPRING MOUNTAIN HOUSE
Yetta Schwartz
Jeffersonville, N. Y.

B'nai B'rith

This giant organization has begun to pay attention to the problems confronting the aged. The Feb. meeting of its administrative committee submitted a report citing the "principal danger spots" for senior citizens. The dangers are discrimination in employment of persons more than 50 years old; the concentration of older persons in dense urban areas, resulting in "inadequate housing and community programs and services for them"; insufficient medical care, and a decline in the standard of living for the aged. Philip M. Klutznick, B'nai B'rith president, urged "cooperative action" by federal and local government and community organizations to "ameliorate the threats to our aged and aging population."

N. Y. Board of Rabbis

At its 76th annual meeting in Feb. the New York Board of Rabbis declared against sectarian religious education in the public schools as an "invasion" of the principle of the separation of church and state. The Board also deplored efforts to prevent observance of the Supreme Court ruling to desegregate the public schools.

S. P.

GREETINGS
from
ALVENA V. SECKAR
Ponton Lakes, N. J.

In Loving Memory
BEN SHOHEN
April 2, 1956
ESTELLE

*May the HEROIC UPRISING of the WARSAW
GHETTO, the MARTYRDOM of OUR PEOPLE,
inspire us to greater struggle for LIBERTY and
JUSTICE for ALL.*

THE JEWISH CULTURAL CENTER

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THE JEWISH FOLK CHORUS

I. L. PERETZ READING CIRCLE

DAVID EDELSHTADT READING CIRCLE

MOISHE HOLTMAN READING CIRCLE

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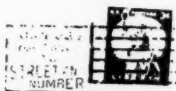
GREATER MIAMI BENEVOLENT SOCIETY

CONTINENTAL DANCE GROUP

of

The Miami Area

letters



FROM READERS

A U.S. Problem

Editors, JEWISH LIFE:

I appreciate and commend the article in the Feb. issue on Jews in the Soviet Union [by J. B. Salsberg]. And my face is a deep garnet. In 1931 I was secretary of the Friends of the Soviet Union in Baltimore. Thank the Lord that the truth is coming out at long last. If we learn the lesson, the whole progressive movement and the masses will eventually benefit.

A survey of our Anti-Defamation League here [Los Angeles] reported that only one employment agency did not discriminate against Jews—a Jewish one!

Now, to my mind we have a serious problem that needs immediate attention—the future of the Jews in the USA. Our country, with one of the leading Jewish communities in the world, is full of rabid red-baiting, anti-Semitic, un-American activities. All we need is a little “recession” (pardon me if I don’t say economic crisis) and we will have a big Jewish crisis on our hands. Our English-Jewish paper here, *The Heritage*, is full of it.

I have given Celler, Javits, Kefauver, Morse, the ADL, etc., lots of documentary evidence.

This is the home of ex-State Senator Jack Tenney, Gerald L. K. Smith, Rev. Fife and a host of the fanatic movements. That is bad enough, but they import *Woman’s Voice* from Chicago, *Common Sense* from New Jersey, *The Virginian* from Virginia, etc., etc. across state lines. If we do get an un-American activities committee, let it at least be of the Dickstein type. Their work is cut out for them.

Our ADL and other Jewish agencies have adopted a *sh-sh* policy similar to that engaged in by our deceased brothers in Germany. One liberal non-Jew, a Hungarian, organized a Hungarian youth club. The fanatics and nazis took over and kicked him out. He went to Paul Coates, popular commentator and columnist, with material and evidence of anti-Semitism. Jewish leaders asked Coates not to use it.

Hurry and get something started before it is too late. Right now what is happening in the USA is closer to home than what happened in the USSR. It can happen here!

Los Angeles

I. B.

On the Salsberg article

Editors, JEWISH LIFE:

Many thanks for J. B. Salsberg’s article [in the Feb. issue]. For me, at

An Overflow of Greetings — More Next Month

WE thank our readers for the unexpectedly large number of greetings we received. But we were unable to include them all in this issue. So, will you bear with us until next month, when we’ll publish the remaining greetings left over from this issue? For the most part, we deferred those greetings received after our deadline of March 1.

least, it convinced me there is not, nor has there been, any anti-Semitism in the Soviet Union. With all due respect to Mr. Salsberg, I thought Khrushchev's answers were more logical than Salsberg's questions.

Mr. Salsberg seemed "too *frum* [pious]" to me and reminded me of the well-intentioned type in the progressive movement who thought a man was Jack-The-Ripper if he forgot to tip his hat to a woman, and if that woman happened to be a Negro, the man was also a Grand Dragon of the KKK.

The fact that Mr. Salsberg was received and given several days by the top heads of the Soviet government, proves that such a government is obviously not anti-Semitic. Second, although Mr. Salsberg merely passes it off as being "paradoxical," the fact that all during the worst of the Stalin era "Jews continued to occupy innumerable positions of the highest rank" shows that the Jews were merely part of a great tragedy that befell intellectuals in the Soviet Union, but that it was *not* aimed at the Jews alone and hence not anti-Semitism. There is no such thing as being just a "little" anti-Semitic.

On page 30 of the same issue of

J. L. there is a figure showing that the Yiddish press in the USA has fallen over 50 per cent. It's obvious that in a few more generations it will die out completely, just as it has done in the Soviet Union. I for one see no cause for tears. The Yiddish press served a time and place, and that time is long gone. While some people may want a Yiddish school and press etc., Salsberg's idea that the Soviet government make this a matter of national policy is downright silly. Certainly if a Geor-

"Never to forget,
Never to forgive!"

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gian living in Moscow wants to read his native paper, let him send back to Georgia for it. Mr. Salsberg is dancing on hairs when he demands a national press in all big cities, etc. When Salsberg said hundreds of thousands of Russian Jews wanted Yiddish schools, press, etc. and he was asked by the Soviet officials where he got his figures from, Salsberg's answer of "How do you know they don't?" seems not only boorish but stupid.

When told that some of the smaller and until recently backward republics now wanted their own people to fill various offices—until then held by people from Moscow, of whom many were evidently Jews—he starts hinting this is a quota system. What nonsense. Salsberg asks the meaning of "their own" in a socialist country. The answer is their own people, and very rightly so.

As for this whole problem of composition, etc., may I remind progressives that we ourselves often try to secure a "correct composition" at rallies by trying to have as many Negroes, for instance, as possible. What would Salsberg call this, Jimcrow in reverse?

While I'm not defending Khrushchev, let us not have Salsberg act like a babe in the woods. Zionism is a

political movement, composed mainly of Jews, and at the moment under the direction of the most reactionary forces of the West. This is a fact, whether we like it or not. Let us not ignore it, nor raise our hands in horror when it turns out the Russians do not ignore this fact either.

I congratulate JEWISH LIFE on the article, which seemed to reflect the honest integration and equality given the Jewish people in the Soviet Union despite Salsberg's frequent carping on what I believe are very very minor aspects of a minority question.

New York City

GEORGE L.

More on the Bund

Editors, JEWISH LIFE:

In response to your invitation to comment on the letter by Mr. Sid Resnick in your Jan. issue, I would like to say this:

Mr. Resnick, it seems, delves into history for an answer to the Jewish

GREETINGS
from
WEST LAKE CLUB
Los Angeles

GREETINGS
from
WEST SIDE COMMUNITY CLUB
New York City

GREETINGS
from
EAST SIDE CULTURAL CLUB
OF SOTO STREET
Los Angeles

OUR HEARTIEST GREETINGS
for your tireless effort and
devoted struggle for peace,
against
anti-Semitism and racism
HOLLYWOOD CULTURE CLUB of YKUF
Los Angeles

question. This is to be appreciated for historical background is often necessary to solve present problems.

The program of the "Bund" was entirely different from the program of the Russian Social Democratic Party (Bolshevik). The Bolsheviks, under the leadership of Lenin, adopted the stand of the right of self-determination of all nations. This was the stand of the resolution of the London International Congress in 1896. The "Bund" adopted instead the Austrian Social Democratic solution of the national question—national cultural autonomy.

In accordance with the principle of self-determination laid down by Lenin and Stalin from 1912 on, the Bolshevik party built the Soviet state on the basis of a federation of 16 independent Soviet socialist republics with several autonomous regions among them. All of these republics consist of nationalities that were oppressed in Old Russia by the tsarist policy of forcible Russification.

The Jews were not a part of this set-

up up to 1928 [when Biro-Bidjan was founded], but they became equal citizens with equal rights and up to 1948 enjoyed full cultural freedom to have their own Yiddish newspaper, magazines, books, theaters, etc.

So we see the basic difference between the Bund's position on the national question and the position of the Bolsheviks. Separate Jewish political parties, trade unions, cooperatives and other institutions were warranted under conditions of persecution and discrimination. The Bolsheviks were, I believe, wrong in opposing a separate Jewish working class organization under such conditions, while it was all right for the Poles, Finns, Ukrainians, Letts and other nationalities to have them because they were on "their" territory. In some of the cities and towns of old Russia, Poland and Rumania, Jews constituted from 65 to 85 per cent of the population.

However, after 1917, when the Jews received full political, economic, social and cultural equality, there was no room for separate Jewish working class organizations and no room for the Bund—even a "left Bund." (The official Bund supported the Kerensky coalition and was opposed to Soviet power.)

The main question now is, why

In Memory of

MOTHER

Dora and Martha

Los Angeles

GREETINGS

from

JEWISH CULTURAL CLUB

Oakland, Calif.

Greetings and Good Wishes

DR. EUGENE EAGLE & STAFF

San Francisco

GREETINGS

from

MINNIE AND HARRY

Santa Monica, Cal.

doesn't the Soviet government now, a year after the revelations of the 20th Congress of the CPSU, restore all cultural rights the Jews had before 1948? On the one hand we have the promise of restoration and on the other hand the reluctance and unwillingness to carry it out.

The answer is to be found, in my opinion, in the ultimate solution of the national question, as stated by Lenin and Stalin in their works. This is the fusion of all languages and cultures into one common language and one socialist culture in the world socialist republic.

Thus we see that the development of national cultures in the Soviet Union is a temporary thing. But, considering what has happened in the Soviet Union and other countries since the 20th Congress of the CPSU, considering the present line that every country must find its own way to socialism, one may have serious doubts about the validity of the theory of one world language and culture.

In any case, we are a long, long way from that goal. If it is ever achieved, it will be by a natural evolutionary process of generations. The present trend goes in the opposite direction. Nations and nationalities are striving to liberate themselves from centuries-old oppression by great powers against whom the resolution of the 16th Congress warned by declaring: "The greatest danger is the *Great-Power deviation*, which strives to secure a revision of the Leninist na-

tional policy" (J. Stalin, *Marxism and the National and Colonial Question*, p. 287).

And the Leninist policy is embodied in Article 123 of the Constitution of the USSR, which says clearly, "Equality of rights of citizens of the USSR irrespective of nationality or race, in all spheres of economic government, cultural, political and other activity, is an indefeasible law."

This is what the Soviet government has to enforce: *equal cultural rights* for everybody, including the Jews, regardless of theoretical definitions or aims.

Los Angeles

L. BOWMAN

Apprehension and Affirmation

Editors, JEWISH LIFE:

Though I have calmed down since my hotly written letter in your July 1955 issue, my apprehension has increased, especially so because of Sid Resnick's letter [Jan. issue] containing additional facts about the signs of anti-Semitism among USSR leadership.

The sale of arms to the Egyptians by Soviet Russia is an exceedingly sharp bone in the throat of the Jewish people. Why was Soviet Russia so

GREETINGS ON PASSOVER

The Jewish Freedom Festival

CLASS ON THE JEWISH QUESTION

With **MORRIS U. SCHAPPES**

New York City

GREETINGS ON

Passover Liberation Festival

**NEW YORK WEST SIDE
COMMUNITY CLUB**

ready to sell arms to Egypt despite the activities of the fedayeen? If she hadn't, the Egyptians would not have felt so bold.

The largest majority of Jews of all viewpoints feel that Israel had no other choice under the circumstances of the huge arms build-up by Egypt along the Sinai border than to attack. It is not easy to say in face of this that Israel became imperialist in intent, despite the British and French assistance.

What aggravated hard feelings was the big stick attitude of Soviet leadership toward tiny Israel in the recent events. Some claimed this threat as implied anti-Semitism, particularly in light of the revelations.

The USSR leadership should have more sharply distinguished the Israel attack—though, for argument's sake, it might be considered wrong—from the motives of England, France and the United States in its now more fully revealed Eisenhower Doctrine. Say what you may, Israel cannot be put in the same category.

Despite the gross errors of Soviet leadership, we must again and again guard against making it appear as though we have lost our faith in socialist democracy, and the hard fact that the USSR is still consistently anti-colonial and pro-peace.

Everlastingly, this period should be an object lesson to all progressives: not to expect that during the first period of great social change, all those empowered to put this process in mo-

tion and control its direction are personally equipped to adjust themselves overnight to those changes, despite their espousal of the doctrines they are attempting to put into practice. History is chock full of such examples.

The socially bad behavior patterns of the past stick to people and cannot be cast off as easily as one casts off an old cloak, even if it is a Joseph's cloak. Human beings are just not built that way. None should know that better than those who claim to be scientific socialists.

Los Angeles

M. K.

An Inquiry

Editors, JEWISH LIFE:

Mr. Sfar in his article [JEWISH LIFE, March] refers to errors made by Polish Jewish leaders in respect to violation of long-standing Jewish traditions. I think it would be of great service for our current thinking if we could find out from Mr. Sfar exactly which traditions these were and how they were violated. If we knew these facts, it would be much easier to judge what American Jews would be likely to do in their particular circumstances. At least we would be able to spell out the logic of his reasoning.

I am very curious, in the light of this article, to hear what Mr. Sfar thinks about the jailing of the 20 Jews in the Soviet Union last year for distributing Zionist literature. Perhaps he could tell us something more than we already know.

Philadelphia

MAX ROSENFELD

PASSOVER GREETINGS

from

L. S.

New York City

GREETINGS TO
"JEWISH LIFE"
ROGERS PARK
JEWISH CULTURAL CLUB
Chicago

*We are happy to express
Our Warm Greetings to help
"Jewish Life" commemorate
outstanding events of
Jewish heroism*

A GROUP OF FRIENDS

From Tucson, Arizona

Observation post

By ANNE FRIEDLANDER

"Never to Forgive, Never to Forget": Our readers have kept this pledge to the Warsaw Ghetto heroes, as witness the many greetings and messages in this commemorative issue. Inherent in each greeting is the promise that we shall continue the struggle for peace, security and human dignity for all peoples, and the conviction that this goal can be attained.

Tucson—A Leader: Little Tucson with just a handful of readers (you can count them on one hand) contributed a full page greeting. Good work, friends, our heartfelt thanks.

And thanks to all you greeters, big and small, who have responded so generously. The good wishes accompanying the greetings give your Editorial Board the courage to continue despite overwhelming difficulties.

Do you have your copy of the "*Jewish Life*" *Anthology*, 1946-1956? Yes, your columnist is pointing her finger directly at you and if your answer is in the negative, is shaking her head sadly. For here is a storehouse of wonderful material, a rich cultural expres-

sion of Jewish life, that can add so much to that quiet evening at home—or

That Warsaw Ghetto Meeting you are planning! Turn to Section III in the *Anthology*, "Never to Forgive, Never to Forget," and you will find 45 pages of stories and poems dealing with that epic struggle. A reading or dramatization of any one of them will enrich and give meaning to your commemoration of and rededication to those principles for which these Jewish men and women gave their lives.

Los Angeles is planning a coming out party for the *Anthology*. At the time of this writing it is a thing of the future (Mar. 17). When you read this it will be a thing of the past—but we promise to tell you all about it in our next issue. We do know that Tiba Willner, Chaver Paver, and Henry Blankfort will be on hand to read selections of their writings, and that Ykuf is the sponsor. We sure wish we could be there.

Committee of 260 to Save JEWISH LIFE is growing but not fast enough. Essie in the Bronx promises us a card party soon; our friends in Mid-Bronx have already sent in \$65 towards their pledge of \$100; dear old Flatbush had a bang-up party and raised \$92; Brighton, not to be outdone, pledged \$100. Thus far it's been mainly Brooklyn and the Bronx. We hear whisperings that Queens is planning something

In memory of Helen Elbaum,
whom we all loved. "Jewish Life"
was her "life" project. We will
pick up where she left off.
**WEST BRONX CULTURAL
CLUB**

in April—but not a word from Manhattan! Can't be the Manhattanites are not JEWISH LIFE conscious?

Cities Missing from the JEWISH LIFE Campaign Map:

Detroit: The quiet is painful.

Cleveland: Ditto.

Philadelphia: Just a slight murmur.

Chicago: What goes with you won-

derful people who do such a terrific job on subs. Don't you ever have parties? \$100 makes you a member of the Committee to Save JEWISH LIFE. Let us hear from you.

GREETINGS
RALPH ARONOFF
CULTURE CLUB
Brooklyn

GREETINGS
from
JEAN
Brooklyn

GREETINGS!
M. Y.
Brooklyn

GREETINGS
from
H. A.
Brooklyn

GREETINGS TO
"Jewish Life"
DANIEL LAPIDUS
FRATERNAL SOCIETY
Brooklyn

SAMUEL ORNITZ, 1892-1957

On March 10, Samuel Ornitz died in Los Angeles at the age of 66. Our country has lost a fighter for freedom and for the Jewish people. Samuel Ornitz was the author of the famous novel of the East Side, *Haunch, Paunch and Jowl* (1926), *Bride of the Sabbath* (1951), and other works. He was one of the "Hollywood Ten" and spent nine months in prison in 1950 for his defense of the First Amendment before the Un-American Committee in 1947.

The Editors mourn his loss.

GREETINGS
from
ROSE
Bronx

GREETINGS
And Good Wishes
FRIENDS IN FLATBUSH
Brooklyn

In everlasting memory of the
martyrs of the Warsaw Ghetto
PARKSIDE FRATERNAL
SOCIETY
Bella Halebsky, Secy.
Bronx



FROM THE FOUR CORNERS

AT HOME

A pioneer experiment in private interracial housing opened in Aug. 1954 in a Philadelphia suburb, Trevose, Bucks County, has proved a complete success. Conceived in 1947 by then 30-year old Morris Milgram, he was joined in 1953 by Quaker leader and building contractor, George E. Otto, and a group of Quakers. Occupied by 55 per cent white and 45 per cent Negro, no untoward incident of any kind has occurred. Not a single family has moved out of the 50-acre, 139-home project, called Concord Park. A survey of the project by the Institute for Urban Studies of the University of Pennsylvania showed that of the white occupants, 27.5 per cent are professionals; 25 per cent skilled workers and 21 per cent unskilled workers; of the Negro occupants, 26 per cent are semi-skilled workers, 18.5 per cent professionals, 18.5 per cent clerical workers. Houses sell at \$12,690 and \$14,350. (N. Y. Times, March 10.)

Segregation agitator John Kasper is resorting to anti-Jewish incitement in his speeches in the South. In Clinton, Tenn., on Feb. 25 he launched into a hate attack on Jews.

Desegregation in New York City public schools was advanced by unanimous approval on Feb. 28 by the Board of Education of the plan to re-zone the city's schools and to effect transfers of teachers to the newly-desegregated

schools. The Teachers Guild (AFL-CIO) and the Teachers Union (Ind.) urged that the Board improve conditions in the "difficult" schools to facilitate problems of teacher transfer.

Protests against the proposed visit to this country of West German State Secretary Hans Globke, who authored the Hitler Nuremberg laws, caused postponement of his coming, perhaps indefinitely.

Arguments were heard before a three-judge panel of the U.S. Court of Appeals in New York on March 5 on the defense motion of Morton Sobell for a hearing to show that perjury was used in his trial. Eminent Mexican law professor Dr. Luis Ponton argued for the defense together with Sobell's attorneys. . . . On Feb. 21 a letter was released that had been sent to the President, signed by 139 noted Americans, urging that he exercise his "executive authority either by asking your attorney general to consent to a new trial for Morton Sobell or by the granting of executive pardon or clemency." Thirty-nine rabbis were among the signers.

In Memory of
DORA LESKY
Emma Lazarus Club
of Boro Park
Brooklyn

A Gallup Poll on American sentiment on the Israel-Egypt crisis, released in February, revealed that 52 per cent were neutral, 33 per cent favorable to Israel and 17 per cent favorable to Egypt. Similar proportions obtained in editorials and letters in the press.

Jews are entering the professions in the following proportions, according to a census of Jewish college students by the B'nai B'rith Vocational Service released in Feb.: business administration, 30 per cent; education, 19 per cent; engineering, 17 per cent; law, 8.2 per cent; medicine, 7.6 per cent; dentistry, 1.8 per cent. Fewer Jewish students now study dentistry, fine arts, music and optometry.

ABROAD

World Jewish population today is estimated at 11,810,000 by the Institute of Jewish Affairs of the World Jewish Congress. Although the Jews are scattered through about 110 countries and territories, 90 per cent of them live in 13 countries: U.S., 5,200,000; Soviet Union, 2,000,000 (the British Jewish Year Book estimates the Soviet Jewish population at about 3,000,000); Israel, 1,585,000; Great Britain, 450,000; Argentina, 400,000; France, 250,000; Canada, 230,000; Morocco, 210,000; Rumania, 190,000; Algeria, 130,000; Brazil, 125,000; South Africa, 110,000; Hungary, 100,000. About one million Jews migrated, mainly from Europe and the Middle East, to vari-

ous parts of the world, the majority to Israel, from 1946 to 1955.

Coordination of measures by the UN to eradicate prejudice and discrimination by the calling of an international conference in 1958 was urged in March by Dr. Maurice L. Perlzweig, permanent representative of the World Jewish Congress at the UN. A first conference of this kind was held in 1955 and was attended by representatives of international non-governmental organizations with consultative status at the UN. Dr. Perlzweig urged that a 1958 conference implement the program developed at this first conference.

A report was circulated by the Jewish Telegraphic Agency in Feb. that the Warsaw Yiddish paper *Folks-Shtimme* had been banned from the Soviet Union. A denial was published in the paper's issue of Feb. 19. The Yiddish paper stated that it was not

BEST WISHES

S. H.

Long Island City

PASSOVER GREETINGS from

**I. L. PERETZ CULTURAL
CLUB**

Long Island City, N. Y.

BEST WISHES

I. K.

Flushing, L. I., N. Y.

GREETINGS

J. STEINBERG

Long Island City

only received by Soviet institutions and libraries, but also by thousands of individuals in many Soviet cities.

Five Jews at least were elected to the Polish Sejm in the January elections. In addition to Politburo member Zambrowski, Dr. Drobner, Joseph Olszewski, Dr. Julian Hochfeld and Democratic leader Chajn were elected. . . . Two Jewish leaders, Hersh Smoliar and Shimen Zachariash, are members of a commission to study nationality problems in Poland designated by the Polish Communist Party in Feb.

The Fourth Congress of Delegates from Jewish Religious Communities in Czech Lands in Dec. 1956 issued a call to their co-religionists in all countries

to "strive for peace everywhere, always and by all acceptable means." The call urges cooperation in the religious-cultural areas.

The Goettingen (West Germany) City Council in Feb. rejected a Social-Democratic proposal to name two local streets after Albert Einstein and Thomas Mann. A neo-nazi councilman threatened to make a political issue of the matter if the proposal was adopted. . . . Pension benefits to former Gestapo officials were permitted in Feb. by the Hesse Administrative Court. . . . After four years of separation, officials of the Jewish communities of East and West Berlin met in Feb. to discuss common problems.

L. H.

In tribute to the memory of the heroes of the Warsaw Ghetto, we pledge to continue working for a world of peace for all peoples of the world.

EMMA LAZARUS JEWISH WOMEN'S CLUBS

Brownsville and Linden Clubs (Brooklyn)

Hollywood (Calif.) Club

Chicago Clubs Lakewood (N. J.) Club

Dorchester (Mass.) Club

Los Angeles Clubs

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AND FOR GIFTS TO YOUR FRIENDS

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