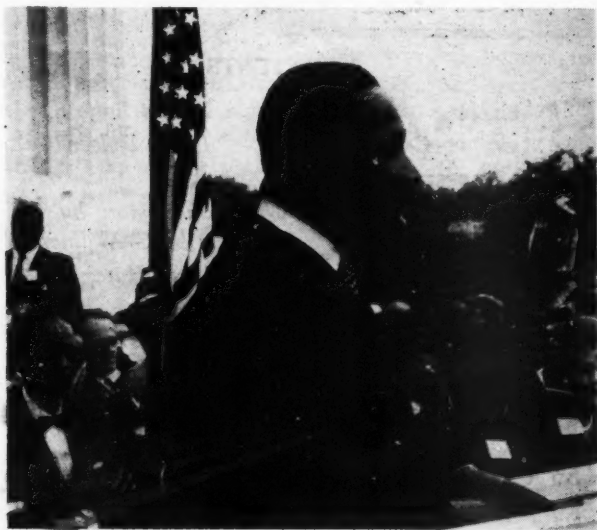


Jewish **Life** A PROGRESSIVE MONTHLY

JUNE, 1957

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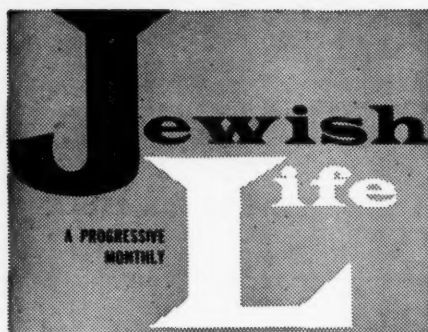


Rev. Martin Luther King, Jr. at Washington Pilgrimage

PILGRIMS FOR FREEDOM *by Robert Rolfe*

HISTORY IS MADE AT CONCORD PARK *by James Dolsen*

THE JEWS AND ALGERIAN LIBERATION



Vol. XI, No. 8(126) June, 1957

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CONTENTS

PILGRIMS FOR FREEDOM	Robert Rolfe	3
HISTORY MADE AT CONCORD PARK	James Dolsen	6
JEW AND ALGERIAN LIBERATION		10
FROM BERL TO PAY SHMERL	<i>Short story by</i> Tiba G. Willner	14
JORDAN AND THE DOCTRINE	Louis Harap	17
IT HAPPENED IN ISRAEL		22
ROSENBERG ANNIVERSARY		
LAMENT FOR TWO LOST FRIENDS	<i>poem by Grace Bogart</i>	24
GARLAND FOR THE ROSENBERGS	Annette T. Rubinstein	25
APPEAL FOR SOBELL		27
TOWARD A NEW TRIAL FOR SOBELL	Aaron Katz	28
REFORM JEWS AND SOCIAL ACTION	Bernard Torr	31
JEWISH CONCERT IN KOVNC	Morris U. Schappes	34
ASPECTS OF JEWISH INTEGRATION		38
LETTERS FROM READERS		40
A NEGRO IN ISRAEL	Herbert Wheeldin	44
OBSERVATION POST	Anne Friedlander	45
FROM THE FOUR CORNERS		46

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Pilgrims for Freedom

By ROBERT ROLFE

SHE is the kind of woman that comes to the mind inevitably when one thinks of the word *mother*: kindly, warm and gentle and, as you sit opposite her in the little restaurant in Washington, D. C., you know that the five children she has reared to maturity in this world are lucky.

How are things at home? you ask. Integration? "Oh, it isn't yet," she says gently. But it will come. For "He can do anything. He can move the mountains. He is Almighty. But of course *he needs a little help.*"

It was to give Him that little help that she had come on this beautiful Friday, May 17, to her nation's capital. And thousands came like her, by special train and chartered bus, by plane and car—about 25,000 in all—to stand before the Lincoln Memorial as Pilgrims for Freedom.

The phalanx of humanity extends in a vast semi-circle. They had come, in the simple, clear words of the Conference of Southern Ministers: "To arouse the conscience of the nation."

They had come, in the words of Roy Wilkins of the NAACP, which three years earlier to the day, had wrested the historic desegregation decision from the Supreme Court, "because spiritual wickedness in high places . . . and under the dome of our nation's capital—has caused a

deaf ear to be turned to our plea for justice. We have been given not bread, but a stone; not peace, but a sword." At this moment, as so often in the past, civil rights legislation was once again bottled up in the committee of Congress.

They had come, in the words of A. Philip Randolph, vice-president of the AFL-CIO, "to demonstrate the unity of the Negroes and their allies, labor, liberals and the Church, behind the civil rights bills now before Congress." And to protest the varying attempts throughout Dixie to terrorize and outlaw the NAACP, in the firm knowledge that "it may be the NAACP which is banned . . . today, but the ban may come to the Knights of Columbus, B'nai B'rith, the AFL-CIO, and some of the sections of the National Council of the Churches of Christ in the U.S.A., tomorrow."

They had come to protest the terror—the bombings of homes and churches, the murders and maimings of citizens who dared assert the dignity of their constitutional birthright—as described by the Revs. Borden of Atlanta, Steele of Tallahassee, Shuttleworth of Birmingham, Davis of New Orleans and other heroes of today's embattled Southland.

They had come, in the words of

Congressman Charles Diggs of Detroit, to affirm that "the President must break the curtain of silence that surrounds the White House and step forward onto the public stage and speak out."

And they had come *here—to the feet of the Great Emancipator—because, in the words of Congressman Adam Clayton Powell, "we are getting more from a dead Republican than from either a live Democrat or a live Republican!"*

All that morning representatives of the Jewish Labor Committee and other groups had conferred with White House emissaries in the effort to finally win an audience with the President for leaders of the Pilgrimage. But in vain. Eisenhower did indeed send a message that day. He wished the assembled all Godspeed and success in their noble endeavor. The message, however, was to a convocation of heart specialists meeting in Washington. But to the about 25,000 come from 36 states to petition for redress of an even more fundamental malediction of the human heart—and the body politic—*not a word.*

Because this is a Church convocation, it has been requested that there be no applause; instead the pilgrims are invited to wave handkerchiefs in approval—and a veritable sea of white engulfed the field as the Rev. Martin Luther King, Jr. mounted the rostrum.

He is soft-spoken, this man who at 28 is already a living legend in

our time. Handsome—not only in feature but in an intangible radiance of youth merged with wisdom, of fire and vision. He lays out his thoughts with a careful logic designed to advance the understanding, rather than the emotion, and through all you sense a profound respect for his audience that makes him not quail to introduce the words of Aristotle or Hegel, Carlyle or Bryant, when these serve his purpose. He says, in short, what he believes has got to be said, but with wonderful warmth and clarity.

He speaks of the battle for the vote: "So long as I do not firmly and irrevocably possess the right to vote I do not possess myself. I cannot make up my mind—it is made up for me. I cannot live as a democratic citizen, observing the laws I have helped to enact—I can only submit to the edict of others. So our most urgent request to the President . . . and every member of Congress is to give us the right to vote. Give us the ballot and we will no longer worry the Federal Government about our basic rights. Give us the ballot and we will no longer plead to the Federal Government for passage of an anti-lynching law; we will by the power of our vote write the law on the statute books of the Southern States, and bring an end to the dastardly acts of the hooded perpetrators of violence. Give us the ballot and we will transform the salient misdeeds of bloodthirsty mobs into the calculated good deeds of or-

derly citizens. Give us the ballot and we will fill our legislative halls with men of good will, and send to the sacred halls of Congress men who will not sign a Southern Manifesto because of their devotion to the Manifesto of Justice. . . . Give us the ballot and we will quietly and non-violently, without rancor or bitterness, implement the Supreme Court's decision of May 17, 1953."

And he speaks words that more than any others hit home to me:

"A second area in which there is a need for strong leadership is from the white Northern liberals. There is a dire need today for a liberalism which is truly liberal. What we are witnessing today in so many Northern communities is a sort of quasi-liberalism which is based on the principle of looking sympathetically on all sides. It is a liberalism that is so objectively analytical that it is not subjectively committed. It is a liberalism which is neither hot nor cold, but lukewarm. We call for a liberalism from the North which will be thoroughly committed to the idea of racial justice and will not be deterred by the propaganda and subtle words of those who say, 'slow up for a while, you are pushing too fast.'"

As you look around you at the 25,000, you see, indeed, only a scattering of white faces—not more than one in 20, you estimate. And this is one of the facts that makes you, as a white man and as a Jew, a little sad: that so few of your own have

come forward on this day, whether through apathy or ignorance or simply because the call has never reached them, to stand alongside Rev. King and the gentle Richmond mother in the front ranks of this great struggle for the Negro freedom that more than any other single domestic issue will determine the future of these United States and all its citizens.

True, it is a Washington rabbi who delivers one of the sermons. True, there are a few white faces among the speakers. True, the financial contributions of the AFL-CIO helped make the Pilgrimage possible. True, 1200 unionists, Negro and white, have come on a special train representing District 65, RWDSU; perhaps 600 from the UAW; and much smaller delegations from the IUE, Garment Workers, Amalgamated Clothing Workers. True, but not enough.

Abraham Lincoln sits in brooding equanimity as the banners are taken down and the pilgrims debark for corners of America from whence they had come. He is calm, magnificent in stone for he has earned his place in the battles of yesterday; yet these pilgrims too are calm, magnificent in the knowledge that they fight the same battle in our time. And though they are ordinary people who do not think in this way, the sense is there in the air that they are shaping, will shape—and that some in fact will be—the living monuments of tomorrow.

History Is Made at Concord Park

The nation's first inter-racial private housing project is a success

By JAMES DOLSEN

WITHIN the Philadelphia metropolitan area there is a private housing project that is making history. It is a 50-acre racially integrated project—the first in our country undertaken by private home builders on the basis of maintaining its inter-racial character permanently. This project has shaken the long tradition propagated by real estate interests that white families will not choose to live alongside Negroes and that consequently such housing has no future from the businessman's standpoint of profit-making.

Confirmation of this conclusion has been deduced from the eagerness with which the whites, having

relatively higher incomes spread over a much larger proportion of their group, snatch up the hundreds of thousands of new homes put on the restricted market yearly. In this kind of situation it would be extraordinary for a builder to "invite trouble" by undertaking such a "mixed" housing project.

Because such a builder did turn up in the area, Concord Park has become the living proof that white families *will* live in mixed housing developments and that there is a large unexploited field for private capital in such undertakings.

All except four of the project's 139 ranch-type wood-and-brick houses, constructed since 1953 on a level stretch of former truck farming land just over the north boundary of Philadelphia in Bucks County, have been sold. Most of them are now occupied on a quota basis of 55 per cent white to 45 per cent Negro. The quota system was reluctantly adopted when it became evident that otherwise all the homes would be taken by Negro applicants. There

JAMES DOLSEN is a Philadelphia journalist. He was co-defendant with Steve Nelson in the Pennsylvania sedition case and is now awaiting retrial in the Pennsylvania Smith act case after the Supreme Court returned this case to the Circuit Court on account of tainted informer testimony in the original trial.

was a tremendous rush of such home seekers as soon as word spread that for the first time in this area modern single-family houses were available in the pleasant countryside away from the drab and horribly overcrowded city ghettos to which they had been confined.

It was this hideous discrimination in housing opportunities that convinced the founder of the project—Morris Milgram—that somebody had to “take the bull by the horns” and disprove by example the weird collection of taboos and fears associated for so long with the ideas of interracial living together as neighbors within a common community.

“Concord Park,” said the N. Y. Times (March 10), “did not spring up overnight. It is the result of years of preparation carried on in spite of difficulties. It is largely the creation of one man, Morris Milgram. He joined his father-in-law’s Philadelphia building concern in 1947, when he was 30 years old, on the condition that, when he learned enough about building, he would be permitted to build housing without racial restrictions.”

To Milgram’s horror, an investigation had disclosed in the seven years following the ending of World War II, only 347 housing units out of some 141,000 constructed in the nine-county Philadelphia metropolitan area had been open for occupation by Negroes. In those seven years the Negro population of the city had swollen enormously. Tens of thou-



Morris Milgram

sands of Negroes had migrated in from the South. By 1952, when Milgram decided upon his plan, there were more than 400,000 Negroes, constituting close to a fifth of Philadelphia’s population. The inflow of Negroes was paralleled by the exodus of whites, establishing a pattern in which the slum areas of the city were becoming all-Negro while the city itself was becoming ringed about with newly-built all-white communities.

Morris Milgram’s Mission

Aware that similar situations were developing in other parts of the country, Milgram conceived it as his mission to prove the possibility and practicality of developing integrated

housing as a profitable field of private capital investment. If his venture turned out a success, he was confident it would persuade private builders elsewhere to engage in similar projects and thus help to break down the whole evil practice of race and color discrimination in the housing field.

Great difficulties were encountered in financing the project. He was derided as an "Utopian dreamer," an "idealist." Violence and strife would inevitably attend any efforts to put such ideas into effect, he was warned. Money was readily available for all-white projects, he soon discovered. It could be had even for all-Negro projects. But for permanently "mixed" housing? That was beyond the pale!

Negotiations with a big mortgage company progressed after nine months to a point where he thought the financing was assured. Then he was suddenly notified that everything was off. The firm wasn't in the "fellowship business"! It couldn't see a guaranteed profit in the kind of housing Milgram was interested in.

The outlook was bleak until in 1953 he managed to team up with a long-established Quaker builder—George Otto. The two established a stock corporation and by persistent personal solicitation finally got 65 persons—mostly Quakers—to put up \$150,000. With this they purchased the 50-acre site and put up a sample house. In August 1954, they had

everything ready for operation.

Their money troubles, however, were by no means at an end. It took 17 more months and \$17,000 in hard cash to get the mortgage-financing they needed. More than 40 financial institutions turned them down. A final appeal to the Bowery Savings Bank of New York saved the day. A local bank then followed suit. The Veterans Administration came across with 100 per cent loans (guarantee of full amount of purchase costs) which, however, had the disadvantage of a \$600 "closing" cost (fee for processing the transaction).

Meanwhile Milgram and Otto found that an even bigger problem than the financing was that of getting the 55 per cent quota of white buyers. The project could have easily been filled up with Negro applicants. That would, however, have defeated the object of the builders, which was to demonstrate the feasibility of privately constructed single-unit dwellings occupied on an interracial basis.

Opinions About "Open Occupancy"

Prior to the tremendous publicity campaign put on to acquaint possible buyers with what the project had to offer, Milgram arranged with a group of Haverford College students to mail out some 12,000 questionnaires. From an incomplete analysis of a thousand returns Milgram reported what the *House and Home*



The first two families to move into Concord Park.

Magazine (April 1955) characterized as "fascinating correlations between general social-political beliefs and acceptability of integrated housing":

- Among names on so-called "liberal" lists, 66 per cent said they believed in "open occupancy" and would move into such a project if convenient. ("Open occupancy" means that anyone, regardless of race, color, religion or national origin, will be accepted as buyer.)

- Among members of "peace organizations" (pacifists), over 90 per cent endorsed "open occupancy."

- Among people picked from sub-

urban telephone directories, *only 15 per cent believed in "open occupancy."* *Only 10 per cent of phone book names inside Philadelphia endorsed "open occupancy."*

- A third of Levittowners were for it. (Levittown's population is composed overwhelmingly of the families of union members who work in the U.S. Steel Corp. Fairless Plant located in the area).

- White-collar people are perhaps twice as ready as blue-collar (production workers) to accept "open occupancy."

Some 25,000 pieces of advertising
(Continued on page 36)

The Jews and Algeria's National Movement

A group of Algerian Jews pledges support to the National Liberation Front

In revolt-torn Algeria today, about 130,000 to 140,000 Jews live among nearly 10,000,000 Algerians. What is their relation to the struggle of the Algerian people for independence?

Jews have lived in Algeria for several thousand years. Their numbers were augmented by Jews fleeing from the Inquisition. They have lived successively under Turkish rule after the 11th century and then, after the French conquest of the country in 1830, under French colonialism. In 1870 Algerian Jews received French citizenship under the Crémieux Decree, though the Moslems have never had full French citizenship. In 1940 the Vichy regime withdrew this citizenship from the Jews until it was restored in 1943 after the United States Army landed in North Africa.

In recent years anti-Semitism in Algeria has been mainly the work of French reactionary residents. French colonials' efforts to strengthen their control through "divide and rule" by stirring up the Arabs against the Jews have failed. This failure has been especially remarkable in view of the turbulent conditions of all of North Africa in recent years. In its review of Algeria from July 1952 to July 1953, the American Jewish Yearbook (vol. 55) states: "It is worth noting that those responsible for the anti-Semitic crises from which the Jews of Algeria had suffered had always been Europeans, never Moslems. . . . At a time of heated passions, particularly in Morocco and Tunisia, there was profound peace between Arabs and Jews in Algeria."

Not even the murder of the Chief Rabbi of Algeria early in April, which has been said to be an attempt of French colonialism to set Jew against Arab, has produced tension between Jew and Arab.

Some individual Jews have cast their lot with the Algerian fighters for independence. But the Jewish community as a whole has been passive. The Algerian Front of National Liberation, therefore, has appealed to the Jews to take their place in the independence movement. On October 1, 1956, the Front of National Liberation, from "Somewhere in Algeria," issued "A Letter to the Jews of Algeria." Excerpts from this letter follow:

F.L.N. STATEMENT

THE Front of National Liberation (F.L.N.), which for two years has been leading the anti-colonial Revolution for the national liberation of Algeria, believes that the moment has come for each Algerian of Jewish faith, in the light of his own experience, to join wholeheartedly in this great struggle. . . .

You are aware, fellow countrymen, that the F.L.N., inspired by an enlightened and lucid patriotism, has already succeeded in ruining this [French] diabolical policy of division—a policy of provocation which most recently organized a boycott of our brothers, the Mozabite tradesmen, and was planning to extend this to include all Jewish tradesmen.

This double trap, which was crushed immediately, was organized (this time as before) by the Administration and put into effect by a group of adventurers in the service of the police.

The F.L.N., the only qualified representative of the Algerian people, considers as its duty today, a direct appeal to the Jewish Community to affirm solemnly its solidarity as members of the Algerian nation. . . .

Since the Revolution of November 1, 1954, the Jewish community of Algeria, uncertain about its future, has been subject to various political fluctuations.

At the last World Jewish Congress in London, the Algerian delegates, unlike those of Morocco and Tunisia, to our regret, pronounced themselves in favor of French citizenship.

However, after the colonial-fascist events of February 6, during which anti-Jewish slogans reappeared, the Jewish community began to adopt a neutral attitude.

Following this, and notably in Algiers, a group of Jews courageously began an action clearly anti-colonialist, by affirming its reasoned and definitive choice for Algerian nationality.

This group had not forgotten the anti-Jewish racist policies, which sporadically had produced bloody pogroms under the infamous Vichy regime.

We ask the Jewish community to remember the terrible conditions planned for it under Petain and the colonial regime: denial of French nationality; special laws and decrees; spoliations, humiliations, imprisonments, gas chambers, and so on.

With the Poujadist Movement and the rebirth of fascism, the Jews risk, this implies, despite their French citizenship, suffering the same treatment they received under Vichy.

Without wishing to go back too far into history, we nevertheless deem it useful to recall the epoch when, in France, the Jews were considered as less than animals, not even possessing the right to bury their dead, but forced to dispose of them clandestinely at night.

In that same epoch, Algeria was the refuge and the land of liberty for all Jews fleeing from the inhuman terrors of the inquisition.

In that same epoch, the Jewish community proudly offered to its country, Algeria, not only poets, businessmen, artists and lawyers, but also consuls and ministers.

If the Algerian people have regretted your silence, they have been deeply moved by the anti-colonial stand taken by many Catholic priests, as notably those in the war zones of Montagnac and of Souk Ahras, and even by the Archbishop, who until recently had still identified himself with the colonial oppression.

It is because the F.L.N. considers the Algerian Jews as sons of our country that it hopes that the leaders of the Jewish Community will contribute to the construction of a new Algeria, in freedom and brotherhood.

The F.L.N. is certain that these lead-

ers will realize that it is their duty, and in the highest interest of the entire Jewish Community no longer to remain "above the battle," but to condemn the brutal French colonial regime and proclaim their option for Algerian nationality.

This appeal met with a response from "A Group of Algerian Jews," who remain understandably anonymous under conditions of brutal French repression. A statement by this group was published in the Moroccan paper, Istiqlal, on Feb. 2. In March the French press reported the formation of a Committee of Algerian Jews in Support of the National Liberation Front. Below is an excerpt from the statement published in Istiqlal and here translated from the French as it appeared in the underground paper, Resistance Algérienne, of Feb. 11-28.

ALGERIAN JEWS' RESPONSE

THE colonizers "granted" us French citizenship in order to separate us from the Algerian people while not themselves desiring to mingle with us. Instruction in the French language was made obligatory. It was inculcated in us that the only history to which we should pay attention and which had any value was that of France. Thus they accustomed us to regard with scorn the Hebraic heritage transmitted to us by our parents and their Arab culture. They placed our Algerian past in the shadow. In spite of the artificiality of the position in which we were placed and the psychological complexes which resulted from it, we ended by accepting our position, for this was the only possibility of modernization allowed to us.

In order to perpetuate its oppression and exploitation, colonialism

needed to set one element of the population of the country against another. Under the Vichy regime they directed their attack against us in the vain effort to drag the Moslems into pogroms. After the war they were unable to secure their rule by divisiveness, so they directed their fire against the masses of Moslems. We were obviously being solicited to take anti-Arab action. The papers then turned to speaking fulsomely to us about Israel in the tenderest terms. Those among us who allowed ourselves to be taken in were in a small minority and thus placed themselves on the outskirts of our community, which has suffered so much from racism.

Today, it is high time that we return to the Algerian community. Attachment to an artificial French citizenship is a trap since the young and potent modern Algerian nation is developing. We have neither the interest nor the moral right to deny our ori-

gins and our past. We are descended, just like the Moslems, from the primary inhabitants of the country and from Semites who came from the Orient. The exiles from Spain who came to join us in fleeing from the Inquisition were the Moslems' companions in misfortune.

Can we repudiate our names, which were generally Arab names? Ought we to refuse to understand our parents, who are attached to the customs, traditions, to Algerian music? Though the tombs of our ancestors have been in Algeria for thousands of years, should we prefer to become something foreign? For those who meet us when we go to other countries, in France or in Israel, for example, are not mistaken: they see us as Algerians.

Those who summon us to the Algerian nation do not ask us to reject the French culture that we have acquired, for this is and will be useful for the country. Do the independent Moroccans and Tunisians reject close and fruitful relations with France? It is asked of us only that we do not deny our origins, that is, ultimately ourselves, for our participation is needed in building a Modern Algeria. Are we not being shown the true road to progress, one which makes a recovered contact with our past as the point of departure?

Some Jews have rejoined the ranks of Algerians fighting for their national independence. We know that, what-

ever the political ideas that they support, it is hatred of racism that determines them.

Certain people have paid with their lives, others have courageously endured the most extreme police brutality and prisons and concentration camps have once more closed upon them. We also know that in the common fight Moslems and Jews discover themselves to be racial brothers and that they experience a profound and definitive attachment to the Algerian Fatherland.

In proclaiming our attachment to the Algerian nation, we are helping to dispel the pretext of which the colonialists avail themselves to prolong their domination to make the French people believe that the revolt here is only medieval fanaticism. Thus we shall help shorten the killing which is bloodying Algeria and in which so many innocent people are dying.

Meanwhile, if the ideas of many among us are not clear as regards our national aspirations, all of us profoundly desire the return of peace to Algeria. We know that the only way is the opening of negotiations between the French government and those who are fighting, particularly with the Front of National Liberation, which has the confidence of the masses. Also, we hope to see the Chief Rabbi of Algeria express, as the Grand Mufti has, the wish for such negotiations.

A GROUP OF ALGERIAN JEWS

This statement is in the best Jewish tradition of democracy, peace and freedom. A response by Jews in this country in support of this "Group of Algerian Jews" would play its modest part in ending the horrors and blood-letting in Algeria that have rocked France to its foundations in recent weeks. It would also contribute to world peace, which has been under threat in direct and indirect ways from the French repression in Algeria.

From Berl to Pay Shmerl

A Short Story

By TIBA G. WILLNER

THERE were 125 Jewish families where we lived. My father was their baker. Keeping the bakery going and supporting seven children was not an easy life. Ours was not the kind of poverty that involved hunger, squalor or degradation as one found in the big cities. That kind of poverty was to me shocking, alien and enraging. Rather, ours was the poverty that involved maintenance of dignity, self-respect and independence.

My mother was constantly "borrowing from Shmerl to pay back Berl," as she put it. My mother's manipulations were a steady source of conversation and speculation among the townspeople of the small upstate city where we lived. Compared to her, Ponzi, in spite of his international reputation, was a rank amateur.

TIBA G. WILLNER has published several short stories, one of which is included in "Jewish Life" Anthology, 1946-1956. The above story was read by Mrs. Willner at a coming-out party for the Anthology in Los Angeles on March 17.

To say that my father's small bakery business was under-capitalized is to put it kindly. There was always a note coming due at the bank, a shipment of flour that was coming COD; the bill for a year's supply of Fleischmann's yeast was long overdue.

My mother carried the load. Who else?

It's true that he discussed the problems with my mother and did his share of worrying about them, but my father's principal job was baking the bread with my eldest brother's reluctant assistance.

When my father's work was done, his real life began. Upstairs in his bedroom, lying on the bed with the flour-soiled clothes in a heap on the floor, smoking cigarette after cigarette, he left his troubles behind him. There he entered the golden world of Peretz, Sholom Aleichm and other Jewish writers who understood him so well and whom he loved so deeply.

It was my mother's job to keep the machinery of our lives and of the bakery running smoothly.

One of the many fortresses she

attacked was the local bank. My father refused to go.

"Who can talk with those *mom-zarim* (bastards)? They make you feel that life's biggest crime is not to own a nine-story building. Collateral, they want. If I had collateral, who would need them?"

My mother went. Although she signed her name with an "X" and spoke only a few words of halting English, she somehow managed to get a small loan.

"How can you make yourself understood?" one of the more backward and timid women in the town asked her. "Aren't you scared to talk to those big important men?"

"*Gelt kennen alle farshtain*" (Money, everyone understands), she answered.

As a child I was deeply aware of all the ups and downs of our harried household. One day I saw a sign on my way from school. It said, "Glenville Trust Co." I ran home.

"Mama," I blurted out breathlessly, in Yiddish, "why don't you go to the Glenville Trust Co.? They'll trust you."

"Foolish child," she said kindly, "that's the name of a bank. They trust only the rich. Tonight," she said, "you and I will go to Yaffee's grocery store."

"But mama," I protested, "why Yaffee's? Why not the A & P? They're cheaper."

"Never mind cheaper," she put me off. "We'll go."

Together we walked through the narrow, dark, rain-gutted alleys to Yaffee's store. We were greeted warmly. The Yaffees liked and respected my mother. They knew her intimately and admired her strength and courage. They knew too, that her word was beyond questioning. If the baker's wife said she would do something on Thursday, Thursday it was, and not Friday.

They brought out a special chair for her, with a back, and they talked. But it wasn't just plain every-day-variety kind of talk. Rather it was a special kind of communication. It was a three-way love feast "kind of talk." My mother, and Mr. Yaffee and Mrs. Yaffee. It was food for the starved soul "kind of talk." It was warm, genuine, filled with sympathy, understanding and mutual interest. They sounded like lovers, so sweet and gentle was the flow of the conversation, the words fairly spilling over in their eager desire to please one another. Effortlessly, never at a loss for words, they speculated on this—commented on that. Always agreeing, never questioning. The evening flew. My mother spoke of the Yaffee's two sons at college. She asked particularly about one of them, called Socrates by the town's wag because he was so bright. The Yaffee's pride and joy knew no bounds at her endless questions.

At intervals in the atmosphere she had created, she ordered grocer-

ies. Items she needed and items she didn't need. As they accumulated, they filled two large bags which were placed near us to take home.

At last my mother rose to leave.

"By the way," she said, as though this last bit of discussion was completely extraneous and was being pulled from her against her will, "I have a little note coming due tomorrow at the bank, do you think you can let me have a loan of \$300?"

Warmed by the talk, their common bonds strengthened, their sense of security heightened by her interest and appreciation of *their* life, they saw in her request for a loan additional evidence that they could depend on her deep understanding

and friendship and to them it was one of life's dearest gifts.

They protested. "What a question? How can you even ask? Of course the \$300 is here for you. Are you quite sure you do not need more?"

We picked up our bags of groceries and prepared to leave. Mrs. Yaffee kissed my mother on the cheek, turned to me, and said "You are indeed a fortunate one, Taibale." In my heart I agreed. Once outside, my mother slipped the \$300 in her stocking, hooked her free arm in mine, gave it a little squeeze and explained:

"You see, my child, from the A & P I couldn't get three hundred dollars."

Soviet Yiddish Writers Greet 35 Years of "Morning Freiheit"

TWELVE Soviet Yiddish writers cabled greetings to the 35th anniversary of the *Morning Freiheit* which was celebrated at Carnegie Hall in New York on April 13. "The Soviet Yiddish writers," they wired, "send their hearty greetings to the *Morning Freiheit*, which for 35 years has been the voice of the Jewish working people of America. We know under what conditions your paper conducts the struggle for peace and social justice and for the living standards of the people. We also know how staunchly you oppose the attacks of reaction and seek to tell your readers the truth about our homeland, the land of socialism, the Soviet Union. We wish you, dear friends, success in bringing the truth to the plain people of your country. We greet all your readers on the anniversary of their paper."

The cable was signed by Samuel Halkin, Aaron Vergelis, Z. Vendorf, Jacob Steinberg, Noah Luria, Isaac Plotner, Yahil Foliksmann, Abraham Gontor, Hirsh Dobin, Buzi Miller, Joseph Rabin and Rebecca Rubina.

Jordan and the Doctrine

The recent coup of King Hussein and its implications for Israel

By LOUIS HARAP

THE Eisenhower Doctrine reaped its first fruits in the Middle East sooner than anyone expected. A little more than a month after its passage the doctrine ground into operation in the Jordanian crisis.

The conflict in Jordan raged between young King Hussein's group, who wanted to orient their country's policy toward Washington, and the anti-colonialist elements with former Prime Minister S. Nabulsi as their leader, supported by the masses of the Jordanian people, as Jordanian elections had shown.

Propped by the Eisenhower Doctrine and supported by the Saudi Arabian and Iraqi kings, Hussein tried to remove the anti-colonialists from power. The young Jordanian monarch clearly did not have popular support and was able—temporarily—to defeat the anti-colonialist movement, primarily thanks to the ominous presence of the U.S. Sixth Fleet in the Mediterranean.

The anti-popular nature of Hussein's policy is apparent from the repressive moves that followed formation of a pro-Washington cabinet on April 25. In the name of "anti-

communism" the trade union movement was banned, significantly, on May 1; all political parties were suppressed; the Arab Student Congress was ordered dissolved; the opposition press was closed down, and there were widespread arrests of militant anti-colonialists, called "communists." Thus did Hussein come riding into the "Free World" in the wake of the U.S. Sixth Fleet. Hussein's actions are reminiscent of the total repression of the Iraqi people and the anti-colonial opposition that preceded the entry into the Baghdad Pact early in 1955.

Hussein and Israel

What the Hussein policy means for Israel was revealed by the king himself in several press conferences in April. "World Jewry and Zionism," he said, "are working hard to build up Israel and are doing everything to strengthen this cancer in the heart of the Arab world." He charged what he called "communists and fellow-travellers" with being "brothers and collaborators of Communist Jews." Jordanian communists, he declared, had taken orders

from Tel Aviv, which he called "the center of communism." It appears that cooperation of Jews and Arabs is to be condemned.

Most revealing was Hussein's assertion, reported by United Press on April 25, that he had wanted to start a war against Israel after that country attacked Sinai, but was restrained by the "pro-communist" then Premier Nabulsi (Jordan's involvement might well have precipitated world war). In the light of these facts, one wonders at Max Lerner's approval of the Hussein coup (*N.Y. Post*, (April 28). Lerner's hatred of "communism" is such he does not disentangle communism from anti-colonialism in the Middle East.

Perhaps Mr. Lerner's justification for his position—"that if he [Hussein] had waited, there would have been a Communist coup against him"—is true? *Even* if the movements within Jordan to displace Hussein were Communist, what business had Washington to interfere in this internal affair? Are small countries not entitled to decide their own destiny?

Is "International Communism" to Blame?

Washington asserted that "international communism" was threatening "aggression" in Jordan. On April 24 the White House laid the basis for its intervention by declaring that the "integrity" of Jordan was "vital" to the U.S. and linked this with the

'WATCH ON THE JORDAN'



Reprinted from Chicago Sun-Times

Cartoon by Jacob Burck

"international communist threat" in the Eisenhower Doctrine, thanks to the accommodating statement by King Hussein that his country was threatened by "international communism."

It is perhaps no coincidence that on May 7, George F. Kennan, former U.S. ambassador to the USSR, said in a speech before the Overseas Press Club that there was "a notable tendency by our government" to blame the Soviet Union for aggressions "they didn't create." (*N. Y. Times*, May 8). The application of the Eisenhower Doctrine to the Jordanian crisis is a clear example of such a synthetic "aggression."

The truth is that the forces operating in the Middle East are predominantly those of Arab nationalism

and anti-colonialism. Said the *N. Y. Times* (April 28): "If King Hussein triumphs—although, it is noted, triumphs in the middle East tend to be short-lived—the result will be an important defeat for *Egypt's and Syria's anti-Western movement with which Soviet policy now happens to have a community of interest*. In this indirect sense the threat of Jordan's independence did stem, as asserted by the State Department, from 'international communism.' More directly, however, the threat issued from the radical Arab national movement that takes its leadership from Cairo" (my emphasis—L.H.).

The New "Gunboat Diplomacy"

If any plot were involved, it was rather a *colonialist* scheme against the independence and welfare of the Jordanian people. Former Jordanian Chief of Staff Maj. Gen. Ali Abu Nuwar charged on April 22 that the U.S. and British ambassadors in Amman were deep in the scheme to oust the anti-colonialist government. "Anybody who says the United States had nothing to do with developments," he said, "is telling a falsehood. I have been living with the situation and I know" (*N. Y. Times*, April 23.) A day after Maj. Gen. Ali Hayari was appointed to replace Nuwar, he too fled and stated in Damascus: "I proclaim to Arab and international public opinion there was no plot for a coup against King Hussein. The whole thing is an im-

perialistic plot" (*N. Y. Times*, April 21). He charged that the plot was prepared "in cooperation with foreign, non-Arab [that is, U.S. and British] military attaches in Amman against Jordan's independence and liberty."

These charges are consistent with the menacing dispatch of the U.S. Sixth Fleet to the Mediterranean and

Adding Insult to Injury

SHARP, intense protest from both Jewish and non-Jewish sources has greeted the State Department's signing of a pact with Saudi Arabia that leaves untouched the ban on U.S. Jewish personnel at the Dharhan air base. But insult was added to injury when State Secretary John Dulles tried to take the heat off his department by saying on April 23 that he had discussed the matter with King Saud during the latter's visit. "I did not find his attitude at that moment very receptive," said Dulles, "largely or perhaps partly at least, because of the fact that he had not been given non-discriminatory treatment himself in the City of New York."

This sleazy remark reminded New Yorkers of Dulles' comment during his senatorial campaign against Herbert H. Lehman in 1949 to an upstate audience. "If you could see the kind of people in New York City making up this bloc that is voting for my opponent, if you could see them with your own eyes," he said, "I know that you would be out, every last man and women of you, on Election Day."

the "shore leave" of 1000 Marine paratroopers in Lebanon. The Eisenhower administration is now reviving the "gunboat diplomacy" with which U. S. domination was established over Latin America. As *I. F. Stone's Weekly* wryly commented (May 6): "Events in the Middle East have a 'this is where we came in' flavor. . . . The fleet, the Marines, the use of loans to bolster up shaky dictatorships are reminiscent of Latin American policy from the days of Teddy Roosevelt to those of Herbert Hoover."

The U.S. is in fact taking over from British colonialism in the Middle East. "The United States Sixth Fleet," said Hanson W. Baldwin candidly (*N. Y. Times*, May 10), "during the Jordanian crisis opens a new chapter, in which the United States assumes the military burdens largely laid down by Britain."

But things have changed since the days of Britain's supremacy. The State Department is having a very hard time establishing its control in the Middle East because the masses of the Arab peoples thoroughly learned their lesson from British and French colonialism and will not stand by while the U.S. moves in. So intense is this anti-colonialist sentiment for independence that King Hussein dares not adhere to the Eisenhower Doctrine in words, even though in fact he is being rewarded for his coup with financial "aid" (\$10,000,000) and assurance

of the services of the U.S. Sixth Fleet, just as if Jordan had signed the Baghdad Pact. Whatever Hussein may say for home consumption, John Foster Dulles spoke realistically when he remarked that "Jordan had implicitly accepted the principles of the Eisenhower Doctrine" (*N. Y. Times*, May 3). But Hussein's gamble with colonialist support against the masses of his people makes his position precarious.

Israel and the Doctrine

During the Jordanian crisis, Israeli Foreign Minister Golda Meir declared that what was happening inside Jordan was an "internal affair." If, however, other Arab armies from Iraq, Syria and Saudi Arabia moved in and partitioned Jordan, she continued, Israel would also have to take appropriate steps. This was generally taken to mean that Israel would annex West Jordan, formerly part of Palestine. Fortunately this development did not occur.

But Israel is confronted with the problem of what policy to adopt toward the Eisenhower Doctrine. On May 3, the President's doctrine-ambassador, James P. Richards, conferred with Israeli leaders in Jerusalem. No official statement of the Israel position on the doctrine emerged. However, reports at this writing indicate that Prime Minister Ben Gurion is sympathetic to the doctrine. But he is being subjected to pressure to reject it from Achdut

Avodah and the left wing Mapam Party, both of which are part of his government coalition.

Adherence by Israel to the doctrine will not ease her position but will make it more difficult, in view of the universal opposition of the Arab-Asian peoples to it. Israel would do better to heed the advice of Dr. Nahum Goldmann, president of the World Jewish Congress. At the WJC meeting on April 28, he reiterated his oft-stated position that "relaxation in the Middle East can be obtained only by an agreement between the two power blocs to keep this area out of the cold war." The Eisenhower Doctrine, which now dominates U.S. Middle East policy, is pushing the area even deeper into the cold war. In recent official

statements the Soviet Union has urged U.S.-USSR or Big Four conferences to agree on non-interference. But Washington persistently rejects these offers. Israel will help achieve her peace and security by rejecting the doctrine, as many Israelis are proposing.

It is unfortunate that in the United States no significant Jewish communal leader has been clear or bold enough to criticize the Eisenhower Doctrine. Yet the only prospect for peace in the Middle East is an arms embargo and non-interference of the big powers. This is another way of saying that the Middle East should be neutralized. American Jews can help Israel by urging our own government to adopt this sole path to a secure peace.

Dr. Goldmann on East West Agreement on M. E.

In his opening address to the World Jewish Congress Executive meeting in London on April 29, Dr. Nahum Goldmann, president of the WJC, said, among other things, the following:

THE present conflict between Jews and Arabs is in contradiction with the historical record and true interests of the Jewish and Arab peoples. . . . Arab and Moslem peoples have in the past shown more tolerance towards the Jewish minorities in their midst than many Christian nations. . . .

No region in the world is more explosive than the Middle East and events of the last few months have shown how easily a world conflagration might start from this area as a result of unsettled Arab-Israeli relations. I believe that none of the Great Powers of today wants a world conflict. As matters stand today, relaxation in the Middle East can be obtained only by an agreement between the two power blocs to keep this area out of the cold war. It is not in the interest of either of the two power groups to play one part of the Middle East against the other or to engage in an arms race and thus to increase the explosive character of the Middle East region. . . .



ISRAEL

Moshe Sharett, former prime minister, addressing the Knesset (Parliament) March 6, appealed for renewed efforts for closer relations with Asian countries. The significance of the port of Eilat on the Gulf of Aqaba, he declared, lay in opening trade routes to Southern Asia, the Far East and East Africa. Refusal of these areas to admit ships sailing from Eilat would ruin the port. (*Jewish Agency Digest*, May 14.) . . . Protesting against Ben Gurion's foreign policy, Sharett resigned from the Foreign Affairs Committee of Mapai, the leading party in the government coalition (*London Jewish Chronicle*, April 12). . . . After a U.S. tanker with an Iranian oil cargo had landed at Eilat, Iran ordered its national oil company not to sell oil to Israel, thus underlining Sharett's warning that the good-will of Asian countries must be won if the port is to be useful (*N. Y. Times*, April 23).

•
"Kol Ha'am" (C.P. Israel organ), celebrating its 20th anniversary, received a message of greeting from the *Biro-Bidjaner Shtern* (Star), Yiddish newspaper in Biro-Bidjan.

•
Anne Frank's friend, Lies Goosens, now lives in Jerusalem with her husband, Walter Pick, and their three children. "Rescued by the Red Army four days before VE-Day from a train in which she was being shipped to Theresienstadt gas chambers, Lies eventually reached Israel in 1947" and was married in 1950 (*N. Y. Times Magazine*, April 21).

•
Tewfiq Toubi, Arab Communist deputy, charged in the Knesset on February 4 that the economic situation of the Arab village population has become worse. Citing data from *Changes in Israel Agriculture* (in Hebrew) by Haim Halperin, director general of the Israel Bank of Agriculture, Toubi showed that in Israel's 88 Arab villages the average of tilled land has dropped from 8.4 dunams per capita in 1945 to 5.3 dunams. The 1950 agricultural census, he pointed out, revealed that the size of the average Arab farm had dropped from 67 dunams in 1944 to 44 dunams (10 dunams equal one hectare).

Matticilda Dobbs, American Negro coloratura soprano, received a five-minute ovation when she appeared as soloist with the Israel Philharmonic Orchestra, conducted by Josef Krips of the Buffalo Symphony Orchestra (*N. Y. Times*, April 9).

The Knesset passed a law "awarding lifelong pensions to crippled victims of nazi persecution. This means all who became invalids in Hitler concentration camps or in similar circumstances" (*N. Y. Times*, April 11).

6,000 pairs of shoes were shipped to Poland early in April as the first part of a shoe-sale to Poland that may reach 50,000 per year.

Overall industrial production in 1956 was about 5 per cent higher than in 1955, with a decline in food, clothing, footwear and building materials and an increase in diamonds, metals, minerals, plastics, textiles and automotive assembly. Food production covered two-thirds of Israel's needs; 23 new agricultural settlements were founded. . . . Imports from the U.S. amounted to over \$96,000,000, while exports to the U.S. totaled \$19,000,000. This ruinously unfavorable trade balance is largely made up by sale of Israel Bonds here, by contributions through philanthropic agencies and by U.S. government economic aid. . . . Eight Israel oil wells now produce about 900 barrels per day. (*Economic Horizons*, N. Y., Jan.-Feb. and March-April, 1957.)

Those purchasers of Israel Bonds who regarded Israel's march into Sinai and Gaza as harmful to Israel's national interests were embarrassed to read in a *N. Y. Times* dispatch from Tel Aviv (April 30) that "substantial financial aid mobilized shortly before the Israel attack on Egypt by the Israel bond organization in the United States made possible the Israeli military build-up. Shimon Peres, director general of the Ministry of Defense, said today this assistance had released funds for the procurement of arms."

The Druse sect was recognized by the Israel government as a separate religious community, administering its own funds, with its own courts dealing with marriage, divorce and inheritance. The 20,000 Druses in Israel live in 18 villages in the Galilee and Carmel regions (*N. Y. Times*, April 24). Earlier, Druses who served in the Israel army were declared by the central committee of the Histadrut (the labor federation) to be eligible for full-fledged membership in Histadrut. The Military Governor of the Galilee also issued an order permitting Druses and other Arabs who had served in the army to enter the restricted border region.

M. U. S.

THE ROSENBERGS' FOURTH ANNIVERSARY

June 19, 1953

LAMENT FOR TWO LOST FRIENDS

By GRACE BOGART

I think she must have summoned every sense
The day they killed her—
Pressed her mouth against her hand to feel its warmth—
(Her husband's mouth was warmer)
Bade her ears attend the voice's cadence—
Beneath her eyes called up the shadow of a child,
Cheek round, hair wild,
But in her agony, could not recall the music for good-bye.

He, separate suffering, drew each breath deep as if it were his last,
But then it was, or nearly, and as the morning passed
And then the afternoon, he breathed more deeply still
As if he would inhale the vast, sweet world.

The clocks that year were wound by money changers
They told the time in dollars not in hours—
And so the hands went round and round and round
And severed both of them from sight and smell and sound.

GRACE BOGART is a member of the Writers Group sponsored by the First Unitarian Church of Los Angeles.

A Garland for the Rosenbergs

Review of an anthology of poetry
on the heroic couple

By ANNETTE T. RUBINSTEIN

WE WERE taught at school that the whole is equal to the sum of its parts. This is, no doubt, true in mathematics; but in life it is often far greater. So with this volume of poems about the Rosenbergs, edited by Martha Millet.¹ No one poet here has been fully able to express his grief or love or anger; none has achieved a complete and classic statement of the Rosenberg's terrible tragic stature and of their government's inconceivable shameless evil. Yet the whole volume does stand as a substantial and fitting tribute to their heroism and as an urgent reminder of the continuing evil, the daily murder, which that government still commits each day at Alcatraz, where the Rosenbergs' co-defendant, Morton Sobell, is immured.

One of the most moving selections in the book is Helen Sobell's restrained prose account of the "more than 2000" days and nights "my husband Morty" has spent in daily death there. And Martha Millet's succinct four-page introduction is also an admirably clear and dramatic history of the essential Rosenberg-Sobell case and its meaning for us today.

The 25 poems included between these two powerful prose statements

differ in skill, approach, scope, tone, strength—in everything but the sincerity that clearly informs them all. Some are first poems by students and housewives newly roused to speech by their share in this appalling experience. Others are by writers as well known as Dr. W. E. B. Du Bois, Vincent Ferrini, Michael Gold, Aaron Kramer, Alfred Kreymborg, Walter Lowenfels, A. B. Magil, Eve Merriam, Yuri Suhl and Dora Teitelboim.

Among the most completely successful are several of the least ambitious, which attempt to treat the tragedy only tangentially. For example, Anne Lifschutz's short 13 lines in response to an inquiring reporter preserve in acid one aspect of the horror:

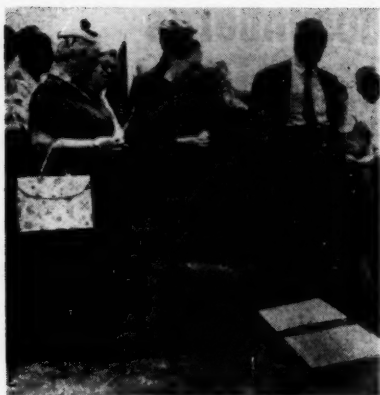
"What was the color of the smoke
From Ethel Rosenberg's head?"
"It was exactly the same color
As the smoke that rose
Over the crematoria
In Buchenwald, Dachau."

And Alfred Kreymborg and Eve Merriam speak unforgettably in their brief lyrics of children, any children, seen with new poignancy beside those two little boys the state would so ruthlessly have orphaned.

Many of the longer, more dramatic

ANNETTE T. RUBINSTEIN is a critic who has published numerous reviews and articles. She is the author of *The Great Tradition in English Literature: From Shakespeare to Shaw*.

¹ *The Rosenbergs: Poems of the United States*, edited and with an introduction by Martha Millet. Sierra Press, P. O. Box 96, Long Island City 4, N. Y. \$3.00



At the graveside of the Rosenbergs on June 19, 1956, third anniversary of their execution. At the left is Mrs. Rose Sobell, Morton Sobell's mother; in the center, Mrs. Sophie Rosenberg, mother of Julius.

works communicate profound emotion even though they do not quite achieve the sustained effects at which they aim. The two which seem to me best realized throughout were Michael Gold's "Rosenberg Cantata" and, especially, A. B. Magil's "Elegy for Two Forever Living."

Perhaps the moving quality of the Gold Cantata, deliberately casting its personal emotion in a traditional mould, is best felt in the simple dialogue:

Ethel

Your father was so thin and poor and serious

Like a pale young East Side prophet
That I loved him for his hunger and dreams.

Julius

Your mother was a beautiful Queen
Esther

And her singing so moved my heart
I thought the tenements were a green forest

And she the sweetest singer there.

Ethel

The Rabbi married us under the canopy
We began in joy! We lived in joy!

Julius

I waltzed my bride around the hall
The guests applauded and drank red wine

O beautiful swan with white wings
Where is our family joy?

And surely none of us who stood that shameful day in Seventeenth Street need seek further for an expression of our grief in those hours than Magil's "Elegy" (Part II):

We stood the thousands, in Seventeenth Street, and wept,
holding our brother Julie, our sister Ethel in a last embrace:
touching your agony as they drove the nails of fire into your flesh.

We held you in our arms of love,
folding you in our tenderness of steel,
folding into our hearts this last indelible pain
as the hands of the death-clock strangled the minutes
and the Sabbath of murder shut out sun and sky.

We stood, the thousands, in Seventeenth Street and wept
for your unlined years
for your ravaged children
for the strength we did not have
for our country.

But the whole event of which these poets tell is perhaps still too close to us, "too huge, too hopeless to conceive," for any one of them to give us its complete significance. Nor does any one achieve here the classic finality of greatness. For that we must still await the Dante who will be able to master, and create in art, this newer *Inferno*. Yet this need not prevent

our welcoming these warm and vivid expressions of our own deep respect, love, pain, fear and hope.

The editor says that the present volume is "a memorial, a dedication and

a renewal." It has, I think, one more vital function as a gift for Michael and Robbie in which they will find preserved a precious part of their heritage.

"Dear Mr. President . . .": An Appeal for Sobell

Following is an appeal sent to President Eisenhower early this year signed by 165 distinguished Americans from all parts of the country. Of these, 50 were rabbis, 35 were ministers, 35 were professors, 19 were judges and lawyers, eight were physicians, nine were writers and nine others. The Sobell Committee is working to augment this list.—Eds.

DEAR Mr. President:

It is because we share your deep concern for the spiritual health of our nation and for the principles of justice upon which it is founded that we address ourselves to you concerning the case of Morton Sobell.

Morton Sobell, now in his seventh year of imprisonment and confined in Alcatraz, is seeking a new trial to reverse his 30-year sentence on a charge of "conspiracy to commit espionage." Both he and his defenders maintain that he is innocent. Moreover, the trial record shows that the judge in passing sentence stated: "The evidence in the case did not point to any activity on your (Morton Sobell's) part in connection with the atomic bomb project."

We do not press upon you, Mr. President, the question of Morton Sobell's innocence or guilt—for we ourselves are not of one mind on that issue. Our faith in our democratic system of justice assures us that the truth will ultimately be established.

We believe it is vital that our nation safeguard its security, but it is important that we do not permit this concern to lead us astray from our traditions of justice and humanity. In this light, we further believe that Morton Sobell's continued imprisonment does not serve our nation's interest or security.

Therefore, most respectfully and earnestly, Mr. President, we look to you to exercise your executive authority either by asking the Attorney General to consent to a new trial for Morton Sobell or by the granting of Executive Pardon or Commutation. We take the liberty of urging your personal attention to this matter.

Toward a New Trial for Sobell

Next steps in the campaign to win justice
for the prisoner entombed in Alcatraz

By AARON KATZ

MORTON SOBELL celebrated his 40th birthday in April on "The Rock," in Alcatraz. He is serving his seventh year of an inordinate 30-year sentence imposed by Judge Irving Kaufman, who condemned the Rosenbergs to death. A movement is afoot to assure that Sobell spends his next birthday at home with his wife and children. Last year's dream has now become a practical possibility.

The latest move to obtain a new trial for Sobell is pending in the Circuit Court of Appeals. A decision on the motion for a hearing for a new trial is expected at any time. (*Flash at press-time: The court unanimously denied the motion.*)

This motion was denied by Judge Kaufman, who refused to step aside as requested by the defense. Kaufman's denial was appealed on March 5 before Circuit Court Judges Harold R. Medina, Sterry Waterman and Clarence Galston. Arguing for Sobell was the eminent Mexican attorney, Senor Luis Sanchez Ponton, former minister of education and ambassador in various posts, now senior law professor at the University of Mexico. Also arguing on

Sobell's behalf were Marshall Perlin and Arthur Kinoy. The government was represented by U.S. Attorney Paul Williams.

Sobell made two motions. The first charged the government with wilful use of testimony it knew to be perjured and suppression of evidence which disproved its allegations that Sobell "fled" from the U.S. to Mexico. The second motion charged that Sobell was removed from Mexico in violation of the governing extradition treaty and that the proceedings against him, therefore, were void from the beginning. Documents from the Mexican government were introduced for both motions.

These documents show that U.S. Immigration Inspector James S. Huggins, flown from Laredo, Texas, to testify at the trial about Sobell's "deportation," had himself received a protest from the Mexican Chancellor, a consular official at Laredo, seven months earlier. Chancellor Obregon had protested against press reports that Sobell had been "deported" and he informed Huggins of their falsity. Yet, Huggins testified at the trial that Sobell had been "deported."



Morton Sobell, December 1956.

False Testimony

Why did the government knowingly use false testimony? Because without this "flight" and "deportation" testimony, there was only one witness against Sobell, the perjurer Max Elitcher, who admitted his own perjury on the witness stand. His testimony was vague and full of improbabilities. The Circuit Court had found in an earlier proceeding that this flight and deportation evidence was vital to the government's case, for without it the jury might never have returned a verdict of guilty.

As U.S. Attorney Williams himself admitted at the hearing, if per-

jury is knowingly used by the prosecution, regardless of its importance, a new trial must be granted. For, who can tell just what convinced each juror or what additional frauds may have been perpetrated?

If judicial robes are not to be dishonored, a hearing for a new trial must be granted. Witness these facts: Judge Kaufman stated when he denied Sobell's motion in June 1956: *"The government has never contended that Sobell was legally deported."* Yet in argument against Sobell's appeal on March 5, U.S. Attorney Williams replied to a direct query of Judge Medina: *"The government has always maintained that Sobell was legally deported."* A document filed in the Federal Court after March 5 shows that the Mexican Immigration Department flatly states that Sobell was never deported. The Court refuses to consider the document after the prosecution argued that it establishes nothing new!

If Judge Kaufman himself didn't know just what the prosecution's doubletalk about deportation meant and if it confounded three distinguished Circuit Court judges, isn't it possible that one lone juror might also have misunderstood?

Toward a New Trial

It is no easy matter to get a new trial in this case. Such a decision would reverberate around the world. It would unleash attacks from the

Eastlands and Jenners and the reactionary press and radio. It is too easy to sweep the dirt under the rug.

But one cannot sweep dirt under the rug where thousands of eyes are watching! Hundreds of distinguished American notables have already joined (and others are being added) in an appeal to the President for pardon or commutation or a new trial for Sobell. [Text of appeal on page 27 of this issue.] This appeal, made public by Mrs. Helen Sobell, includes signatures such as those of Elmer Davis, ex-Gov. Culbert Olson, Waldo Frank, Rabbi Emanuel Rackman, Rabbi Arthur Lelyveld, Prof. Gardner Murphy, Dr. Roland Bainton and many other eminent Americans. These eyes, and millions

more, are watching to see that justice is done.

Sobell's victory would set back many dangerous precedents set in the Rosenberg-Sobell case. It would help to check the pattern of guilt by association which has infected our land, the only basis for Sobell's arrest. It would help obtain reexamination of other cases of victimization by discredited informers. Safeguards against judicial bias would be strengthened and the Eighth Amendment against cruel and unusual punishment would be reaffirmed. The whole witchhunt would be dealt a sharp blow.

Everyone can help win justice for Morton Sobell. Urge President Eisenhower to support a new trial.

FREE

By HELEN SOBELL

Come, my glorious brother, laugh with me,
Take my hand, sister, clasp it joyfully—
Children, come, your father stands here free.
It is the birthday of the world.

With work and hope we have hailed your coming,
Gladly bent our backs to bring you here.
We have built for you a place of beauty—
Let us laugh and cry at your rejoicing.

Ours were not the shoulders that were missing,
Ours was not the silent voice unheard.
Together life and we triumphantly
Salute the birthday of the world.

(Reprinted from *The Rosenbergs: Poems of the United States*,
edited by Martha Millet.)

Reform Jews Discuss Social Action

Observations on some comments
made at the convention

By BERNARD TORR

Toronto

FROM April 28 to May 2, 3,000 delegates, both rabbis and laymen, met in Toronto at the 44th biennial assembly of the Union of American Hebrew Congregations (Reform). The union embraces 540 temples in the Western Hemisphere with a membership of over one million. Meeting with the union were also its two affiliates, the National Federation of Temple Sisterhoods and the National Federation of Temple Secretaries.

Many social themes of national and international significance were raised by numerous speakers in the plenary sessions and the panels, touching on world peace, colonialism, segregation, the future of Israel and capitalism.

In his opening address, the president, Dr. Maurice N. Eisendrath, urged Reform congregations to establish social action committees in order "to help defend and preserve individual and group freedoms." On the last day of the meeting the organization set up plans to create 350 more social action committees to add to the present 200. This would help congregations foster "greater awareness" and to act in harmony with religious values for the improvement of the community and the nation.

In his address, the chairman of the union's Commission on Social Action,

I. Cyrus Gordon of New York, sharply criticized State Secretary John Foster Dulles for agreeing to discrimination against U.S. Jews at the Saudi Arabian U.S. base.

Mr. Gordon characterized the McCarran-Walter act as "cruel and inhumane legislation which blasphemes the principle of our religious and democratic heritage."

A striking stand against laxity amongst Southern U.S. Jewish communities in the battle for integration of Negroes and whites was taken by Rabbi Eisendrath. He said, "If we fail to take such action as may be within our powers to end every vestige of discrimination against every and all of God's precious children, then Judaism really has no meaning or relevance to life itself."

He commented also on the problem of segregation in the North. He gave vigorous endorsement to the efforts to end racial segregation and lashed out at those who favor this endeavor in words and foil it in action. "We may self-righteously squirm at the spectacle of segregated buses in the South," he said, "but we are not averse to flying through the air on planes 'uncontaminated' by Negro personnel or to joining in keeping 'lily-white' the very neighborhoods from which we

as Jews were until but recently banned. The story of segregation is a sordid and sinful one in the North as in the South."

Reminding his listeners of the fate of Jews under fascism, Dr. Eisen-drath said: "How we howled because of the silence of the Christian church in the face of the exclusion and destruction of our brethren in Nazi Germany." The Reform leader said that "to deprive a man of his rightful place in society, to deny him equitable economic opportunities, to harass little children with the haunting hurt of segregation—that is death, sometimes physical, more frequently mental and spiritual."

Sharp criticism of many actions of the U.S. government came from religious leaders and congregations there. For example the Temple Sisterhoods' organization scathingly attacked the "racist and restrictive effect of the McCarran-Walter law 414, which regulates immigration into the United States.

Powerful speakers like Rabbi Roland B. Gittelsohn, of Boston, called for setting up seminars to study the ethics of the capitalist economic system. "How big can business get?" he asked. "How long will it take for monopoly, from its very nature, to begin encroachments upon the trade union movement?"

Dr. Mann of Chicago drew sharp attention to the disturbing fact that 30 per cent of the U.S. population lives in dirty slum areas, and that one billion "comic or tragic books are published yearly in the U.S.A." Having served on the U.S. Senate's internal welfare commission, he referred to facts before that body which showed that juvenile delinquency rose in proportion to the increase of comic book publication and school truancy.

Dr. Mann told his attentive audience that "colonialism is doomed."

He said there was no such thing as a backward people, but rather that there were peoples kept backward by imperialist powers. "Numbered are the days of colonialism," he declared.

Strong support for the state of Israel was expressed and urged by all speakers. It was pointed out that "living Judaism" lay mainly in the practical human deeds of every day living of Jewish people the world over.

The active assembly of U.S. and Canadian religious leaders held a series of panels dealing with the theological, ethical, financial and organizational problems facing their congregations.

SHAVUOS, JUNE 5-6

PASSOVER is not only a festival of liberation of the Jews: it also marks the beginning of the period of harvest in Palestine. For seven weeks, beginning with Passover, various grains ripen. The six weeks following Passover were celebrated as days of Omer, when crops ripened from day to day. Like all agricultural peoples, the ancient Hebrews in Palestine greeted these harvests joyfully in festivals. The climax of this period of grain harvests came six weeks after the end of Passover and was celebrated in the holiday of Shavuos. The ancient Hebrews gave offerings to God during this period in gratitude for the life-supporting grains.

After Rome conquered Palestine, the ancient Hebrews gave added religious significance to Shavuos by designating it as the day on which the Ten Commandments were received.

Jewish Concert in Kovno Is Cheered

Following is a report of a highly successful Jewish concert in Kovno, Lithuania, in March at which Jewish amateur artists of Vilna performed. It is written by B. London and is here translated from the Yiddish Warsaw Folk-Shtimme of April 13.

LAST year there were a number of Jewish concerts in Kovno. In the main these were evenings where outstanding Jewish professional actors performed and were warmly welcomed by the Jewish people.

This time, however, I am writing about a concert which became transformed into a cultural holiday. This was the occasion when the Jewish Amateur Cultural Circles of the trade unions of Vilna came to us with their choir, dancers and drama group. About 1,000 people, young and old, workers, employees and professionals, filled the local Hall of the Trade Unions. Joy was in the air, and on every face—a real people's holiday.

The M.C. emphasized briefly at the beginning of the evening that the performers would not be professionals but amateurs, who work in factories, cooperatives and offices, people who were devoted to Jewish creative activity. The 60-member choir tastefully presented a group of Jewish folk songs which proudly rang through the beautiful hall. Every song brought smiles and loud applause from the audience and sometimes stormy ovation. Encores were plentiful.

There were recitations of poems by I. Kotliar about the heroic Jewish partisan of Kovno, Haim Yelin, who died at the hands of the nazis; and by Itzik Feffer (*The Jackal and the Sun*), as well as a fragment of H. Osherovitch's *Jews*. This was followed by a group of dances: a *beigele*, an anger dance of mothers-in-law, a women's group dance and a matchmaker's dance. The concert closed with a performance of Act One of Sholem Aleichem's *Two-Hundred Thousand*. In the hall you could often hear whispering in Russian, as parents explained the dialogue to their children.

During intermission newly-printed folders with the Jewish alphabet were being sold in the lobby. Many parents were anxious to buy these to help them teach their children to read and write Yiddish.

The appearance of the amateur artists from Vilna left everyone present with the hope that such celebrations of Jewish culture should take place more often, bringing with them the best of the old-new Jewish Vilna and old-new Jewish Kovno.

Aspects of Jewish Integration

The U.S. Jewish press and Jewish organized life

By MORRIS U. SCHAPPES

Following is the greatest part of a speech made before the 35th anniversary celebration of the Morning Freiheit at Carnegie Hall on April 13.—Eds.

ON BEHALF of the Editorial Board of JEWISH LIFE—of my editorial colleagues Dr. Louis Harap, Sam Pevner and Anne Friedlander—I have the privilege and good fortune to greet the *Morning Freiheit* on its 35th Anniversary. We greet and salute its editor, Paul Novick, its editorial board and reportorial staff, its local managers and correspondents throughout the country, and its unshakable base of loyal readers that, in a profound sense, makes possible this institution in American Jewish life known as the *Morning Freiheit*. We greet you also in a special sense as our parent, for JEWISH LIFE is the son-and-heir of the *Morning Freiheit*. On this festive 35th Anniversary, we say again that we are proud of our parent, the *Morning Freiheit*, and we hope the parent has found little cause for disappointment in its offspring, JEWISH LIFE. . . .

In this field of English-Jewish journalism we have been striving for these ten years to advance the principles and aims of progressive American Jews. The field is crowded. There are at pres-

ent 132 Jewish periodicals in the United States, in English, Yiddish, Hebrew and German. Of these, 102 are published in English, 46 of them as weeklies, 22 as monthlies. Magazines come and go. Just three weeks ago, *Opinion*, a monthly founded in 1931 by Rabbi Stephen S. Wise, had to go out of existence by merging with another periodical. But JEWISH LIFE is not the product of the will or the talent of any individual. JEWISH LIFE expresses the progressive trend in English-Jewish journalism and thus renders an indispensable social service. That is why it has survived despite the great difficulties we have shared with the *Morning Freiheit* and with the left movement as a whole. That is why it must survive. That is why its survival must be fought for by all progressive Jews.

You will have noticed that of the 136 Jewish periodicals, 102 or 77 per cent, are published in English; published in Yiddish there are still 18, or 13.6 per cent, but they include three daily newspapers. It is important to notice that the decline in the Yiddish press has not led to the disappearance of Jewish journalism; instead there has been a remarkable growth of English-Jewish periodicals to meet the felt needs of non-Yiddish speaking Jews for information about Jews, for discussion of

Jewish problems and of the particular way in which general problems affect the Jewish people and for whatever Jewish culture can be provided in periodical literature.

Now these English-speaking Jews, who make up the overwhelming majority of the five million Jews in our country, are the product of an objective, historic process of language-assimilation, by which there is an inevitable decline of the use of the language of their parents and grandparents in favor of the use of the native language or the prevailing language. These have been called "integrated" Jews, for there is a large degree of integration of Jews in American economic, political, civic, intellectual and cultural life. But it is noteworthy that this "integration" of Jews in American life has *not* led to the disintegration of the Jewish community or of Jewish organized life, has not led to a lack of interest in Jewish affairs, problems or culture. On the contrary, the Jewish population in our country is today more highly organized than ever before in its 300-year-old history. In 1925, when the immigration tide was being choked off by the new racist anti-immigration laws passed by Congress, there were only 116 Jewish national organizations and agencies in our country. Thirty years later there were more than 300, of which about 260 were national membership organizations that embraced the vast majority of the Jews in the United States.

In other words, the historic experience of American Jewry has demonstrated that personal Jewish integration in the general life of the country, no matter how advanced that integration, can go hand in hand with a very high level of Jewish communal and cultural organizations.

If you look for the reasons for this

co-existence of personal "integration" with distinct Jewish organization, you will find them in two directions. First, there were certain forces operating in the past 25 years that stimulated a heightened Jewish consciousness among the Jewish population in our country—and in other countries too. The international menace of Hitlerism in the 1930's and through World War II had a profound effect upon Jews all over the world, including our own. The simultaneous development in the Thirties in the United States of the wave of nationally organized anti-Semitism, which was fanned by Hitlerite groups here, roused many Jews to the awareness of a menace close at home. The struggle for the birth of Israel, in which American Jews played a notable part, added another dimension to the deepening Jewish consciousness. The post-war trend to suburbia, with its emphasis on social exclusiveness, also turned the attention of entire families to the need and desirability of affiliation with organized Jewish life, religious or secular.

But there was also a second basic factor that made it possible for personal "integration" to go hand in hand with Jewish group organization. That was the American democratic tradition, established by the struggles of generations of our ancestors here including past generations of American Jews. This tradition encourages voluntary organization along national group lines, despite all the attempts of reactionary anti-alien groups to prevent such organization. Jews have used these democratic rights to the full.

What is needed is an extensive study of the role of the progressive American Jews in this organized Jewish community. It is to this study that JEWISH LIFE is now beginning to turn. We believe the results will be helpful to all of us.

CONCORD PARK

(Continued from page 9)

matter were sent to members of church and civic groups who had most favorably replied to the questionnaire. *Yet only one white family out of all these moved into the project!* Most of the white occupants were attracted to Concord Park by inspection of the sample home put up alongside the highway which skirts the project. Noting the "For Sale" sign, they drove in, inspected the house and then later arranged for a purchase. The integrated character of the housing development was not—so far as most of the white occupants were concerned—the deciding factor in locating there.

Ebony Magazine, in an article on the project in February, concludes that—contrary to what most readers might think—the residents did not move in as "crusaders for integration" but "because they were impressed by the excellence of the houses, their facilities and the surroundings." A writer in the *Pittsburgh Post-Gazette* reached the same conclusion: "It should be pointed out," he emphasized, "that the key to Concord Park's success is a lower-cost house that is better than the average in its price range."

The houses sold at first for from \$12,000 to \$13,500 on time payments. Later, prices were slightly raised. They have three or four bedrooms, all the modern conveniences and

are located on quarter-acre lots. Real estate men consider them "good buys."

A Contented Community

George Grier, psychologist, and Eunice, his wife, a sociologist, who were the first residents, made a study of the project last year for the Fund for the Republic. They concluded that the integrated character of the project created much better relationships between the individual families than had existed before when each group lived in segregated communities. They interviewed 44 of the white families. All reported they had never had such good relations with their neighbors. Only one was dissatisfied with the project but the dissatisfaction had nothing to do with its inter-racial nature.

The Griers found that most of the heads of the white families were professionals and skilled industrial workers. Among the Negro families two-thirds were professionals, clerical and semi-skilled. The average annual income of the whites was \$6,000 compared to an average among the Negroes of \$6,361. One-third of the wives among the whites had an outside job compared to a half of the Negro wives. There were about 300 children, many of whom for the first time had wide outdoor stretches in which to play. The color question apparently has faded out among them in the absence of prejudicial expressions by the older mem-

bers of the community.

Most of the residents belong to the Concord Park Civic Association. Although the majority of its members are white, they unanimously elected a Negro as president. The vice president is Jewish, as are half a dozen of the occupant families. The project boasts a playground built with the cooperation of all and a baby-sitting arrangement under which the members take care of each other's children when there are meetings on or other matters require the mother's presence. Management of Concord Park is in the hands of a board composed of Otto and Milgram as president and vice president, respectively. Of its nine members, three are Negro.

The success of this first venture in integrated private housing has resulted in a flood of inquiring letters by builders and other interested persons from all over the country. The Concord Park builders themselves have constructed another integrated project in the area. The new venture is known as Greenbelt Knoll and contains 19 one and two-level homes in the \$20,000 to \$25,000 range.

This outline of Concord Park's success cannot be better ended than to quote the words of a Negro who substantially contributed to that success. He is Judge Wm. H. Hastie, of the Third Circuit Court of Appeals (Federal).

"A man must live his beliefs or he cannot live with himself. . . . In

the dynamics of society, Negrophobia grows and flourishes as white persons are deprived of normal, neighborly contacts with Negroes isolated on the other side of the railroad tracks or in obsolete blighted city areas which the whites have abandoned.

"Too many of us who should be in the forefront of this effort have not convinced ourselves—much less undertaken to convince others—that segregated living makes for an unhealthy society. *This evil will be with us undiminished until its elimination becomes the fighting faith of very many Americans.*"

Tatar Restoration in USSR

ETHNIC rights are being restored to the Crimean Tatars, who were deported en masse in 1944 to Central Asia and their autonomous republic in Crimea abolished because of alleged collaboration of some with the nazis. Announcement of the appearance of a newspaper in the Tatar language recently revealed the rehabilitation of this people. It is not known whether they will be returned to their native Crimea.

Restoration of language rights to Soviet Germans also is implied by the appearance in Moscow of a German newspaper.

This further evidence of rectification of Soviet policy on the national question acutely emphasizes the need for unfettered revival of Soviet Yiddish cultural rights.

INSIDE

THE JEWISH COMMUNITY

Jewish War Veterans

An effort is being made in Congress to shower nazi industrialists who were the backbone of Hitler's war machine with a bonanza of hundreds of millions of American taxpayers' dollars. The bill to do the mulcting job was passed by an eight to five vote in the Senate Judiciary Committee on April 15. The bill freezes all further sales of enemy assets seized during World War II (assets which the allies agreed would serve as reparations). A week before this bill, sponsored by Senators Johnston (D-S.C.) and Dirksen (R-Ill.), was approved by the Judiciary Committee, the effort to reward nazi industrialists for their participation in the mass murder of millions, was blasted by William Carmen, national commander of the Jewish War Veterans of the U.S.A. Speaking in Boston, Commander Carmen called the bill "an insult to the honor of the American citizen" and "to his pocketbook as well" in that it would tax him to "pay our former enemies for so kindly making a volcano out of the world" and would line "the pockets of the German cartels."

B'nai B'rith

Philip M. Klutznick, B'nai B'rith president, told the biennial convention of the women's organization of the B. B. in April that "there appears to be an acceptable tendency toward separatism between the sexes" in voluntary

organizations. He decried this development, saying that woman is "man's equal" in the voluntary community. "The time has come for her to express her will, her resources and her leadership, not in the seclusion of her own sex, but as an integrated member in the totality of the voluntary community." Klutznick told the convention that American women "exude a spirit of change and reform. You challenge the conformists," but in doing so, he warned that they should not fall into the pattern of self-segregation.

American Jewish Congress

In recent weeks the American Jewish Congress carried the ball on a number of civil rights issues. Some of the runs for yardage on the democracy gridiron were:

On April 8 the AJ Congress called upon New York's Governor Averell Harriman to veto the Di Leonardo Housing Loyalty Oath Bill which would require all tenants of public housing projects to swear they are not members of groups listed as subversive by the State Board of Regents. AJ Congress called the bill "useless, oppressive and an outdated approach to the problem of domestic communism." (The bill was vetoed.)

On April 11, speaking for AJ Congress, Will Maslow, its general counsel, challenged the authority of the State Dept. to deny passports to American citizens. He told the Senate Foreign Relations Committee that "we object

to the use of the passport as an instrument of foreign policy. A passport is merely a certificate of identity to which any citizen is entitled as a matter of constitutional right. . . . The AJ Congress maintains that neither the State Department nor Congress may deny American citizens permission to travel to Red China or to Israel or to any country on the globe."

The national convention of the Women's Division of the AJ Congress, held May 5-8, also criticized Secretary of State Dulles for his use of "arbitrary power to prohibit foreign travel." In addition, it declared the federal security program as "a serious invasion of democratic rights" and called for its termination or substantial revision. Other resolutions passed called for U.S. admission of Jewish refugees from Egypt; new negotiations to eliminate the exclusion of American Jewish servicemen in Saudi Arabia; support for Israel's claims to the right of navigation in the Gulf of Aqaba and the Suez Canal, and the solution of the Arab refugee problem.

Nat. Council of Jewish Women

Mrs. Moise S. Cahn, president of the National Council of Jewish Women, told the biennial convention of the Council in March that "In human welfare, we face emergency conditions on every side. Our children are getting poor schooling. . . . Our capacity for enjoyment, our use of leisure, our intellectual development are limping far behind our technological and material progress." She recommended that President Eisenhower set up a permanent council on social policy. The council should concern itself with educational and social progress for young and old, with decent living standards, on policies to meet needs of the aged and handicapped, and on the develop-

ment and appreciation of culture. The convention opposed the efforts of Secretary of Treasury George M. Humphrey to cut the federal budget at the expense of social and educational appropriations.

American Jewish Committee

Herbert H. Lehman told the diners at the 50th anniversary dinner of the American Jewish Committee at the Waldorf-Astoria on April 10 that immediate action by President Eisenhower is necessary to meet the "most serious internal crisis the U.S. has faced for a century" as a result of the deepening struggle over segregation in the South.

Lehman warned that tensions are increasing and criticized the Eisenhower administration for not moving on the matter. He offered this emergency program:

1) An immediate White House conference of white and Negro leaders from the South "to reestablish lines of communication between whites and Negroes"; 2) a special tour of the South by President Eisenhower for the purpose of meeting local leaders to "advocate integration"; 3) calling together all governors and law enforcement officers of the nation by the President and Attorney General Brownell to discuss ways of restoring respect for law in the South.

The 50th Anniversary meeting of the AJ Committee criticized Congress for its "dilatatory tactics" on civil rights legislation and called for support of President Eisenhower's civil rights program. Other resolutions warned that giving public schools "responsibility for religious instruction" could result in "a disruption of community life," and urged that the UN maintain its emergency force in the Gaza Strip as long as necessary.

S. P.

letters



FROM READERS

Opinions expressed in letters are not necessarily those of the magazine. All letters should give name and address of writer. Names will be withheld from publication on request.—Editors.

S. African Jews and "Apartheid"

Editors, JEWISH LIFE:

Please send me a copy of "Jewish Life" Anthology. . . .

There is, of course, no such thing as a progressive Jewish school in South Africa. To the contrary, there is rabid nationalism among South African Jews which is motivated by Zionism and narrow bigotry. The other day in Parliament a Nationalist M.P. congratulated the Jews of South Africa for unswervingly adhering to *Apartheid* [the South African version of Jimcrow—Eds.].

For the present it suits the Nationalists to smoothe the Jews, to find similarities in the struggles of Israel and of Boer-South Africa, in the Calvinist and Jewish religions, in the nationalist fervors, etc. But the anti-Semitic undertones are there, nurtured by support of Hitler during the war years and the Nationalists' determination to grab all of the country's wealth eventually.

Only one thing holds back the anti-Semitism of the Natsi (Nationalists) nation and organs of the non-white peoples. Before dealing with each of the white sections, the Nats seek to build a united white front against and dispose of non-white opposition. But every step they take antagonizes more and more of the whites as well.

At present there is no doubt though that most whites and most Jews are either supporters of *Apartheid* or want to be apolitical (whilst enjoying the temporary profits of *Apartheid*).

In our travesty of a Parliament right now, a vicious, crazy law is being passed to make *all* black-white contact except that of master and servant punishable. There is, however, a *specific proviso* that in the case of a real emergency, any injured black may be taken to a white hospital without committing an offense.

They're going mad!

Johannesburg,
South Africa.

J. B.

Editors' Note: While we do not question the accuracy of our correspondent J. B.'s report above, additional infor-

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mation on the relation of the Jews to the struggle in South Africa was contained in a dispatch to the London *Jewish Chronicle* (Sept. 21, 1956) which we published in our Dec. 1956 issue. "The organ of the Nationalist Party, *The Transvaler*, has been publishing a number of letters attacking Jews," said the dispatch. "The letters allege that Jews are too prominent in the movement fighting *Apartheid* and are among the leaders of the left wing and progressive movements. The writers maintain that 'Jewish facial types' are in the majority among demonstrators against the government's racial policy and that there are always too many Jewish names among the signatories of petitions and protests against the *Apartheid* laws."

On the Reappraisal

Editors, JEWISH LIFE:

I have lately been reading your magazine sporadically. There are, of course, areas of disagreement between us but I am heartened by your recent

"awakening" to the fact that not all that occurs in the so-called socialist countries is, as they say in the colloquial, so "hotsy-totsy." I can only hope that this withdrawal from your previous more dogmatic stand will not have been too late. I realize that this reappraisal of lifelong attitudes is agonizing, if not downright traumatic! It was sorely needed years ago. Good luck in your renaissance.

Please send me a cloth-bound copy of your *Anthology*.

P. G. S.

Long Island City, N. Y.

More on Salsberg Controversy

Editors, JEWISH LIFE:

The letter from George L. in the April issue reflected a most unusual reaction to the Salsberg article [Feb. issue]. I have heard people who resented, distrusted, rejected it—but here is someone who found it a convincing argument against any evidence of anti-Semitism in the Soviet Union! This reaction, typical of many in the past, is an excellent example of "Procrustean" thinking—if the facts don't fit our nice, comfortable ideas, just cut off the facts—ignore them or twist them to the proper size and shape. All of which George L. proceeds to do.

1. And so his letter states that Mr. Salsberg was allowed to discuss the problem with the heads of the Soviet government, thereby proving the government is not anti-Semitic. In the first place, Mr. Salsberg never accused the Soviet government of being anti-Semitic. He did feel there were prejudiced "hangovers from the past" among some sections of the people and reaching into the upper echelons of leadership. And he is convinced that the "Soviet leaders and the party have

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still not returned to the path of principle on the national question."

In the second place, by what scientific standards does discussion with a Jew about Jews deny the existence of anti-Semitism?

2. Then his letter goes on to state that the "Jews were merely part of a great tragedy that befell intellectuals in the Soviet Union, but that was *not* aimed at the Jews alone and hence not anti-Semitism." Here again we find a most "scientific, objective" test for anti-Semitism. Applied to our own country, we could find a similar cause for rejoicing. There can be no anti-Semitism here because the Negroes and Puerto Ricans and Mexicans and Catholics—and lots more—are also victims of discrimination.

3. To continue, George L. feels that, "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."

If George L. read the box by the Editors of JEWISH LIFE (p. 35) smack in the middle of the Salsberg report, he would see that the Soviet government just recently announced that a Yeshiva had been set up in Moscow, a Yiddish chorus and dramatic and dancing groups have begun to function in Vilna. It would indeed seem as though the Soviet government is being "downright silly."

Or perhaps George L., from his rapidly rotating vantage point, would now say,—"See, this shows that there is no

anti-Semitism." But you can't have your cake and eat it. When leaders of the Soviet Union tell a delegation in Aug. 1956 that the Jews have become "integrated into the life around them"—that they do not need "any specific cultural or communal activity"—and then in Jan. 1957, such needs suddenly seem to exist—the *best* that can be said for such leaders is that they are terribly ignorant of the needs of Soviet Jewry.

4. I quote George L. once again: "When told that some of the smaller . . . republics now wanted their own people to fill various offices—until then held by people from Moscow, of whom many were evidently Jews—he (Salsberg) starts hinting this is a quota system. What nonsense," says George L.

First, Salsberg never said these offices were held by "people from Moscow," of whom many were Jews. Here is a perfect example of George L.'s wishful thinking. Salsberg speaks of Jewish employees in such republics. He does not indicate they are from Moscow or any other region.

Second, if the Jews are as well integrated as the Soviet leaders indicate, how is it that these Jews are not considered "their own" leaders in these republics? It is truly "nonsense" for Salsberg to *hint* at a quota system when

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SHEVUOS!

M. from Manhattan
New York City

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by PAUL NOVICK

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Furtseva and others come right out and explain the need for it.

It should be obvious that George L.'s "scientific method" may have merit for a circus acrobat but not for a social scientist.

CLAIRE O.

Queens, N. Y.

Editors, JEWISH LIFE:

I received just today the February 1957 issue of JEWISH LIFE, for which I thank you very much.

The seriousness of Jewish problem in USSR recently I am instructed from many articles in JEWISH LIFE. I didn't recognize the seriousness of the Jewish problem in the USSR, I had no knowledge of it.

Nagoya, Japan

IWASKI SHICEO

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BOOK REVIEWS

A NEGRO IN ISRAEL

By **HERBERT WHEELDIN**

Israel To Me, by J. Ida Jiggetts. Illustrated, with preface by Abraham I. Katsh. 274 pp. New York, Bloch Publishing Co. \$4.50.

THE ninth anniversary of the founding of the state of Israel is currently being celebrated in many quarters of the globe by Jews and non-Jews alike. A noteworthy feature which attends these festivities is the growing interest displayed by non-Jews in the affairs and life of the people of Israel. One such observer is Mrs. J. Ida Jiggetts, a social worker from New York who travelled to Israel as an exchange student and has recorded her impressions and experiences in the book, *Israel To Me*.

Subtitled "A Negro Social Worker Inside Israel," the book has drawn heavily, it seems, upon Mrs. Jiggetts' diary. For she has written a running account of the people whom she met and the places which she visited. This has interest because it is viewed through the eyes of an American Negro woman whose background and cultural outlook is so vastly different from that which she surveyed. Moreover, she has included more than 100 photographs which provide a pictorial footnote for her commentary.

It is indeed singular to find a Negro woman such as Mrs. Jiggetts who has made her province of graduate studies

of Judaism and the Jewish state of Israel the cultural and historical development of the state. She is the author of a previous book titled *Religion, Diet and Health of the Jews*. She has lectured before numerous Negro and white audiences and undoubtedly her activities contribute to better intercultural relations, world peace, and universal love.

Nonetheless, it has to be noted that this book has serious shortcomings. Perhaps the chief one is that it remains largely a perceptive work with little or no attempt at analysis or evaluation. This is compounded by an amateurish style of writing which tends to dull the interest of the reader. However, Mrs. Jiggetts is to be commended for her efforts and it is hoped that her next opus will repair some of the gaps in this present work.

"THE FRIGHTENED GIANT"

The Frightened Giant, by Cedric Belfrage. Distributed in the U.S.A. by Weekly Guardian Associates, 197 East 4th St., N.Y.C. 9. 235 pages. \$3.95.

THE courageous, now-exiled editor of the *National Guardian*, Cedric Belfrage, in this highly readable book recounts the assault on civil liberties through the vicissitudes of his own tilt with McCarthy and the Immigration Service that finally deported him to England. The book includes fascinating accounts of Belfrage's prison life while fighting deportation. A rewarding book. L. H.

Observation post

By ANNE FRIEDLANDER

Hi, there, week-enders! Have you heard the big news? JEWISH LIFE is having a week-end at Chait's, in Accord, N. Y. When? From Friday night, June 14, through Sunday, June 16. The timetable is chock full of fun—from the late supper on Friday night. You can just stroll in the rolling hills of the Shawangunk mountains—or, if you're made of sterner stuff, you can play tennis, handball, volleyball, and when you're tired, ping-pong and pocket billiards. And then for a swim in the beautiful natural swimming pool. And then—*Saturday night*. Everybody will love this Saturday night. There'll be a cocktail hour before supper—a real holiday dinner, with steak and roast beef—and lots more—and then a wonderful evening of song and dance—folk dancing and square dancing—a jolly good time for everyone. And so to bed, with the promise of another wonderful day to come. Comes Sunday—a discussion on the lawn, after breakfast, led by Morris U. Schappes. After the talkfest, you're on your own among friends. You can walk, talk, or be an athlete for the rest of the day, stopping only to eat another “scrumptious” Chait's Sunday dinner.

Don't put it off another minute—fill out the reservation blank on the back page—and start packing. See you all June 14.

That theater party on May 5th for *A Land Beyond the River* was such a

success that we're planning more such evenings in the fall and winter of 1957.

Letters We Love to Receive: “Enclosed please find money order for \$100 on our promise to help on the fund drive. For a better paper and a success in your drive. Truly yours, N. S., Petaluma, Cal.” Thanks, N. S. and Petaluma, for your help and encouragement.

How about you giants, Chicago, Cleveland, Detroit, Los Angeles—if little Petaluma can do it—don't hang your head in shame—just accept the challenge and start sending the kind of letter we love to receive.

Note to Procrastinators! How about the renewal reminder you received? How about writing out that check for \$2.50, slipping it into the self-addressed envelope, dropping it into the post box on the corner? That will save you from being a “lapper,” a fate no reader of JEWISH LIFE should face.

Passover: Its Tradition and Meaning Today was discussed at a party among friends of JEWISH LIFE in Queens. The lessons drawn included the need for support of the magazine and started with a contribution of \$30, and a promise of more to come.

New Rochelle friends will be the hosts at a party for JEWISH LIFE in early June. Yuri Suhl will be the guest of honor and he will read from his manuscript on the life of Ernestine Rose.



AT HOME

Discrimination in action . . . The Anti-Defamation League late in April charged that about one in every four resort hotels in the United States discriminated against Jews as guests. The ADL arrived at this conclusion as an outcome of a survey of 3,014 hotels in the U.S., Canada, Mexico, Hawaii and the Caribbean area. Discrimination in the U.S. hotels was less than in Canada and greater than in Mexico and Hawaii. . . . A report on April 25 to the Philadelphia Committee of Higher Educational Opportunities, a body set up by the city, by David L. Ullman, vice president of the Fellowship Commission, charged that 59 per cent of Philadelphia schools requested information about applicants' race, religion or national origin. In the past 25 years 14 professional schools in the Philadelphia area admitted an average of less than one per cent of Negro students and less than 15 per cent of Jewish students. A five-year study of pre-medical students at the University of Pennsylvania and Temple University showed that while all Protestant students with an A-average were accepted by some medical school, only one-third of Jewish and one-fourth of Catholic students of the same standing were admitted by a medical school. The report recommended legislation against these practices.

Anti-discrimination action . . . "Americans have made striking ad-

vances in the eradication of discriminatory policies at the point of employment," said Henry David, executive secretary of the National Manpower Council, in an address before the AJ Committee in mid-April. . . . Discriminatory restrictions based on race and religion were condemned as "contrary to the ideals of the universities, the fraternity system and the fraternity men at Stanford," said a declaration by 24 presidents of fraternities at Stanford University on April 12. The declaration followed a policy statement by the university on March 4 expressing opposition to discriminatory practices.

Racist Senator James Eastland was reported in *Harper's Magazine* (May) to have funneled "inflammatory material" against Negroes to the editor of a South African "wicked little hate sheet," *The South African Observer*, and to have had a "regular and cordial correspondence" with the editor.

Cross-burning and wide dissemination of anti-Semitic tracts accompanied a two-month dispute in Sierra Madre, Calif., over Nativity plays and New Testament readings in two elementary schools in the town after a complaint by a Jewish couple. The town Board of Education has banned these sectarian practices.

The Young Israel Synagogue in Los Angeles had a window broken early in April. A stone found inside the synagogue was wrapped in paper with

the following scrawl: "This is only a beginning. Our time will come. Heil Hitler " Within the month there had also been anti-Semitic scrawls on the outer walls of the synagogue.

ABROAD

"Instances of discrimination against the Jewish population have recently assumed a particularly acute aspect," said an article in the Warsaw *Trybuna Ludu*, reports Sydney Gruson in the *N. Y. Times* (May 7). The Warsaw paper, he reports, "disclosed that the Communist Party secretariat had sent a letter to party organizations 'summoning all members to struggle with all symptoms of nationalism, chauvinism and racialism' in Poland." Ukrainians, Germans and Byelorussians were also targets of hostility, the paper said, but the brunt of the hostility is falling on Jews. Gruson further reports that "fears of drastic modifications of the emigration policy have no foundation at this time. The monthly rate of emigration, which was as high as 3,500, has slipped back to 2,500 but it is holding steady. The Warsaw paper said that Jews who felt stronger ties with Israel than with Poland 'have the right to emigrate.'"

Large editions of translation into Russian of Sholem Aleichem's works have appeared in the Soviet Union. In 1956 a paper-bound booklet of his stories was published in an edition of 225,000 and a volume of stories for children in an edition of 100,000. In 1957, his autobiography, *From the Fair* and other stories, was published in an edition of 165,000.

Acclaim from press and public in Leningrad during March greeted an exhibition of the art work of the late Solomon Borisovich Yudavin. Besides

paintings on the heroism of the Leningrad people during the siege in World War II, there were a number on Jewish life, including illustrations of Mendele Mocher Seforim's *Benjamin the Third* and Feuchtwanger's *Jew Süss*. The London *Jewish Chronicle* account of the exhibit (March 19) adds: "It is interesting to note that this is the first exhibition of Yudavin's work in which prominence has been given to his Jewish themes."

Hungarian refugees in Britain have been issuing an anti-Semitic magazine. Jewish Labor MP Barnett Janner in April urged the government to stop the publication. The government said it had taken steps to stop distribution of the publication in hostels of Hungarian refugees. . . . The coordinating organization of Argentine Jews, DAIA, has protested to the Argentine government that many notorious anti-Semites and fascists were serving on committees to aid Hungarian refugees entering Argentina.

A Ku Klux Klan branch has been set up in Britain and is distributing hate literature. The Klan is active in neighborhoods with large West Indian population. Membership applications received by many Britons are coming from a Waco, Texas, address.

Jewish cemetery desecrations occurred in several places in West Germany in recent weeks. The Federation of (West) German Trade Unions in March issued a protest against the desecration of the Jewish cemetery in Saltz-gitter-Lebenstadt and demanded that strong measures be taken against the desecrations and their supporters. 2,000 members of the Metal Workers Union marched to the desecrated cemetery and left a wreath on the Jewish memorial there.

L. H.

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