

Jewish Life

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CIVIL RIGHTS AND NATIONAL POLITICS

by Doxey A. Wilkerson

Dulles' Syrian Dud

by Louis Harap

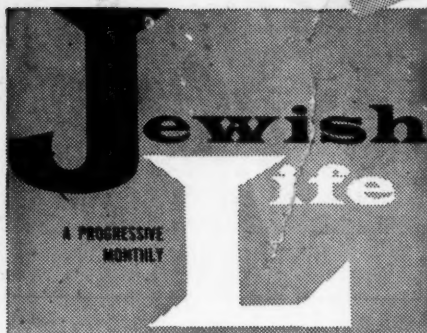
U. S. Jewish Cultural Revival—1900-1914

by Morris U. Schappes

Kol Nidre *poem by Peretz Markish*

SOVIET JEWISH CULTURAL RENEWAL—A YEAR LATER

by Chaim Suller



Vol. XI, No. 12 (130) Oct., 1957

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WE CHANGE OUR NAME

AFTER this issue we shall no longer be known as *Jewish Life*. The reason is this: by some chance, two magazines under the name of *Jewish Life* began publication in the fall of 1946 about the same time, ourselves and the one published by the Union of Orthodox Jewish Congregations of America. Last spring, *Orthodox Jewish Life* made the claim upon us that they had a prior right to the use of the name *Jewish Life*. To avoid possible litigation, we felt it advisable to change our name.

Hereafter we shall appear under the name of *Jewish Currents*.

We believe it desirable as well as necessary to launch the new name with a stronger and more stable base than we have had in the past few years, when our existence has been precarious indeed. We have plans for a campaign to create the new foundation. To put these into operation and to complete technical arrangements for the change of name, we need a few months of undivided and concentrated effort. Therefore we have decided to take two months for the task. The next issue of the magazine will appear in January 1958 under the name *Jewish Currents*. All subscriptions will be extended for two months.

This interval gives us the opportunity to consult with our readers about the magazine, both on its role in the Jewish community and in its financial aspects. We are therefore calling a conference in New York about mid-November. We hope for important results from this conference to assure the future of the magazine. We'll keep you informed about the plans as they develop.

In the meantime every individual reader can begin his own personal contribution to the future of *Jewish Currents* by sending us greetings for the first issue in January—from himself, his friends, his organizations (see back cover). Readers in various centers outside of New York should organize their own local conferences on the magazine. *Jewish Currents* should start with a great affirmation of support from its readership: send in your greetings without delay. Let's make the "new" magazine a pillar of progressive strength in the Jewish community.

The next time we meet you, in January, it will be as *Jewish Currents*.

THE EDITORS

Civil Rights and National Politics

The battle for the civil rights law and the alignment of political parties

By *DOXEY A. WILKERSON*

IT is symbolic that when the President signed the Civil Rights Act of 1957 into law—without comment, on September 10th—our country was faced with a first-rate constitutional crisis over the question of civil rights. Governor Orval F. Faubus of Arkansas was using armed force deliberately to block a United States District Court's order for limited integration in the public schools of Little Rock; and for nearly three weeks it was not clear which would prevail: the order of the court or the countermand of the governor.

The developments around Little Rock dramatize the whole problem of civil rights with which the first session of the 85th Congress sought to deal. Here a local school board was ready to comply with the court's directive to begin piece-meal integration according to a plan which the board itself had drawn.

Governor Faubus intervened with military force—acting very probably, as the conscious vanguard agent of those die-hard rulers of the Old South who are determined, at all costs, to maintain their lucrative system of Jimcrow oppression. He ordered the federally-subsidized

National Guard—equipped with rifles, side-arms, bayonets, clubs, helmets and gas masks—to surround the Central High School and prevent the entrance of Negro pupils.

The governor's action encouraged that sector of the population which generations of "white supremacy" propaganda has made quite irrational on the Negro question; and a nasty crowd of several hundred young people and adults assembled alongside the National Guard.

This was the circumstance on the morning of September 4th, when 15-year-old Elizabeth Eckford—terribly frightened but with superb courage—walked in quiet dignity, alone, through that jeering crowd toward the entrance of Central High School—only to be turned away by the governor's troops. Her behavior in that threatening situation was as poignant an act of heroism as our country will ever see.

One can but wish that the moral courage shown by little Elizabeth found greater expression in the White House. The President "deplored" the defiance of federal court integration orders through force and violence but urged "patience" in

dealing with the problem. He turned from the adequate executive powers his office commands for upholding the constitution and sought to resolve the issue through litigation, or through negotiation of a face-saving way out for Governor Faubus. Only when the situation had deteriorated to the point where he had no tolerable alternative did the President send in federal troops. By then the chance to implement the court's order with a minimum of friction had passed.

The Conflict

Here involved are the main elements which make up today's problem of civil rights in America:

- a Federal Government which now, at long last, feels compelled to do something partially to curtail the wholesale violation of Negroes' constitutional rights, but which moves haltingly and without conviction to its task;
- a defiant Southern ruling class (with strong allies in the North), wielding the power of state governments to nullify the law of the land and keep Negroes under Jimcrow oppression;
- a militantly racist white minority, almost everywhere available to provide the hoodlum mob which becomes a useful tool in the hands of political demagogues;
- a mostly inarticulate, law-abiding white majority, ready to comply, even if reluctantly, with the limited integrationist orders of the federal courts, but—with notable exceptions—deterred by its own ingrained racism and by intimidation from playing an aggressive role;
- the thoroughly embattled Negro people—supported by new and growing allies throughout the country, and the world—moving forward with unprecedented unity, confidence, courage and skill to challenge the ancient bastions of Jimcrow.

The struggle unfolds on many fronts throughout the nation—in the public schools of such diverse communities as Birmingham and Harlem; in voting registration offices and polling booths; in busses, parks, swimming pools and other public accommodations; in factories and farms and offices where labor is employed; in the housing markets of the entire country; and in countless communities, North and South, where the very lives of protesting Negro citizens are in jeopardy. The current drama of Little Rock is but one of the battles in a far flung civil rights war.

So fundamental is this problem to the American system of government that it now poses the most acute conflict of federal vs. state authority that our country has seen in many generations. So far-reaching are its implications that the State Department must recoil in alarm as the press of the world reacts in anger to the story of Little Rock. So deeply does it challenge the moral values of civilized society that the conscience of all mankind is outraged at demeaning spectacle of a United States where Negroes are still treated like pariahs.

Role of Congress

Traditionally, Congress has done nothing to protect the civil rights of Negro citizens—not since the days of Reconstruction Democracy. It is a measure of the growing power of the democratic forces in our country and the world that our

national legislature has finally been prodded into action.

The serious struggle for a meaningful civil rights act which dominated the last two months of the recent session of Congress clearly reflects, among other things, Democratic concern over the substantial shift of Negro support to the Republicans in 1956—and the eagerness of both parties to win the Negro vote in 1958 and 1960. This is no minor matter. Negroes constitute more than ten per cent of the voting population in 35 congressional districts of the North and West; and, despite all obstacles, the Negro vote in the South is steadily growing—from about 200,000 in 1944 to around 1,300,000 today.

As Senator Richard Neuberger pointed out (*N. Y. Times*, July), the Democrats are a decided minority in that part of the country where free elections are held, and depend for national majorities upon the one-party South. They have good cause for alarm at the recent trend to the Republicans in large Negro communities throughout the nation.

Influential Democratic leaders are coming to realize that their party cannot maintain its slim congressional majority, let alone recapture the presidency, while it continues to go along with implacable Dixiecrat opposition to civil rights legislation. And Republican leaders realize it, too.

These considerations, more than any other influence, led to the rupture in the 85th Congress of that Dixiecrat-GOP alliance which, operating chiefly through the Senate, has stymied all civil rights legisla-

tion during the past eight decades. Heretofore the usual procedure has been for Northern Republicans to cooperate with Southern Democrats to kill House-passed civil rights bills with Senate filibusters—as happened, for example, with anti-poll tax bills in 1942, 1943, 1945, 1947, and 1949.

The New Coalition

But things developed differently this time. The House passed the administration-sponsored Civil Rights bill intact, on June 18; and two days later the Senate voted 54 to 39 to by-pass the Judiciary Committee. July 16 the Senate voted 71 to 18 to take up the bill, with 42 Republicans joining 29 Democrats in affirmative votes—and with 18 *Southern Democrats completely isolated in dissent*. This division was almost duplicated when the Senate passed the modified bill on August 7th by a vote of 72 to 18—with only Senator Wayne Morse (who wanted a stronger bill) and 17 Southern Democrats registering dissent.

Here was something new—a split in the traditional Dixiecrat-GOP alliance. There emerged a new Senate majority coalition of most Republicans and Northern Democrats, arrayed against the Southern Democratic bloc and a tiny group of GOP reactionaries. Aptly this has been called “the first major realignment of national politics since the days of the New Deal.”

It is upon the further development of precisely this kind of realignment in national politics that the democratic advance of our coun-

try depends—with the political representatives of labor, the Negro people, small farmers and urban middle strata united in the fight for freedom and security and peace, for the full realization of those material and spiritual values which the abundant resources of our land afford.

Weaknesses

If the congressional struggle around the Civil Rights bill reflected the growing strength of the democratic coalition in national politics, it also exposed many serious weaknesses of that coalition. And these mittee and put the House bill on the Senate calendar. The threatened filibuster to block consideration of the measure was not attempted. On should command the attention of all who cherish a more beautiful America.

We can expect no conversion of the Eastlands and Russell—nor of their counterparts in both parties—to the gospel of civil rights or democratic values in other fields. The profits and power which flow to entrenched reaction will long sustain their enmity to social progress. These forces, together with the giant structure of monopoly which is their mainstay, have got to be defeated politically. And this requires powerful struggles by a people's coalition of far greater moral conviction and political unity than was reflected in last summer's congressional fight around the Civil Rights bill.

A notable characteristic of the

Senate debate was the tendency for civil rights proponents to retreat, often needlessly, before every thrust of the Dixiecrats. There was the 90 to 0 vote on July 21 to delete the bill's reference to and to repeal an 1879 law authorizing the President to use troops to enforce civil rights decrees in the federal courts, a step Mr. Eisenhower was forced to take anyway. Three days later there followed the 52 to 38 vote to strike the substance of Section III, which authorized the attorney general to intervene in non-voting civil rights cases—such as school integration—with injunction and contempt proceeding to uphold federal court decrees, the need for which is eloquently attested by Little Rock. Now reduced chiefly to a right-to-vote measure, the bill was further restricted on August 2 by a 51 to 42 vote for the jury-trial amendment.

This emasculation of the already mild administration bill could not have been forced by the Southern bloc, which commanded less than one-fourth of the Senate votes. It was the fruit of disunity and irresoluteness among the supposed friends of civil rights.

The President's "moderation" approach, coupled with repeated emphasis that his objectives were an investigating commission and right-to-vote guarantees, early pulled the rug from under those senators fighting for the more comprehensive provisions of the administration's own bill. Former New Dealers Dean Acheson and Benjamin V. Cohen

(Continued on page 19)

KOL NIDRE

By PERETZ MARKISH

Panic broke so suddenly upon the town
that no one understood. The whirlwind churned its evil;
homes lay broken, doors hung open and askew.
Old Levi heard the lowering tread, the cries of people
one despairing step ahead of slaughter.
Uncompleted thoughts of eighty years paraded
through his brain. For eighty years The One Above
had given him his bread, a long, full life.
What more was left for him? Here he'd stay, and here,
if it were fated, he would Sanctify the Name.
Here, beside the holy place where fifty years
his carver's hands had won a share of honest fame.

The rumble of the beast's approach was foul and loathsome
in his ears. The blood-gorged German had a special
reckoning with him. His nephew—and his son—
both Bolsheviks. And then . . . he was a Jew.
The world was curiously grey outside his window:
Night fell earlier, he mused . . . the Holy Days . . .
And with the evening of Kol Nidre came the Germans,
two of them, who mockingly broke down his door,
as silently he stood in *talis* and in *kitl*
awaiting them. He studied them. Before he died
he had to understand: Where *had* Creation erred?
What *had* these two to do with Man?

He stared,
and fixed each one into his brain. The color of
their skin was like a snake's; each one's face a *golem*.
Black revolvers pushed him to the door, and through
the town, and past the streets and houses to the mill.
Here, carting lumber from the woods, he'd often stopped
for a convivial *l'hayim*. Now there was
no sound except the crow's: a proper welcoming.
The windmill shook and groaned. Jews lay with their faces

PERETZ MARKISH is the outstanding Soviet Yiddish poet who was unjustly executed in 1952. The above is an excerpt from his epic poem, *Milkkome* (War), reprinted by Ykuf (N. Y.) in 1956.

to the ground as they had often done Yom Kippur at their prayers. But now there were no tears, nor any fist that beat upon a penitent breast.

He recognized his neighbors, meeting here in death: Smiths and woodsmen, carpenters and coopers, as if all the barrel-staves on earth had split apart, and craftsmen here had come to study out the cause. The hangmen brought him to the mill and stuck a spade into the hands which once had carved the Torah's Ark and later, cartridge cases for Red Army men. The wind crept weirdly through the mill and played Kol Nidre, as a jackal led a devil's-choir chant. The windmill's wings, like twisted hands, wrung heavenward. But Levi could not comprehend this evil thing. He thought: A *dybbuk* has been breathed into the world.

"Dig yourself a grave!" the German barked, and Levi took a step toward his executioner.

He tried to fathom out this nazi brain and saw, not one, but all the enemy personified. And suddenly the autumn cold no longer chilled, and fear no longer froze his heart. He saw the end of life depicted in the nazi's face. The world would not be worth the living in. And pushing back his spectacles upon his head, as was the habit of his life when starting on a piece of work, his fingers gripped around the handle of the spade.

But this was consecrated time, Kol Nidre eve, and digging earth Yom Kippur was a sin . . . The hangman laughed and ordered Levi to begin. But breaking Holy Law was three times worse than death! He took his *talis* from his shoulders with a prayer and laid it tenderly upon the blood-stained earth. He lifted the foreboding spade into the air and eyeing steadily the nazi's gleaming head, roared lion-like the wonted introductory words of the Kol Nidre chant: "My witness be Almighty God!" and brought the spade down like an axe, as often in his life he'd done upon a screaming, splintering log. . . .

Translated and adapted from the Yiddish by Max Rosenfeld

U. S. Jewish Cultural Life—1900-1914

An excerpt from a forthcoming book
of American Jewish history

By MORRIS U. SCHAPPES

SINCE the end of the Tercentenary celebration in 1955, Morris U. Schappes has been writing a history of the Jews of the United States. This volume, at last completed, will be off the press this fall. Under the title, *An Illustrated History of the Jews in the United States*, the volume will be in large format and lavishly illustrated. It is being published under the sponsorship of the Tercentenary Book Committee, 1133 Broadway, Room 732, New York City. The committee is accepting advance subscriptions for the book, prices at \$10 for the de luxe edition and \$6.00 for the regular edition.

JEWISH LIFE is happy to give readers a preview of the book. Below is an excerpt from Chapter X, which covers the period from 1900 to 1914.—Eds.

JEWISH organizational growth [in the U.S. from 1900 to 1914] was both expressed in and spurred by the expansion of the Jewish press in Yiddish, English, Hebrew and other languages. In 1900 there were the following periodicals: in Yiddish, six dailies, eight weeklies, and one monthly; in English, 22 weeklies, and one monthly; in English, 22 weeklies and four monthlies; in Hebrew, one weekly. By 1915, the picture was more ample: in Yiddish, nine dailies, 15 weeklies, four monthlies; in English, 27 weeklies, 38 monthlies, three bi-monthlies, and five quarterlies and two Hebrew

monthlies, one German monthly and one weekly in Ladino. But the number of periodicals tells only part of the story, for the most significant feature was not the increase in their number but in their total circulation. The greatest spurt was still in the Yiddish press: in 1912, for instance, the total circulation of the Yiddish press in New York was 360,123; in 1915 it was 525,690 and still going up. In 1914, among the Yiddish dailies there were three with over 100,000 circulation: the *Forward*, 174,699; the *Varheit*, 108,000; the *Morgen Journal*, 106,258.

Another aspect of Jewish life

which began to get special attention in all camps was Jewish education. With general schooling having become compulsory in the public school system, Jewish education had become marginal. There was the Sunday school for Reform Jews; the old-fashioned, often primitive *heder* in which the sons of Orthodox new immigrants were crudely taught the Hebrew prayers and parts of the Bible and prepared for *Bar Mitzvah*; and the teaching of Hebrew and Judaism. A New York report made to the Kehilla [Organized Jewish Community] revealed that in 1909 only 41,000 out of 170,000 children of school age were getting any kind of Jewish education, and a similar report in Philadelphia two years later presented a comparable picture. As a result of the communal alarm that resulted, Dr. Samson Benderly, the director of the Bureau of Jewish Education of the Kehilla in New York, was able to exert a national influence by pioneering in directing the attention of religious elements to improving teaching methods and personnel, to modernizing buildings, curriculum and texts, and to broadening the scope of Jewish education.

At the same time, and as part of the general communal ferment, there developed a trend for secular Jewish education in the ranks of labor Zionists and the radicalized Jewish workers. The first expression was a National-Radical School founded December 10, 1910 on the



Morris U. Schappes

East Side in New York; similar schools soon appeared in Chicago and elsewhere. The first national conference of these institutions, held in New York, April 18-21, 1914, resolved that Yiddish and Hebrew have equal status in these schools and that Judaism be approached affirmatively from the historical and cultural viewpoint. Conflict between Yiddishists and Hebraists led to the formation of two separate schools in Chicago and spurred a movement for Yiddish schools. Thus in 1913 the first Sholem Aleichem Folkshule was founded in New York. Later the Workmen's Circle, which had been conducting children's Sunday Schools in English since 1900, interested itself in Yiddish secular education. The radical Jewish workers' opposition to Zionism was re-

flected in this movement. An important influence in moving the Workmen's Circle in the direction of socialist Yiddish schools was Dr. Chaim Zhitlovsky, who has been described as "the outstanding theoretician of Jewish nationalism in the camp of socialism" by C. Bezalel Sherman, the labor Zionist sociologist. At its convention in 1916, the Workmen's Circle resolved to found socialist Yiddish schools to rival the religious Talmud Torahs and the labor Zionist schools.

Another expanding cultural force was the Yiddish theater, which, on the crest of the immigration tide, reached a broader audience than any other Yiddish medium, attracting even the illiterate. Unlike the general American theater public, the Jewish audience was highly organized, filling the four playhouses in New York from Monday to Thursday on the basis of the benefit system by which the innumerable Jewish societies bought blocks of seats at reduced prices to aid their own causes. Only on week-ends did the box-office depend on the unorganized theater-goer. The bulk of the repertory consciously catered to the most primitive tastes, and even into some of the best plays, as Hutchins Hapgood remarked in 1902 in *The Spirit of the Ghetto*, "grotesque humor, popular songs, vaudeville tricks are inserted everywhere." Yet amid the flood of crude melodrama, bombastic musical-historical spectacles and general vul-

garity (*shund* in Yiddish), the more consciously artistic plays of Jacob Gordin, Leon Kobrin and David Pinski began to create their own devoted following. The realism and social idealism surging through the European theater were prime influences on this better type of Yiddish drama.

Gordin continued to be the leader of this movement until he died in 1909, and even after that his plays, having become a part of the repertory, exerted their influence. In this specific period, his *Kreutzer Sonata*, dealing with Bohemianism and the emancipation of women, was staged in 1902 (in English translation in 1904 and 1906), and his *Dementia*

LEE M. FRIEDMAN

1872-1957

THE eminent lawyer, Jewish historian, civic leader and liberal, Lee M. Friedman, died in Boston on August 7 at the age of 85. He was the author of numerous books and articles on American Jewish history and was active in the encouragement of research into the history of the Jews of our country. As a trustee of the Boston Public Library he was a defender of freedom of expression in the worst days of McCarthyism and helped to defeat a move at censorship of books in the library. His passing is a loss to the Jewish and general community.

Americana, a cutting exposé of the real-estate business, in 1908. Leon Kobrin became more and more prominent, with realistic plays on American themes like *The Lost Garden of Eden* (1902) and *American Prosperity* (1905), followed later by *Enemies* (1912), *Breach of Promise* and the very popular *Yankel Boile* (1913), and *Magic* (1914). The new dramatic light of the time was David Pinski, with *The Mother* (1904), *Yankel the Blacksmith* (a hit in 1909), *The Family Zvi* (1910), *The Treasurer* (1911, a comedy composed in 1906, which like Mark Twain's *The Man Who Corrupted Hadleyberg*, depicted how money can corrupt an entire community), and *Each With His God* (1912).

In addition to such plays by dramatists living in the United States, the Yiddish theater also performed many by the outstanding Yiddish writers of Europe and by the most prominent European dramatists, past and present. Thus Sholem Asch, Sholem Aleichem and I. L. Peretz began to attract an American audience. Asch had many plays produced: *Messianic Times* (1906), *The God of Vengeance* and *With the Stream* (1907), *The Fellow-Countryman* (1911) and *Our Faith* (1914). Sholem Aleichem had three plays staged in 1907, *The Outcast*, *Jewish Daughters* and *Stempeniu*. And Peretz, whose *Stories and Pictures*, translated into English by Helena Frank of London, had

been issued by the Jewish Publication Society in 1906, had two plays on the Yiddish stage: *The Sisters* (1906) and *Der Nisoyon* (The Trial or Temptation), in 1908.

The European drama was excellently represented, even though too often by crudely adapted and translated versions of Shakespeare, Ibsen, Strindberg, Echegaray, Ostrovsky, Gorky, Hauptmann, Sardou, Zola, Moliere, Maeterlinck, Zangwill, Tolstoy, Goethe, Andreiev, Bjornsen and Brioux. The playgoer who was interested felt he had access to the best of the classical and advanced modern drama.

Not only the play but the player was often the major attraction. Influenced by the American practice, the star system developed and the actor became the thing. Jacob Adler and Boris Thomashefsky, David Kessler and Zelig Mogulescu, Bertha Kalisch and Madame Kannie Liptzin, Leon Blank and Bessie Thomashefsky, all had their partisans and their clagues, who spiritedly cheered their own and derided others' favorites, before, during and after performances. There was nothing staid and little of decorum in this Yiddish theater. To audiences so hungry that they gulped plays almost without tasting them, it brought color, music and slapstick humor, trite fancy and winged imagination, pride of Jewish identity and sentimentality, life as it is, measured by life as it could and should be.

(Continued on page 36)

INSIDE

THE JEWISH COMMUNITY

B'nai B'rith

Alexander F. Miller, representing the Anti-Defamation League of the B'nai B'rith, told the National Urban League Conference in Detroit on September 4 that the "self-appointed guardians of white supremacy" were using every conceivable weapon, including economic strangulation and violence itself, to stifle efforts to end segregation (*N.Y. Times*, Sept. 5). He declared that the deeds of the white supremacists threaten the rights of free men to freedom of association and expression. Mr. Miller continued: "You can teach the brotherhood of man. You can have the Supreme Court declare that there will be no segregation in public schools. But the victory was only achieved in Clinton, Tenn., when a Negro student walked through the front door of the local high school and stayed there." He declared that in the three years since the Supreme Court decision outlawing school segregation 700 of 3700 segregated school districts have been desegregated.

The Anti-Defamation League of Los Angeles recently charged that more than 200 business firms in that city practice racial discrimination in their hiring policies. Of these 27 are considered large national corporations. Discrimination is aimed at Negroes, Jews, Mexicans, Catholics and immigrants from oriental countries. The L. A. office of the ADL reported that it presented its charges to the President's Committee on Government Contracts—since the 21 national corporations have federal contracts.

Synagogue Council of America

In its Labor Day statement, the Synagogue Council of America, representing Orthodox, Conservative and Reform Jewish leadership, decried the fact that "we have permitted our conception of labor to become paganized. In the ancient Greek and Roman world, labor was held to be a demeaning form of human activity, suitable only for slaves. The labor movement in the United States should be an expression of an opposite philosophy; namely, that labor dignified man; that the work of the hands contributed to the enrichment of the individual and his society. 'Love labor and loathe lordship. . . . Cherished is labor with which all prophets occupied themselves.'"

American Jewish Congress

On August 29 the American Jewish Congress hailed the federal right-to-vote law as a "beginning in civil rights legislation after the failure of our national legislature to enact any civil rights measure for 90 years. . . . The new law should mark the beginning not the conclusion of the fight to end discrimination and inequality. Those of us who cherish our free society will continue to demand legislation that will close the gap between principle and practice."

In an earlier statement AJ Congress held that the U.S. Supreme Court has "clearly asserted its role as protector of American liberties." A survey the decisions on the Smith Act, con-

by the organization established that gressional investigative powers, etc. have expanded the constitutional rights of the individual and curbed the power of government to encroach upon these rights.

On September 9 AJ Congress called upon Mayor Wagner and the N. Y. City Council to pass the Fair Housing Practices bill and end the "ghetto pattern" of New York City housing.

The action of bigots seeking to deny equality of opportunity for housing in Levittown, Penna., to a Negro family was deplored by AJ Congress Bucks County Chapter and the Women's Division Levittown Chapter. The statement was unanimously endorsed at a joint meeting of both chapters on August 20. The membership comprises residents of Levittown, Penna. The statement declared that AJ Congress is seeking to achieve equal rights in all areas regardless of race, religion or national origin.

On the Immigration Law

The immigration law signed by President Eisenhower early in September "falls disappointingly short of achieving long and urgently needed changes," stated a group of Jewish organizations. The statement was released by the National Community Relations Advisory Council with the participation of the Jewish War Veterans of the USA, American Jewish Congress, Jewish Labor Committee, Union of American Hebrew Congregations, Union of Orthodox Jewish Congregations of America, United Synagogue of America and National Council of Jewish Women. They expressed their disappointment at the failure of the legislation to replace the national origins quota system with a "non-discriminatory and equitable basis for selecting immigrants."

Jewish War Veterans

The 62nd annual convention of the Jewish War Veterans of the United States held in Boston last August heard and decided the following:

Opposed the action of the U.S. Senate in attacking the jury trial amendment to the civil rights bill.

Reaffirmed support of the program recommended by the President's Commission on Civil Rights. Hailed the work done by various states and organizations in furthering legislation and education to end racial and religious discrimination.

Urged immediate steps to remedy the dangerous situation at the Dhahran Air base in Saudi Arabia where the United States has agreed to "discriminate between Americans on the basis of religious belief," something that has brought "disgrace" on the United States, in the words of National Commander William Carmen.

Heard Professor Martin Dworkin, executive officer of the school of public administration and social service of New York University, tell the convention that "the heavy-handed and clumsy diplomatic blundering" of Secretary of State John Foster Dulles was directly responsible for the war in the Middle East last year.

Greetings to Sam and Fay
Pevzner on the marriage of their
daughter ELLEN to ARTHUR.

Mid-Bronx Fraternal Group

Wishing all our friends and relatives
a peaceful and healthy New Year

CAROLINE and SAM DINOVI

DULLES' SYRIAN DUD

**Its effect on the Arab leaders, on Israel
and on the fight for peace**

By LOUIS HARAP

THE latest attempt by State Secretary John Foster Dulles to bring the world to the brink over Syria has failed thus far. On Sept. 28 the *N. Y. Times* headline spelled finis to this gamble: "U.S. Aides Concede Mideast Setback." How artificial was the crisis summoned up by the State Department is indicated in the dispatch from Beirut by Sam Pope Brewer: "The recent United States attitude and actions have produced fear, even among many anti-Communist Arabs and some Americans in this area, that Washington was trying to provoke a showdown that could end in World War III, with the Middle East as a battlefield" (*N. Y. Times*, Sept. 19). Israel also greeted the Syrian developments with concern.

Internal changes in the Syrian government in August following that government's charge of a U.S. plot to overthrow the firmly independent regime there, spurred Dulles to another dangerous adventure. This charge of a plot by the State Department crassly interfering in Syria's internal affairs is all too probable, judging by the now well-known similar actions of Dulles' diplomats

and the Central Intelligence Agency in Iran and in Guatemala in recent years.

Dulles' dispatch of Loy Henderson to the Middle East proved to be a boomerang. On his return from his hasty mission, as the *N. Y. Times* headline put it (Sept. 5), "Henderson Asserts Syria Jeopardizes Free World." But the Arab leaders with whom Henderson consulted had different ideas. They feared that he was working to create a rift among the Arab states as a prelude to military action against Syria. Sam Pope Brewer reported from Beirut (*N. Y. Times*, Sept. 2) that "The curtain around the visit of Loy W. Henderson has given rise to fears here that the United States is seeking military action to bar the rise of Soviet influence in Syria. an dthis question was even debated in the Lebanese Parliament.

Arab Leaders Are Not Taken In

The comings and goings of Arab leaders to one another, since they were aware of the dangers to their independence in Dulles' latest manufactured crisis, brought forth a de-

gree of unity among them that had not obtained for several years. They made it perfectly clear that they regarded "United States pronouncements about the Middle East . . . among the Arabs as interference in Arab affairs" (*N. Y. Times*, Sept. 13), as King Ibn Saud is reported to have said. Syrian Gen. Afif Bizri commented, "New arms being shipped to the Middle East, whether they are Russian or American, will never be used by one Arab to fight another" (*N. Y. Times*, Sept. 13). This sentiment was echoed by all the Arab leaders.

Although the "crisis" was fabricated by Dulles, the danger of war existed and still exists because of persistent U.S. oil politics. "Pipelines Is Key Element in Concern Over Syria," read a revealing *N. Y. Times* headline on Sept. 23. This concern is not over continuing production and sale of oil, but over the hold of oil monopolists on the fabulous Middle East oil resources, their distribution, ownership and superprofits. The stronger the independence movement in the Arab world, the greater the threat to those superprofits. It is this that has the State Department worried whenever an Arab state moves to secure itself from threats to its independence from Washington.

Israel Is Worried

This Dulles policy and the Damocles sword of the Eisenhower

Doctrine over the Middle East (as all the Arab leaders were led to see by the Washington actions over the Syrian affair) constitute a danger to world peace. Thus far the Arabs have refused to be pushed over the brink by Dulles. But the serious dangers to peace remain. Although Israel appears to have sat tight during the Syrian crisis, the dangers to it in Dulles' brinkmanship are great. Arms from both Washington and the Soviet Union to Arab states understandably arouse great apprehension in Israel. Arab leaders asserted that the arms sent by both the U.S. and the Soviet Union would be used not against each other but against Israel. The arms that were air-lifted to Jordan by Dulles, ostensibly against a mythical threat of "aggression by international communism," worried the Israelis. "Any supply of arms to our neighbors," said Israeli foreign office official Moshe Lashem, "who continue to pursue a policy of exterminating us, causes us concern" (*N. Y. Times*, Sept. 9).

So great was this concern that Israeli Ambassador Abba Eban conferred with Dulles on Sept. 12. But it became evident that the Israel regime's policy of adherence to the Eisenhower Doctrine placed Israel in an uncomfortable position. The real intent of the Eisenhower Doctrine as a mode of keeping a controlling hand in the Middle East is apparent from Dulles' persistent refusal explicitly to apply it to pos-

sible aggression against Israel. Thus at this conference, reported the *N. Y. Times* (Sept. 13), Eban "expressed skepticism as to the usefulness of arming even the anti-Soviet Arab states."

As many Israelis realize, a solution to the Middle East crisis lies in a neutralist policy which would align Israel with neither side in the cold war. Such a position would make peace prospects brighter, since it would go far to convince the Arab states that Israel has no aggressive intentions. Frank Gervasi, *N. Y. Post* correspondent, reported (Sept. 4) an interview with Syrian Defense Minister Khalem Azem, "the man most responsible for Syria's increasing collaboration with Moscow," says Gervasi. The Arab leader spoke of possible peace with Israel in "two, five or ten years, given a long period of quiet on the frontiers and a sincere demonstration on Israel's part that it has truly peaceful intentions toward us."

Only Hope Is Negotiation

This prospect would be furthered by an agreement between the U.S. and the USSR on an arms embargo in the Middle East and negotiations between them on a settlement of their differences. Dulles' arrogant attempt to exclude the Soviet Union from any say on the problems of this area, which borders on the Soviet Union and is therefore of great concern to her, is a main source

of tension. And the Soviet Union has on many occasions in the past months proposed negotiations with the Big Powers on the Middle East and urged discussions leading to an arms embargo. To the last Soviet note of Sept. 3 offering to negotiate, the U.S. once again replied in the negative.

This refusal is indefensible and does not further peace; the only hope lies in negotiation. Whatever suspicions Washington may have of Soviet intentions, its rejection of direct talks can only lead to the conclusion that Washington is not guided above all by the desire to gain a peaceful settlement but by the aim of the oil interests to control the Middle East. There is nothing to lose—and everything to gain—from negotiations.

The welfare of the world in general, and certainly of Israel, demands most urgently that talks toward peace be undertaken. At the 60th anniversary convention of the Zionist Organization of America in New York on Sept. 15, West Coast Zionist leader Dr. Max Nussbaum sounded this note of sanity. He proposed that direct discussions should be held by the Western Big Powers with the Soviet Union to relax Middle East tensions. Unfortunately his was the only voice raised at the convention. Only if his idea is seconded and echoed by general public opinion and by Jewish leaders can Dulles' policy be changed to one of negotiation for a stable peace.

CIVIL RIGHTS

(Continued from page 7)

drafted and lobbied for the crippling jury-trial amendment; and John L. Lewis, together with spokesmen for the Railroad Brotherhoods and several other unions, came out in its support. Senators John Kennedy and Estes Kefauver, seemingly with presidential nomination goals in mind, sided with the Southern bloc on one or another key vote. So did a group of "liberal" western senators, apparently in a log-rolling deal for support of the Hell's Canyon Dam project. And the voices of many powerful organizations which should have been speaking to Congress were either silent, or—like that of AFL-CIO—sounded off much too late and too weakly. Thus, in crucial tests where the shift of six to eight votes was decisive, a potentially strong civil rights majority was dissipated.

No Moral Fervor

Moreover, the fervor of moral conviction so essential for a winning fight was notably absent in this Senate debate. Civil rights advocates allowed the discussion to range from one abstraction and legal technicality to another, rarely touching the central and moving issues—the *crippling and destruction of human beings and the subversion of democratic government through the Jimcrow system*. One got the impression that Senate "liberals" were loath to tackle the Negro question forthrightly. Indeed, they seldom ever mentioned the word "Negro." And

as for the President, his preoccupation was with efforts to mollify the authorities.

The Dixiecrats are dead in earnest and fight with conviction to save Jimcrow. But the President and congressional "liberals" seem chiefly concerned with political expediency. Senator Richard Russell is a fair modern substitute for John C. Calhoun; but there is none who invites comparison with Thaddeus Stevens.

There is only one real corrective for these rifts and other weaknesses among the political representatives of the progressive coalition. Aspirants for public office must be convinced that uncompromising support for civil rights and other democratic measures is the necessary price of election. And this requires organized, aggressive, *independent* political action by the labor and other mass organizations of the people.

Recent developments around Little Rock guarantee that the civil rights issue will loom larger than ever in the coming congressional and presidential elections. Here must the organized power of democratic America be focused.

Prospects for Advance

There are widely varying estimates of the truncated Civil Rights act which emerged from the recent struggle in Congress. In the Negro community, and elsewhere, considerable debate is underway as to whether this "half-loaf" is better than "no loaf" at all.

Many take the position that the inadequate law adopted will serve chiefly as an excuse for Congress

to forego further civil rights legislation in the near future, and that no law now—with a sharper civil rights issue in the coming elections—would more effectively promote the adoption of a strong act in the next Congress. I think they are wrong. Despite its serious inadequacies, this new law provides the basis for a higher level of civil rights struggle and achievement in the period immediately ahead.

Bring into being the authorized Federal Commission on Civil Rights, with its powers of subpoena. Let it begin its inquiry into the disfranchisement of Negro citizens and violations of their other constitutional rights. Then have no doubt that the burgeoning Negro movement in the South will so overwhelm the commission with evidence that the scandal of Jimcrow oppression will be dramatized before our nation and the world as never before.

Establish the authorized Civil Rights Division of the Department of Justice, armed with new powers general can no longer plead statutory to obtain injunctions against actual or threatened abridgment of the right to vote. Then the attorney general can no longer plead statutory impotence—as he has always done in the past—when pressed to intervene in specific cases of franchise violation. Then will the people be in stronger position to make their civil rights demands heeded by the law enforcement officers of the Federal Government.

Prosecute violators of right-to-vote injunctions for contempt, as authorized by the new law. The civil contempt cases alone, decided

by the federal judges who issue the injunctions, will do much to heighten the respect of Southern officials for the Negro's right of franchise. And if juries refuse to convict in the cases of criminal contempt, that very fact will provide a powerful argument for stronger civil rights legislation.

The Leadership Conference on Civil Rights, which includes the National Association for the Advancement of Colored People, several AFL-CIO unions, Jewish and other groups [the Jewish organizations are the AJ Committee, AJ Congress, Anti-Defamation League, Jewish Labor Committee, Jewish War Veterans, National Community Relations Advisory Council, National Council of Jewish Women, Pioneer Women and United Hebrew Trades—*Eds.*] said of the Civil Rights act: "The constitutional right of Negroes to vote is given Congressional recognition for the first time in 87 years and some new tools are provided for the enforcement of that right." I think this estimate is sound.

A stronger and more comprehensive Civil Rights act lies farther along the same path that led to the present law. It is the path of organized challenge to Jimcrow practices everywhere, in all their varied forms—Montgomery yesterday, Little Rock today, new centers of struggle tomorrow. It is the path of independent political action by the emerging democratic coalition, both inside and outside the major parties—with the focus now on 1958 and 1960. The Civil Rights Act of 1957—itsself an historic achievement—can help move our country still farther along this path to freedom.

Soviet Jewish Cultural Revival—a Year Later

A visitor to the Soviet Union looks back on
the promises made to him last year

By CHAIM SULLER

IN July 1956 I returned from a trip to the Soviet Union, where I had spent a little more than a month. Although originally planned as a personal visit with my family, this trip took on considerable significance when I turned out to be the first Jewish cultural worker from the U.S. to visit the Soviet Union since the disruption of Jewish cultural activity in 1948. I was thus the first one to bring back any sort of report concerning Jewish writers and Jewish cultural activity since that year. [See interview with Mr. Suller in our August 1956 issue.]

It is therefore understandable that my reports, which were printed in the *Morning Freiheit*, were reprinted in the U.S. and other countries in many Jewish and non-Jewish publications. My verbal reports here in our country and in Canada drew literally thousands of people and the subjects I touched on still concern large numbers of people everywhere. I believe, therefore, that it is important now, a year later, again to go into the matters which I discussed with various leaders in the Soviet Union and see what "the score" is now. I shall try to analyze the facts and point out what has been done about Jewish cultural activity in the Soviet Union since 1956.

Let me first review briefly what I found out last year about the perspectives for Jewish cultural work in the Soviet Union. Yiddish writers and important leaders of the Soviet Writers Union assured me that "new winds are blowing" in the Soviet Union; that the evil which was done in Soviet life since 1948 was being corrected. They showed me a proposed plan which was impressive in scope, especially since it appeared at a time when there had been no Jewish cultural activity for eight years.

This Was the Program

According to this plan a Yiddish literary journal was to appear several times a week, the Yiddish publishing house *Emes* was to be re-opened, a permanent Yiddish State Theater was to be re-established, a conference was to be called of Jewish artists and leaders. I was assured that the works of many Yiddish writers were already being published in Russian translation. It is important here to recall something else I reported when I returned from my visit: this entire plan had been accepted by the Soviet Writers Union but had not yet been approved by the government. The Jewish writers assured me that the

plan would be carried through. They cautioned me that it was possible that some of the proposals would be realized at some later date, that some would be modified; they pointed out some difficulties that would take time to overcome. For instance, it would take some time to re-establish the theater, since actors and theater workers had to be found, etc., but that in the meantime troupes would tour the country.

After I returned from the Soviet Union, other Jewish journalists went there and had similar meetings and interviews: Dr. Hyam Shoshkes of the *Yiddish Day*, G. Koenig of the Paris *Yiddish Neie Presse*, I. Gershman of the Canadian *Wochenblatt*. Each of them confirmed the report I brought back. This made us all feel certain that the plan would really be carried out.

But it is clear to all that now, a year later, this plan has *not* been carried out. Not a single book has been published in Yiddish. There is not a single Yiddish newspaper except the one in Biro-Bidjan, which did not cease publication during all this period. There is no permanent Yiddish theater. The Jewish cultural conference was not called. The Yiddish literary journal has not yet appeared.

There Have Been Changes

There are certain friends of the Soviet Union here who say that *nothing* has changed; that in regard to Jewish cultural activity the same approach obtains as was true in the 1948-1953 period. That this is *not* the case can be seen from a number of things which have happened in the Soviet Union during the past year. On my desk are a number of works of Yiddish writers which were recently published in Russian translation. Here are some of them: Sholem



Chaim Suller

Aleichem's *Enchanted Tailor and Other Stories*, splendidly illustrated, issued in 1956 in 225,000 copies; Sholem Aleichem's *Back From the Fair*, 690 pages, 1957, in 165,000 copies; Sholem Aleichem's *Motl*, 1954, in 30,000 copies; G. Dobin's stories, 1956, in 30,000 copies; N. Luria's *The Forest Calls*, 1956, in 15,000 copies, Peretz Markish's selected poems, 1957, in 10,000 copies; selections from David Bergelson's stories, 1957, in 75,000 copies.

A book of Sholem Aleichem in 225,000 copies is no trivial thing! There is no other country in the world, and certainly no other government, which would publish Sholem Aleichem in such quantities in *any* language. Whoever tries to waive this fact as "nothing," does the Jewish people no favor. It is an accomplishment of great positive value. Not without reason did Alexei Surkov, executive secretary of the Soviet Writers Union, tell me last year in Moscow: "I am not pleased with the translations of Sholem Aleichem which we have thus far published. We'll have to do much better." It seems that they went out and did so!

I often read in Soviet literary publications, poems, in original or translation, of Yiddish writers. The literary journal *Soviet Literature* (April), published in Moscow in English, contains, under a "Selection of the Poems of Jewish Poets," poems of I. Feffer, L. Kvitko and Peretz Markish.

There are positive achievements in other fields. Concerts of Jewish singers and readings of Yiddish works have been presented not only in the populous Jewish centers but in the most prominent concert halls of Moscow and Leningrad. Yiddish theater presentations have taken place in Vilna, Dvinsk, Baku. From reports it seems that the Yiddish theater is just beginning to unfold. In Vilna and a few other cities Jewish choruses have been formed; Jewish departments in the libraries have been opened. We recently received three records of Jewish folk-songs issued by the Ministry of Culture. All these positive developments are of tremendous importance and every friend of Jewish culture must recognize this.

Is There An Audience?

But there are other things still to be corrected. There still has to be a fundamental change in the attitude of the Soviet government toward the question of Jewish cultural work in the Yiddish language.

Why has nothing appeared yet in Yiddish? Not a newspaper, not a book, not a magazine! All the arguments we heard from certain Soviet leaders—that the Jews themselves do correspond with reality. This is clear to everybody, whether they were ever in the Soviet Union or not. If it were true that Jews do not want Yiddish, then the Yiddish concerts everywhere in the Soviet Union would not be packed to overflowing. My own experience has convinced me

that large numbers of Jews in the Soviet Union are hungry for the Yiddish word; that every time they listen to a Jewish song at a concert or on the radio, it takes on the aspect of a real demonstration. That Soviet Jews are interested in having a Yiddish newspaper can be seen from the fact that close to 2,000 copies of the Warsaw Yiddish *Folks-Shtimme* come into the Soviet Union and are avidly read. Even the *Morning Freiheit* comes all the way to the Soviet Union and is read quite eagerly. We know this from the many letters which the *Morning Freiheit* receives letters from people trying to locate relatives, from such cities as Kovno, Tashkent, Vilna, Leningrad, Kiev and Dvinsk.

In addition to the printed Yiddish word there is a need in the Soviet Union for an organized Jewish community life. The only Jews in the Soviet Union who are organized are the religious Jews around their synagogues. The Jews who do not attend synagogue and are not religious do not have their own cultural or community organizations of the type of the Jewish Cultural-Social Association which functions in Poland. That such an organization is necessary in a country with three million Jews is no longer debatable. It is needed both for cultural reasons and for social reasons. If there were such an organization, it would be able to supervise the programs and personnel of the concerts and other cultural events, help in the reopening of Yiddish libraries, etc.

Here is only one example of many: I mentioned that a group of Yiddish poems were printed in English translation in the Soviet journal *Soviet Literature*. In a brief introduction it is stated that Itzik Feffer is known primarily as a children's poet. Now, although he did write many good poems for children, he was *not* best

At the Moscow Youth Festival

THE gathering of youth from 127 lands at the Moscow Youth Festival in July and August was a tremendous demonstration for Peace and Friendship, the key words at the festival. The 200-strong delegation from Israel made a deep impression. Their artistic performances were praised in the Soviet press and won many medals. Soviet Jews manifested great interest in the Israeli delegation.

However, reports indicate that the Israeli delegation suffered discrimination from the festival authorities. They were not permitted to distribute any literature nor was anyone allowed to see them off at the station.

known for them, but for his poems for adult readers. Such an error could not be committed in a Soviet magazine if there were a responsible body of Jewish cultural workers.

Needed—A Secular Jewish Center

Can we imagine for one moment that Jewish culture can really begin to bloom in the Soviet Union without a central Jewish body to lead it—especially after an interruption of almost ten years? Without such a body, who will say what magazines, what newspapers, what books, should be issued? Who will help to cultivate and encourage new writers? It will not be enough only to print Yiddish books. They have to be distributed. They have to be publicized. Interest must be awakened in the spoken and written Yiddish word. Who will do this? Who

can do it better than Jews—in the Yiddish language?

I am convinced that just as there are nationalist tendencies among other national groups in the Soviet Union, so there are among the Jews. And I discovered that these tendencies were especially strengthened by the administrative shutting-down of all the Jewish cultural institutions. A Jewish cultural and communal body would also have before it a responsible task of explanation and education. There are in the Soviet Union large numbers of Jews who have lived elsewhere during the past 39 years. There are Jews from the Baltic countries, from Western White Russia, Western Ukraine, Bessarabia; there are many Jews who fled Poland during the war. These Jews, even more than those who have lived under socialism during the last 39 years, need cultural and communal work in their own language.

I recently discovered, for instance, from a letter from a friend in Moscow, that preparations were made to mark the 40th anniversary of Peretz Markish's creative work. On the basis of this information the *Morning Freiheit* sent a greeting to the celebration. Is it right that the *Morning Freiheit* discover something like this from a private letter? Today we receive little direct correspondence from the Yiddish writers in the Soviet Union. Most of the material that the *Morning Freiheit* prints come from the Warsaw *Folks-Shtimme* or Yiddish publications in other countries. When we printed a greeting from the Soviet Yiddish writers on the occasion of the *Morning Freiheit's* 35th anniversary, it was of a purely private nature. The writers represented no one but themselves. How much more it would have meant if the greeting had come from an organized body representing the

Jewish community in the Soviet Union!

The leaders of the Soviet government are doing a great deal to establish cultural exchange with other countries. Well, in the United States there are more than five million Jews. In other capitalist countries there are a few more million. Why should the Soviet Union not have a Jewish theatre which would not only serve its own Jewish population, but which would travel to other countries as was done in the 1920's, or as the Polish Yiddish State Theater is doing now? Why should Soviet Yiddish writers not travel to other countries and meet their colleagues and, yes, the broad Jewish masses, face to face?

We here in the U.S. complain that our government prevents cultural figures such as Paul Robeson, Howard Fast, Rockwell Kent, Paul Novick and

others from visiting foreign countries. Our government sets up obstacles for artists from the socialist countries who want to come to the U.S. Nevertheless, some of them do come—David Oistrakh, Emil Gilels, others. Arrangements are now being made for a new interchange of artists between the Soviet Union and the United States. If there were a Jewish cultural center in Moscow, it might be possible to have such artists as S. Halkin, Anna Guzik, I. Kamenko and others come here. We could then at least fight to send a similar delegation to the Soviet Union! This would not only enrich the culture of both countries; it would be of great help in the struggle for peace which is now going on throughout the world. Jews are just as much interested in peace as other nationalities!

(Continued on page 40)

CORRECTION

SEVERAL important sentences were omitted in the course of translation from the Yiddish of the article, "Toledo Answers Racism," by Abe Strauss, in the September issue. The article dealt with a successful united community action to defeat an attempt at housing discrimination and violence against a Negro family in Toledo.

At the bottom of page 9, first column, in reporting talks with several Negro leaders about cooperation of the Toledo Jewish Community Council in vigorous pro-democratic activity, Mr. Strauss' original added: "These warm words of recognition were later confirmed in my conversation with Mr. Philip Winkfield, prominent Negro leader and assistant secretary of the Board of Community Relations, and with Mr. Frank Fager, Protestant secretary of the Board."

To the first sentence in the last paragraph of the article, reading, "To my question whether the Board of Community Relations of Toledo deals with acts of anti-Semitic discrimination, the answer was that the Board is no less sensitive to this type of discrimination," Mr. Strauss' original added: "Whenever a suspicion of anti-Jewish discrimination comes to my attention, the matter is followed up with the greatest speed and determination 'to root out the evil at the roots,' Mr. Winkfield added."

We regret these omissions from the article.



ISRAEL

The Manuscript of Sholem Asch's historical novel on the period of Abraham will be published in Yiddish by the Israel quarterly, *Di Goldene Kait* (The Gold Chain).

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The 102-day strike of 1,680 workers in the Ata Textile plant in Haifa was settled by a compromise on Aug. 18. The strike began when Hans Moller, former Czech industrialist who owns the 24,000,000 Israel pound enterprise, wished to dismiss 120 old-timers in the factory without regard to seniority on grounds of low productivity. Average hourly wages were also 10-15 per cent lower at Ata than in other textile plants. The strike was marked by police attacks on the picket lines and by government pressure to settle. The two year agreement calls for a four per cent pay increase and the establishment of a pension fund; on the main issue of dismissals, Ata agreed only to take seniority rights into consideration.

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Hungary and Rumania early in August received the first 3,000 units of Salk anti-polio vaccine produced in Israel as a gift from the Israel government in response to an appeal from the ministries of health in Hungary and Rumania to help save their children from an epidemic.

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The death penalty was reimposed by a Knesset bill passed late in July, but only for the crime of treason in time of war.

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From Ghana a ministerial delegation of five, headed by Kojo Botsio, Minister of Commerce and Industry, visited Israel from Aug. 7 to 16 to discuss trade relations. Many projects were discussed during the gala visit marked by a reception by Foreign Minister Mrs. Golda Meir and a State dinner tendered by Premier David Ben-Gurion. The first to materialize was an agreement signed early in September to establish a joint shipping company, the Black Star Line, with 60 per cent of the stock belonging to Ghana and 40 per cent to Israel. The company, it is expected, "will be controlled by the Ghanans and managed by the Israelis" while the ship that will be purchased "will be manned

largely by Israeli officers and men with some Ghana sailors to supplement them." (*N. Y. Times*, Sept. 3.)

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At the Second World Congress of Jewish Studies, held in Jerusalem July 28 to Aug. 4, there were about 100 scholars from abroad in attendance, including the chief rabbi of Bulgaria, Professors A. Halevy and L. Rosenbaum of the Bucharest University, five members of the Warsaw Institute of Jewish Studies, including the director, Ber Mark, and the non-Jewish Professor I. Czekanowsky of Poznan University. (*London Jewish Chronicle*, Aug. 2.)

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Emigration from Israel, according to the 1956 Yearbook of Labor Statistics published by the International Labor Office, has been six per cent of those entering from 1948 to 1955, compared to 14 per cent from the U.S.A., 17 per cent from Canada, 21 per cent from Australia and 37 per cent from New Zealand, all lands with considerable immigration. (*Jewish Agency Digest*, Aug. 8). An increase in the past two years has brought the Israel rate of emigration to about eight per cent. (*N. Y. Times*, Aug. 29.)

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Although on Aug. 4, 1955 the Bulgarian Government agreed to pay damages to the families of 58 victims caused when Bulgarian fighter planes shot down an Israel passenger plane, to pay for the plane and to accept responsibility for the incident, the victims are still waiting for action on the agreement. On Sept. 4 the Israel Government rejected the Bulgarian proposal to pay \$6,000 to each of the victimized families on the ground that Bulgaria was refusing to accept responsibility for shooting down the plane and to pay for the plane itself.

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The Hebrew Language Academy has a special booklet with suggestions on how to Hebraize your name. Since 1948, the names of 64,000 citizens have been Hebraized officially. The legal routine is simple: 15 cents (free if you are in the Army) must accompany your application to the Minister of the Interior, who issues a certificate and publishes the new name in the official gazette; the new name cannot be changed for seven years. This practice has nothing in common with the suggestion of the American tourist wag who thought Israel might avoid trouble by changing its name to Irving. . . .

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Poland ordered \$500,000 worth of shoes from Israel in July. A Polish delegation headed by the Minister of Health is visiting Israel in September to study the medical institutions. . . . July 21, Ida Kaminska, famous Polish Yiddish actress, arrived in Israel for a month's visit with her brother, first violin of the Israel Philharmonic.
M. U. S.

A Visit with Israeli Scholars

A Polish Jewish scholar meets with eminent
Israeli historians and scholars

By **BER MARK**

JERUSALEM is fundamentally a city of old and young scholars, professors, teachers, students. It is undoubtedly the largest and most important scientific center in the Near East. It is also the largest and most important center of Jewish learning in the entire world and has many research institutes, archives, libraries and of course the famous Hebrew University.

The corner-stone of these institutions of Jewish learning was laid many years ago by a handful of "fanatical" optimists imbued with the idea of making Jerusalem a future center of learning for the Jewish people. They were Jewish scholars who had migrated to Palestine. The founding of Hebrew University is linked with the name of the great American Jewish scholar and humanist, Dr. Judah L. Magnes, who later became the leader of the group, *Brith Sholom*, whose aim is to work for cooperation between Jews and Arabs.

The old buildings of the university and its tremendous libraries are on the other side of the Jordanian border. In the Jewish sector of Jerusalem new buildings are going up to make a modern "university city" with well-equipped classrooms and lecture halls. New faculties, chairs, seminars, la-

boratories are constantly being added. The university is both a training school for diplomatic personnel and a research center. Medicine, biology and pharmacology are greatly esteemed in Israel. Also of great importance are the famous Weizmann Research Institute in Rehovoth and a broad network of exemplary hospitals. These institutions, as well as the high hygienic standard of the population, are responsible for the fact that the mortality rate in Israel is the lowest in the world. All modern methods of medical science are utilized. All children in Israel, Jewish and Arab, receive Salk vaccine injections.

The supply of new doctors comes from the medical school of the Jerusalem University. The present rector of the University is B. Mazur, well-known professor of archeology and a profound student of ancient history. We met Professor Mazur on a Friday evening at his home in the company of several other professors. Prof. Mazur is a Polish Jew who studied in Berlin and still speaks a pure Yiddish. He told us about the scientific expedition into Sinai which he led. In ancient times this barren desert was populated and agriculturally developed, and had interesting flora and fauna whose clear traces can still be

Five other scholars were present, each representing a different branch of Jewish learning: the historian, Prof. Israel Halpern, from Bialystok, author of many historical works; Dr. A. Ohrbach, expert on medieval Jewish-religious literature; the young history professor Praver, who has examined all the documents in the monasteries in Israel relating to the crusades; Dr. Poznanski, professor of mathematics and scientific secretary of the university, and Dr. Simon Halkin, the American Hebrew writer who is professor of Hebrew literature at the Jerusalem University. Dr. Halkin spoke of the life and work of the Soviet-Yiddish writer Shmuel Halkin, who is his cousin.

Learned Historians

A week earlier at the home of Dr. Halpern we had met two of his students, Dr. Shmuel Ettinger and Tanna Shmeruk, who are now researchers and lecturers in their own right. We talked about many things, but especially about that which was closest to our hearts—historiography, and about the cooperation among various centers of Jewish historical research.

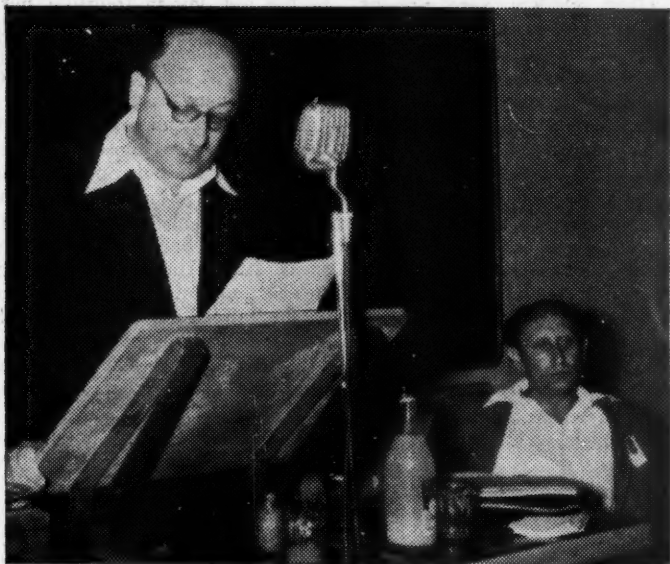
On still another occasion, at Dr. Ettinger's home, we met several Jewish historians who would be a credit to any university in the world. Dr. Hayim Hillel Ben-Susson is a Polish-Russian Jew, despite his Oriental name. He is an original thinker, interested especially in Jewish social thought in Europe in the period between the Black Death and the Westphalian War. His studies cover the history of the Jews in Poland in the 16th and early 17th centuries and are based on rabbinical letters and documents of the period. It was a real joy to see a Jewish historian who is close

to the old Jewish tradition but who interests himself in the social and moral problems of the ancient Jewish past, a field often outside the vision of many historians.

The young historian, Dr. Hayim Beinart, devotes himself to the history of the Jews in Spain. He is one of the great but quiet heroes of the 1947 war of liberation and a student of Prof. Y. Baer, of whom we will speak later. Hayim Beinart recently spent a good bit of time in the archives of the Inquisition Tribunals in Spain studying 500 "verdicts" of the period 1483-1576. The result of this scientific expedition is simply priceless.

Thanks to the discovery of this wealth of new, hitherto unknown documents, the history of the Jews in Spain is revealed in a new light. A picture is appearing of a great resistance movement of the Spanish Jews, both the Marranos and the official Jews, against their persecutors. It is becoming clear that the Marranos did maintain their connection with the Jewish community and that the Spanish Jews did not go to the slaughter like sheep. Certain aspects of this had already been brought out by Prof. Baer in his monumental history of the Spanish Jews. Now his pupil, Hayim Beinart, is deepening the research.

Dr. David Flusser, who comes from Prague and writes in Czech and Hebrew, is occupied mainly with classical philology, with the problem of Judaism and Hellenism and comparative studies of religion. I was especially interested in confirming the fact that this Jerusalem scholar is now working on a similar theme as the Warsaw Jewish Historical Institute: the problem of the *Book of Josephus*. Dr. Flusser worked on this in Czechoslovakia in 1949 and is now completing his studies. He maintains that the



Ber Mark, director of the Warsaw Jewish Historical Institute, addressing the closing session of the Second World Congress of Jewish Studies in Jerusalem on Aug. 4.

author of the *Book of Josephus* lived in Italy in 953.

A Bridge to the Past

I had the honor of meeting the two leading personalities in Jewish historiography, Prof. Benzion Dinur and Prof. Yitzhok Baer. They head the most important studies in the history of the Jews in Europe (and to some extent the Near East). Prof. Dinur is a Russian Jew who still speaks a sound Russian Yiddish. Long ago he was a leader in the Jewish socialist movement, a participant in the stormy events of 1905, the author of a many-volumed documentary work based on Hebrew, Arabic, Syrian, Armenian, Greek and other sources. He is a gen-

tle man, always ready for a cordial chat. Prof. Dinur has set himself the task, among others, of creating a broadly conceived history of the Jews in Russia from 1772 to 1917. At the same time, he is a teacher, a leader in community affairs and the teacher of

Prof. Baer, a German Jew, is one of the greatest Jewish scholars of our time. His two works on Spanish Jewish history are unique. He is the first to have delved into the hidden archives of the Spanish Inquisition. Together with Prof. Dinur and Prof. Halpern he edits the journal *Zion*, organ of the Israel Historical Society.

We should mention, too, that outside the university halls historians of another "school" are busy on Jewish historical work. To mention two of them: Dr. Raphael Mahler, author of

an extensive history of the Jews in an attempt at a Marxist interpretation; and Dr. N. Gelber, who has published studies of the ancient Polish-Jewish communities.

All these scholars and historians, and many others whom I did not have the time to meet, are helping to build a bridge between the newly-arising culture in Israel and the old culture of the various settlements and communities of the Jewish people. It is therefore understandable that they would be intensely interested in the work of the Jewish Historical Institute in Warsaw.

A large part of the Jerusalem University's work is devoted to study of the history and culture of the Oriental Jews and the ancient history of Israel (Palestine). Active in this field are Yitzhok Ben-Zvi, President of Israel, and the two well-known archeologists, Yigal Yadin and Nachman Avigod.

Records of Other Times

The most important archives in Jerusalem are in the following institutions: 1) The Jewish Historical General Archives; 2) Yad-Vashem; 3) Zion Archive, which despite its name, covers modern Jewish history since the end of the 19th century; 4) The Institute of Hebrew Manuscripts. The largest collection of ancient manuscripts and literary documents is in the Schocken Library. The Ben-Zvi Institute contains a rich collection of documents of Oriental, Spanish and Eastern Jewish communities.

The General Archives is constantly growing. The organizers and heads of this institution—Prof. I. Halpern, Dr. Joseph Meisl, T. Shmeruk, Dr. Daniel Cohen—have set for themselves the difficult, ambitious and necessary task of gathering from various countries

all the Jewish documentary materials in the original or on microfilm and to provide in Jerusalem the basic materials (up to World War Two) for every researcher in Jewish history. They are working with very modest means, quietly, without fuss or publicity. From time to time they send out field men to collect the documents and organize the microfilming.

Even now the collection is tremendous. Here are the old records of the Jewish communities of Germany, of Eastern Europe, of New York, France, Italy, Spain, Turkey, Egypt.

The General Archives also has an agreement with the National Archives of Poland for examining and copying documents. They have established friendly working relations with the Warsaw Jewish Historical Institute and the State Archives of the Czech Republic and the German Democratic Republic. They are also in touch with the Soviet institutions which have many collections of old Hebrew manuscripts. Researchers of the ancient history of Polish Jewry will find many useful chronicles and documents here.

It was a special privilege for me to meet a Jewish scholar whom I had known only from his books. This is the director of the Archives, Dr. Joseph Meisl, a man almost 70, author of the *History of the Jews in Poland and Russia*, which appeared in the 1920's in German. Dr. Meisl is a living encyclopedia, a type of the old Jewish Maskil with a rich European erudition.

The Institute for Hebrew Manuscripts collects texts and microfilms of literary manuscripts written in Hebrew and all languages using the square Hebrew script. It is headed by the specialist, Dr. Iluni. Researchers of this institution have gathered materials in Austria, Italy, Belgium, Holland, Denmark, France, Switzerland,

England, Germany, the Vatican. They are now microfilming about 3000 manuscripts a year. They estimate that there are about 60,000 such manuscripts in the world.

Documents of the Hitler Period

The second large archives in Jerusalem is the Yad Vashem, which collects documents and materials of the period of the Great Catastrophe [the Hitler period] and studies the problems concerning the nazi program of Jewish extermination. It is headed by Prof. B. Dinur and already has millions of microfilmed documents in its files. Most of these records concern Western Europe and, to a lesser extent, Poland. Its library, comparatively new, contains 11,000 volumes.

The Zion Archive is headed by Dr. Alex Bein, a German Jew who up to 1933 worked in the German Reichs-

Archives. The Zion collection consists of the records of about 150 personalities. There are stenographic records or their copies of all the Zionist Congresses.

One of the finest libraries of old Hebrew and Yiddish books and manuscripts is the Jerusalem Schocken Library, which is maintained by the Schocken Foundation and directed by Dr. A. M. Haberman. It would take a separate article to enumerate only the most important rarities which are to be found in this well-equipped and almost luxurious library. A researcher in old Yiddish works would really enjoy himself here. Hundreds of books and pamphlets, manuscripts of the 16th century, a wealth of antique rarities, such as the first edition of the Zohar, prayerbooks of the 16th century in old Yiddish, the Nuremberg Prayerbook of 1331, rare manuscripts of Moses Mendelsohn, Moses Hess, Ahad Haam, Heinrich Heine, a number of examples of old Jewish folk-art. It is a real museum of old Jewish folk culture.

Hungarian Jews Join WJC

THE Central Board of Hungarian Jews announced in Budapest, simultaneously with the World Jewish Congress in London on Sept. 4, affiliation with the world Jewish organization. The agreement followed discussion of leaders of the two groups in Switzerland on August 23-25. The Hungarian Jews will have a representative on the WJC executive and will elect a "World Jewish Congress Committee in Hungary." It is estimated that there are between 75,000 and 80,000 Jews in Hungary today.

The Ancient East

When you leave this library and enter the Ben Zvi Institute for Oriental Jewish Studies, you are in a completely different world. Here are the cultural treasures of the Jews of the East—the Crimea, the Caucasus, Bokhara, India, Iraq, North Africa, Arabia, Yemen, Turkey, Greece, Babylonia and Spain. This is Jewish "terra incognita," only recently uncovered by this institution, which is headed by the scholar and present President of the State of Israel—Yitzhok Ben Zvi.

It is a rich, rare culture of distant Jewish tribes. Your eyes linger on

(Continued on page 42)

"TEVYA" ON STAGE IN ENGLISH

THOSE who were fortunate enough to see *The World of Sholem Aleichem* a few years ago can never forget it. Materials from Sholem Aleichem and Peretz were refashioned into dramatic form by Arnold Perl, directed by Howard Da Silva and executed by brilliant talent in every department of the production. It was a milestone in the transmission of Yiddish culture in English.

Arnold Perl and Howard Da Silva have explored this rich vein further as writer and director, respectively, in their new production, *Tevya and his Daughters*, which opened at the Carnegie Hall Playhouse, in New York, on September 16. Mr. Perl has taken three stories of Sholem Aleichem as the base of his play: "Tevya Wins a Fortune," "Modern Children" and "Hodel" (as they are entitled in Julius and Frances Butwin's translation in *The Old Country*).

On the whole Mr. Perl has followed the original very closely. The play opens at the exciting moment when Tevya awakens his wife and daughters to tell them of the wonderful good fortune that makes it possible for him to buy cows and become a dairyman, thus enabling them to go to bed less often without supper. The second section recounts Tevya's effort to marry his oldest daughter Tzeitl to the old and ugly but prosperous widower, the butcher Lazar-Wolf. It turns out that Tzeitl prefers to marry the local tailor's son Motel Kamzoil. Love and modernity win out and Tevya's horizons widen. The final act deals with his second daughter Hodel's marriage with the engaging young revolution-ary (the time is the turn of the cen-

tury) and the further step in the education of Tevya.

In Mike Kellin the producers have found an actor of skill who is capable of rendering the spirit of Tevya. This is not easy, for Tevya is one of the great characters not only of Yiddish but of world literature. Sholem Aleichem invested the simple dairyman, *shlimazl* though he called himself, with great goodness and wisdom, as well as subtle humor. Much of this comes through in Kellin's acting.

But into this transformation into English a note of sentimentality has crept that is alien to the original. As a result, this version does not have the salty sense of reality that pervades Sholem Aleichem's conception of Tevya. Kellin would, it seems to us, have achieved the full stature of Tevya if the directing had not permitted a suggestion of softness in the acting.

The cast is uniformly adequate. Especially effective is Gilbert Green as the rich, crude butcher, Lazar-Wolf. Conrad Bromberg as Motel Kamzoil and Paul E. Richards as Fefel Perchik, the two impoverished seekers after the hands of Tevya's daughters, are convincing suitors. Serge Hovey has composed charming music for the production. This music is soon to be released on a record. The simple on-set background by Howard Bay is flexibly utilized and lighted.

The great demand on the part of the English speaking Jews for Jewish cultural expression in English is rapidly being answered. *Tevya and his Daughters* is a welcome addition to this growing body of Jewish culture in English.

L. H.

letters



FROM READERS

Opinions expressed in letters are not necessarily those of the magazine. Letters will not be published unless accompanied by the name and address of the writer. Names will be withheld from publication on request.—Eds.

On Our August Issue

Editors, JEWISH LIFE:

Enclosed is a five-dollar contribution.

Just finished reading the Aug. issue. It was of course very good, but I would like to make a few remarks. Here, out West, the change in the atmosphere is in the direction of the A-bomb explosion. It does not rain here in the summer but you can be sure that after one of the tests you will see low clouds and my neighbors, who are not even liberals, will tell me that these clouds must be radioactive. Many people signed the Quakers Peace petition because the tests are hitting close to home. A lessening of the war atmosphere abroad brings with it a lessening of repression at home. I would have liked to see that our publications had a decisive influence on public sentiment, but real knowledge of them is almost zero out here. It is sad but true, so we better be honest about it.

The article "The Poor in Israel" should have had a second article directly following the first. Or it would have been better to write the article yourself and just quote F. Zweig with his figures. It hurts me to see the poor referred to as "Lumpenproletariat" in one of our magazines. [If our correspondent will re-read the article

carefully, he will conclude that Zweig was not characterizing the poor as "Lumpenproletariat" but only the "parasitic sector," as he says—Eds.] I was very happy to see an article about the South. We have so little knowledge about the attitude of the Jews to the segregation problem.

San Francisco

S. T.

Appreciation

Editors, JEWISH LIFE:

Your very interesting magazine was sent to me by a friend. The article by my friend Harry L. Golden about the rabbi ["A Rabbi in Montgomery," August] is really very pathetic, and could be handled so strikingly by Harry Golden.

As a Sephardi I was naturally thrilled by the memorial honors to Emma Lazarus [Aug., p. 28] and I hope you will find the enclosed verses available [see below]. If so, it will delight my 98-year old heart to dedicate them to the lady who presided over the affair [Mrs. Max Lazare, chairman of the New York Women's Division of the proposed American Museum of Immigration], as she did a fine job. It is said in the Talmud, he who honors the learned is as if he enjoyed the divine presence, *K'ilu nehne mi'sv hashechinah*.

May you go from strength to

strength in your JEWISH LIFE.
Los Angeles ADOLPHE DE CASTRO

THE STATUE OF LIBERTY (A Chant and a Prayer)

By ADOLPHE de CASTRO

I

Embronzed within her panoply,
Majestic at the Gate she stands,
The Goddess, holding torch on high,
To guide the poor from foreign lands.
Proud-lipped and silent in her might,
She tells the pilgrims passing by,
All men are free by human right,
And liberty shall never die.

II

Venality at times may seek
To quench the light of truth and hold
In chains the hungry and the weak.
Defeat the law with ill-got gold,
It shall not last, for torch in hand,
Extending light upon the sea,
Forever She in might shall stand
A symbol of our liberty.

Appreciation for Max Rosenfeld

Dear Max Rosenfeld:

I am grateful to you—and to JEWISH LIFE—for your translation of the "Rabbi Yerochem-Ber" chapter [Sept. issue] of Kozinitz' *Bei der Dvina*. I've just recently finished reading the book and the thought that it should be translated came to mind several times. What a pleasant surprise it was to open my copy of JL this morning and find your translation.

Now then—what about the chapter toward the end of the book when Elya goes to Yerochem-Ber to clarify his thoughts? That would contribute a great deal to understanding of our cultural heritage—not a felicitous phrase out of the Prophets but a "do-it-yourself" by a query of the meaning of a sentence. I do hope you will find the

time and desire to do it.

I should also be grateful to you for more of your discussions on "Jewish culture."

More power to you and JEWISH LIFE!
Cotati, Cal.

SAMUEL G. BLOOMFIELD

A Communication

Editors, JEWISH LIFE:

I was unhappy to see the article, "History Is Made At Concord Park," by James Dolson, in the June '57 edition of JEWISH LIFE.

I have no sympathy with the political position which your magazine supports and I am writing to completely disavow any relationship with your totalitarian group which masks its support for one of the worst tyrannies history has ever known by a claim to progressive attitudes in the United States.

The totalitarian regime in the Soviet Union which your magazine supports is engaged in so much anti-Semitic activity that I can well understand your headline on page 33 of the June issue, "Jewish Concert in Kovno is Cheered."

Trevoze, Bucks County, Pa.

MORRIS MILGRAM

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U. S. JEWISH CULTURE

(Continued from page 13)

Outside the theater, working class poets and prose writers who had appeared at the end of the last century still held their sway with work which was ever close to the lives of the masses, consoling, educating and inspiring them to struggle. The heroic period of workers' struggles found its life-size image in the continued work of the poets Rosenfeld and Winchevsky and in the prose sketches and stories of Kobrin, Libin, and the more recently arrived Abraham Reisin. But new trends also appeared.

Yehoash (Solomon Bloomgarten), who arose and attained his peak in this period, brought not only unusual variety of theme but a new emphasis on and an exceptional achievement in poetic artistry. At the same time, he maintained his social sense, his social conscience. From his first appearances in 1901 in the *Forward* and the socialist literary and political monthly, *Di Zukunft* (The Future), Yehoash was hailed as a new star in the Yiddish literary firmament. His *Collected Poems* and his translation of Longfellow's *Hiawatha* into Yiddish, published in 1907, established his popularity and his prestige. Although his *Dos Neie Lied* (The New Song) had urged the Jewish masses protesting the tsarist pogroms under the black flag of lamentation to turn to the red ban-

ner of class-struggle, Yehoash did not go in that direction; already a Zionist, he became a religious nationalist. In 1910 there began to appear his major work, the translation of the Bible into Yiddish in a style that purified and enriched the Yiddish language itself. In another volume of poems and prose-poems in 1913, *In Zun un Nebel* (Through Mist and Sunshine), he continued to express his love of nature, his lyricism and his social sense in varied forms rare in Yiddish literature.

While Yehoash was wedding superior artistry to the social theme, a rebellion was brewing among a number of new writers who, calling themselves The Young, had no literary or other creed in common except a hostility to certain existing situations. "When we arrived on the scene," wrote one of them, Reuben Eisland, "Yiddish literature was in the service of ideas and movements, social and national." The Young, who were mostly in their late twenties on the eve of the First World War, rebelled against the classic Yiddish writers of Europe and against the older generation of American Yiddish writers, whose stress was an realism and social protest. In a series of fugitive periodicals and anthologies (*Di Yugend*—The Youth—in 1907; *Troimen un Wirklichkeit*—Dreams and Reality—1909; *Literatur*, 1910; *Shriften*—Writings—1912, etc.; *Di Neie Haim*—The New Home, 1914; *Fim*

Mentsh zu Mentsh—From Man to Man—1914), and in their individual volumes, a score of new creative talents appeared, seeking new themes and new forms. Most of them turned away from the life of the laboring masses in the East Sides and the ghettos with their sweatshops and strikes and tenement squalor and the endless struggle for a better life—and found individualism, mysticism, impressionism, eroticism, moodiness, loneliness, all wrapped up in the theory of “art for art’s sake.” Menahem Boraisha, who adhered to The Young when he came to the United States after the War had begun in Europe, noted at the time that many of them were “lost,” were “children with blind eyes looking for the moon.” They reacted against the vulgarity and materialism of the new Jewish middle class, which was moving out of the East Side to the fancier regions of Harlem and the Bronx in New York, but these aesthetes had no new values or new experiences to serve them as an anchor. One of the leading “aesthetes,” Zischa Landau, expressed a characteristic mood of futility and pessimism in his poem in *Shriften* in 1914.

Yet part of the Young developed a trend toward a New Realism. Some went outside the swarming East Side to discover other features of American life, geographically and socially. Thus Isaac Raboy, in *Herr Goldenbarg*, a novella published in 1914,

described the life of a Jewish farmer in North Dakota. Another realist was Joseph Opatoshu, whose first book, *Fun Nu Yorker Ghetto* (About the New York Ghetto) appeared in 1913. Forty years later, in a retrospective view, Opatoshu declared that then “Yiddish literature ceased to be an educational tool and became an end in itself. It assumed artistic standards,” and began to advance “linguistically and formally,” far beyond the skill of a “fine poet” like Morris Rosenfeld. When H. Leivick, having escaped from Siberia, to which he had been sentenced for life, arrived in New York at the end of 1913, he too moved in the circle of The Young. As time passed, moreover, many of The Young, under pressure of inexorable events in the 1920’s and 1930’s, responded and reflected the life about them in their work. Those more sensitive to the needs of the people, like Moishe Leib Halpern, Moishe Nadir, Leivick and Raboy, developed new ties with the struggling and class-conscious Jewish workers. In addition to those already mentioned, The Young whose careers stood out as they unfolded during and after the War included David Ignatov, Haim (Henry) Rosenblatt, Joseph Rolnick, I. J. Schwartz and Mani Leib. As a whole, The Young added immeasurably to the style and quality of Yiddish literature, and to the shaping and enriching of the Yiddish language itself as a literary instrument.

FROM THE FOUR CORNERS

AT HOME

The "Day-Jewish Journal," New York Yiddish daily, began publication of an eight-page tabloid-size English supplement to its Sunday edition on September 15. "It is the ambition of the Sunday Review," said the editorial introduction to the first issue of the supplement, "to reflect American Jewish life in its entirety. . . . There will always be the room in the Sunday Review for discussion of any important issue in Jewish life by competent people, whoever they may be or whatever their stand."

Statistics about Jews in the nation's capital were issued by the Jewish Community Council of Greater Washington early in September in a 200-page survey. Washington's 80,000 Jews form 4.7 per cent of the city's 1,734,000 persons. Four-fifths of the Jews are native-born; almost one third of them are professionals; one-third of them have incomes over \$10,000 and more than one-half over \$7,000; half of them own their own homes; of the 27,000 households, 3,300 are "mixed" (Jewish and non-Jewish); one-third of those employed work for the government; over half attended college for a year or more; half of the Jewish families reported that they belonged to no synagogue; of the synagogue members, one-fourth are Conservative, one-eighth Orthodox and one-sixteenth Reform.

A Jewish center in the Red Hook section of Brooklyn was broken into

early in Sept. by three boys, 11, 12, and 13. The boys smashed a skylight to get in, scattered religious objects and broke furniture. The boys were apprehended by the police. The center had been broken into three times in recent months.

Right to build a synagogue in Creve Coeur, a suburb of St. Louis, was ordered on Aug. 5 by a circuit court judge after the town's "zoning ordinance" denied this right. Friends of the court briefs were entered to support the synagogue's suit by Catholic and Protestant church leaders.

Reservations for Mrs. Eleanor Roosevelt at the Key Biscayne Hotel in Miami were cancelled after it was learned that the hotel "prefers" non-Jewish guests. Mrs. Roosevelt stayed with two Jewish friends.

Rabbi Julius A. Liebert, of California, resigned late in Aug. as chaplain of the San Quentin, Folsom and Alcatraz federal prisons because he disagrees with the administration's conception of prisons. He believes they should be regarded as "hospitals" at which inmates are given treatment rather than punishment, since he believes them to be "sick persons."

Dr. William Jansen, New York City superintendent of schools, has been the target of Negro and liberal groups which charged that he was dragging his feet in advancing integration in the city's schools. Edward S. Lewis,

executive director of the Urban League, in July attacked the school board for "sitting on its hands while Superintendent of Schools Jansen tears the heart out of the nation's most comprehensive school integration program." Jansen is obstructing the implementation of reports projecting methods of eliminating segregation in the city's schools. Late in Sept. Charles H. Silver, president of the Board of Education, said that he was "disappointed" over the progress of integration in the city's schools.

ABROAD

Anti-Semitism was utilized by Chancellor Konrad Adenauer's Christian Democratic Party during the recent election campaign.

After a party speaker asserted that Social Democratic leader Erich Ollenhauer was a "Jew," an irresistible word-of-mouth campaign of anti-Semitism against the Social Democrats swept the country. The Jewish Star of David was smeared across Ollenhauer's campaign portraits. The Social Democrats have sued the Christian Democrats for the "charge" that Ollenhauer was a Jew on the ground that such a statement is insulting and libellous. The Free Democratic Party, third in the country, charged during the campaign that Adenauer and his party were clerical fascists.

The Christian Democratic campaign, said a Free Democratic leader, "is based on the idea of frightening the people with Bolsheviks, Socialists, liberals, Jews and Free Masons."

Immense swastikas and anti-Semitic slogans were crudely painted on a large monument in Brighton, England, early in Sept. Two-foot high letters read, "Jews Out," "Hitler Was Right," "To

Brighton Ghetto." . . . Vandals desecrated a London synagogue late in Aug. All windows were broken and other damage perpetrated. This is the second attack on the synagogue in the recent period.

A Hungarian literary journal, *Magyarország*, in Aug. published a series of articles on the Jews of Hungary. The report of the series in the London *Jewish Chronicle* (Sept. 6) states: "While the existence of strong anti-Jewish feeling in Hungary is not denied, some unspecified 'sectarian errors of the old leadership' are blamed for this. The journal claims that the opponents of the old regime tried to exploit the latent anti-Semitism of some sections of the population and to portray anti-Semitism as a 'progressive movement.' Faced with this situation, the 'old leadership' of the party kept silent about anti-Semitic propaganda, thus damaging the interests of the Jews."

Means to counteract the spread of anti-Semitism in Poland were discussed at a conference in Krakow in July of leaders of the Polish Communist Party and representatives of the Jewish community. Chairman of the Krakow National Council demanded that the government take sterner measures against spreaders of anti-Semitic slogans and "to root out this plague from the ranks of the Polish working people." The fact, he said, that anti-Semitism also existed among members of the Communist Party "brings shame on the whole of Poland." The conference resolved to appeal for more forceful measures and heavier punishment for guilty persons; to pay more attention to the needs of repatriated Jews, and to call an all-Poland conference to combat anti-Semitism.

L. H.