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THE JEWISH PEOPLE AND PEACE

I: THE ADENAUER DEAL AND PEACE *by Louis Harap*

II: HOW THE KNESSET VOTED *by I. Elsky*

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VICTORY IN STUYVESANT TOWN

Samuel Cohen

SOCIAL WORKERS WIN A UNION FIGHT

From the Four Corners

Edited by Louis Harap

AT HOME

President Truman was urged on January 27 "to direct the Department of Justice to cease immediately steps recently announced to establish concentration camps in the United States" in an open letter by the National Committee to Repeal the McCarran Act. Among the signers of the letter were Rabbis Leo Jung and Jack J. Cohen of New York and Rabbi Uri Miller of Baltimore.

Jacob Blaustein, president of the American Jewish Committee, warned in a speech before the 45th annual meeting of the AJC in late December against the drift to rigid conformism. "America must reverse this alarming drift toward rigid conformism if American liberties and freedoms are not to be sunk under a welter of mutual distrust, suspicions and hatreds," he said. Observers noted, however, that the anti-communism campaign of the AJC itself was contributing toward this "drift to conformism."

The New York Board of Rabbis on December 29 voiced disapproval of universal military training (UMT) at its 71st annual meeting in New York. The National Council of the Churches of Christ, representing 147,000 churches in the nation, expressed opposition to UMT on the same day.

Major Jewish organizations affiliated with the National Community Relations Advisory Council early in February expressed opposition to a proposed change in Senate rules limiting cloture to two-thirds of the Senators present and voting from the previous two-thirds of the Senate rule on the ground that little change was involved. "No civil rights law has been enacted since 1875," said the statement, "and none is likely to be as long as the two-thirds cloture requirement stands."

Anti-Semitic outbreaks... Two Brooklyn brothers early in February threw garbage into the Yeshiva Rabbi Chaim Joseph Synagogue. This was the third attack on the synagogue. . . . The Jewish cemetery in Lorraine, Ohio, was desecrated when vandals overthrew 17 tombstones late in January. . . . These and numerous other attacks, including the serious Hitler youth developments in Philadelphia (see p. 21), caused the recent report of the Anti-Defamation League noting a "40 per cent" decrease in "prejudice" to be greeted with strong scepticism.

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Blunt anti-Semitism was charged to the statement of Francis Cardinal Spellman in mid-January after an audience with the Pope when Spellman expressed "surprise" at "Jewish opposition" to sending a United States envoy to the Vatican. Since very few Jewish organizations and few rabbis had spoken out in opposition, which came mainly from Protestant churchmen, the statement was held to have an anti-Semitic turn.

The Canadian Jewish community has protested to their government against the permission given nazi General Kurt Meyer, who was serving a prison term as a war criminal, to visit Germany "on leave." It

is suspected that Meyer will be given command of an anti-Soviet European army unit in Germany. . . . The Jewish community of Montreal is vigorously protesting the anti-Semitic statement of Quebec's Minister of Agriculture Laurent Barre that he preferred to buy for the government at a good price rather "than to buy at a bargain price from a Jew."

The Supreme Court refused on January 28 to rule on the South Carolina case on segregation in schools but sent the case back to the Carolina federal court for "additional facts." Justices Hugo Black and William O. Douglas sharply dissented, (Continued on page 32)

The Jewish People and Peace

I: THE ADENAUER DEAL AND PEACE

Jewish survival depends on peace. This requires Jews to repudiate the Adenauer deal and bend their efforts for a peace pact.

By Louis Harap

THE Jew of today need only transport himself back to the Europe of 1939 to get a vivid idea of how important to him is the issue of peace or war. For not only did he suffer like all other people from the war, but he was reserved for special treatment by the nazis.

The Jew is once more faced with a perhaps more terrible danger in our atomic age. For he is not only menaced by the danger of war in common with all other people. He also confronts the danger of a resumption of the genocide begun by Hitler. Why so? Because the reactionary, repressive administration in Washington has ranged every species of fascist all over the world as its "allies"—Chiang Kai-shek, Franco, Syngman Rhee, a renazified Germany. All the fascist hangovers from the last war are being recruited by our State Department and military for this army of what goes by the name of the "free world" against the "menace of communism." The Jews should have learned from the experience of the last war what such "allies" would mean to them. If the Jew sees nothing else, it would be enough to know that a rearmed Germany, in which the nazis run free and nazi generals command, holds a central place in Washington's plans. The middle class organizations of the Jewish people, if they genuinely had Jewish interests at heart, would take as their main objective, support of a peace program and relentless struggle against the effort of Washington to rehabilitate and rearm fascists all over.

That most of the leadership of Jewish life in this country is doing exactly the opposite, is the sad but unmistakable truth. This has become only too evident on three crucial issues: the attempt to make the renazified Bonn government smell clean in the nostrils of decent humanity through the Adenauer "peace offer" to the Jewish people; the rearmament of a renazified Germany; and the all-important question of promoting the settlement of outstanding tensions by a peace pact, instead of by war. Especially urgent is the demand for immediate conclusion of a truce in Korea.

We have already on several occasions in these pages shown that the scheme to offer "reparations" to Jewish victims of nazism in Israel is in reality a plot by our own State Department, in collusion with the Bonn government, the Ben Gurion regime and Jewish leadership, mainly American, to effect the rehabilitation of a renazified Germany. It is a ruse to facilitate "integration" of West Germany in the anti-Soviet war plans of Washington. This is perfectly well known in all informed quarters, as we have shown in previous articles. Yet the Jewish "leadership" have taken upon themselves, without the slightest consultation with the masses of Jewish people—either in Israel or the United States or anywhere else—to impose this shameful deal. This "leadership" connived in the plot—and the word is used advisedly—from the outset. When Adenauer issued his statement on September 27, 1951, making his "offer" to the Jewish people, it was undoubtedly intended to appear as a spontaneous recognition of German obligations to the Jewish people.

Plot to Whitewash Nazis

But this is the "inside" story, as told by Jewish Telegraphic Agency syndicated columnist Boris Smolar on February 8: the statement "was drafted by high German officials and then sent to Paris, where it was submitted to a representative of Israel, as well as to a representative of a central Jewish organization [Dr. Nahum Goldmann, chairman of the World Jewish Congress—L.H.]. The text was then sent to Israel where certain changes were suggested. The changes were accepted by the German government and thus the famous Adenauer statement on Jewish reparations was born." When one considers that this statement actually absolved the German people of guilt of the crimes of nazism and that it was issued on the insistence of the State Department in line with plans to rebuild the nazi

Wehrmacht, the treachery of these Jewish "leaders" to the Jewish people is seen in its full implications.

The plan went forward through top secret comings and goings and conferences among the Jewish leadership among themselves and with West Germans. Dr. Goldmann has been the prime agent of the State Department in these intrigues. (It is reported that he is slated for a high diplomatic post in return for these services.) He actually met with Chancellor Konrad Adenauer on December 6 while the latter was visiting in London (*New York Times*, January 12) and then proceeded to Jerusalem, where he conferred in secret with Ben Gurion prior to the Knesset vote on the question (reported on page 6 of this issue). Then on January 20, the "policy committee" of Jewish "leaders" of nine countries met in a top secret conference in New York—so secret that the meeting place was not generally known until afterward. The secrecy at every stage of these negotiations and decisions was caused by fear of the Jewish masses, who are intensely opposed to direct negotiations with the renazified Bonn government.

World Opposition

This opposition was slow in coming to organized expression. By the January 20 meeting, however, the sentiment of the "leaders" was no longer unanimous. The Agudas Israel (Orthodox) World Organization representative voted against direct negotiations, while the executive council of Australian Jewry and the Synagogue Council of America abstained. For Jewish organizations throughout the world had awakened and voted their opposition to direct negotiations. The DAIA, representative body of Argentine Jewry, largest in the Western Hemisphere outside the United States, voted against direct negotiations with Bonn, as did the Jews of Brazil. Similarly, the central committee of the Zionist Organization of France unanimously passed a resolution against direct negotiations. So great is the opposition in the Representative Council of French Jews (CRIF), that a series of stormy meetings has been unable to decide on a position. The executive council of the Jews of Australia decided to come out against direct negotiations. Meetings were held by Jews throughout Poland to protest the decision to negotiate with West Germany. The representatives of the Polish religious Kehillah (Council) on January 13 called upon religious Jewish organizations throughout the world to oppose the "shameful negotiations."

As for Israel, it is apparent that a majority of the people themselves oppose the negotiations. A poll conducted early in January by the Jerusalem evening paper *Maariv* showed that of 10,000 persons polled, 80 per cent answered "no" to direct negotiations. At about the same time the Jewish Telegraphic Agency reported from Tel Aviv that "rabbis in numerous synagogues preached against giving encouragement to the government to begin negotiations with Germany while a mass service against such negotiations was held at Mt. Zion in the 'Cave of the Exterminated.'" Opposition is also widespread in the Israel press. In the con-

servative *Haaretz* the ultra-secret January 20 meeting in New York was characterized thus: "It gave one the impression that the heads of the Jewish organizations were underground leaders acting against the interests of the Jewish people instead of fighting for them."

In the United States, too, protest has been mounting. In mid-January, representatives of 67 Jewish organizations met in Chicago and condemned direct negotiations. The meeting was addressed by Rabbi A. E. Abramowitz, president of the Chicago Rabbinical Association and by J. I. Fishbein, editor of the Chicago *Sentinel*. The latter has written a series of strong editorials in the *Sentinel* on the question and has said (January 24), "This is one time that we are not going to allow the *Judenrat* to speak in our name." He also reported that the Jewish Agency has withdrawn its advertising from his paper "because of our opposition to the monstrous sell-out engineered by Dr. Nahum Goldmann, its chairman." The paper has been conducting a poll and on January 31 reported that negotiations were opposed three to one.

Even in conservative circles of American Jewish life there is strong opposition. The American Zionist Council, including representatives from all Zionist groups, voted approval by 6-5, and then only when Dr. Goldmann himself appeared before it. The largest component, the Zionist Organization of America, abstained from voting. Rabbi Abba Hillel Silver called the Knesset decision on negotiations an "immature act." There has also been editorial expression in the Anglo-Jewish press, such as that of the *Valley Jewish News* of California, which asserted that "Israel's negotiations with Germany . . . would pave the way for rearming another goose-stepping Wehrmacht."

And in New York on February 7, a delegated conference of people's organizations registered strong protest and projected a program of action against the Adenauer deal. Represented were 172 fraternal, trade union, cultural, religious, women's, youth and landsmanshaft organizations with 418 delegates. Observers numbered 193. The conference proposed that a protest memorandum be submitted to President Truman and the United Nations on the position of the Jewish masses opposing the Adenauer deal; that petitions be sent to the Jewish Agency and the World Jewish Congress; that protest meetings be called against this betrayal of the Jewish people; and that a continuations committee promote further actions on the question. The conference also has issued a call to all American Jews to protest negotiations and declares that their so-called leaders do not represent them.

Taken together, it is apparent that opposition to direct negotiations with the renazified Adenauer regime is massive. It encompasses a great part of world Jewry and includes Jews of varying political and social beliefs.

A New Wind Is Blowing

Some insight into the significance of this world Jewish protest for the peace movement can be gained when one

recognizes that the whole Adenauer deal is part of the same strategy on the part of the Jewish "leadership" which has tried to repress opposition among the Jewish masses to West German rearmament. For about a year now the wealthiest Jewish elements, who control Jewish organized life, have not unwillingly submitted to State Department pressure to call off whatever protest they have made against rearmament of West Germany.

But the Jewish masses have not been intimidated. The widespread resistance to the Adenauer deal is one indication that a new stage in the fight for peace has arrived. On all sides one can perceive that the intimidation of red-baiting and McCarthyism has begun to lose its earlier potency. These are straws in a new wind that has been blowing through the country in the past half year and more.

In the country at large this is seen in the fact that a Gallup poll recently showed that 70 per cent of those polled wanted a meeting of Truman and Stalin to settle outstanding differences instead of resort to war. The economic effects of the "defense" program are being challenged by great unions like the steel union by opposition to the wage freeze. And in January an important trade union leader, Frank Rosenblum of the Amalgamated, welcomed "Vishinsky's willingness to talk disarmament" and urged that we have "negotiations and more negotiations" for world peace (see p. 13 of this issue). It is significant that this call comes from a Jewish trade union leader of a union with a large Jewish membership, indicating a sensitivity to the urgent need for peace that comes in part from the special danger in which the Jews stand from war and repression.

World Peace Drive

We must realize that the only alternative to an atomic world war is agreement among the great powers. Hence the all-embracing significance of the great movement that is sweeping the world of a people's petition for a peace agreement among the United States, the Soviet Union, Britain, France and new China. Already about 600,000,000 of the world's inhabitants have signed the appeal to the big five to conclude a pact of peace.

In Israel over 360,000 have already signed—a figure which, in relation to the population, is equivalent to about thirty million signatures in the United States. The figure is significant because it shows that the movement is by no means limited to the left, when it is remembered that only about 125,000 Israelis voted for the two left wing parties, Mapam and the Communist Party, in the last Knesset election in August 1951. This means that the determination to press for peace by negotiation has adherents among people of all political beliefs. In Israel, it is interesting also to note that the petition for a five-power pact is joined with a second provision expressing opposition to rearmament of Germany. For it is evident to the Jews that these two questions are connected as integral parts of the fight for peace. The common people of the rest of the Middle East are also peti-

tioning for the five power pact. Thus far 100,000 signatures have been obtained in Egypt, 20,000 in Iraq, 1,961,000 in Iran, 200,000 in Lebanon, 265,000 in Syria and 22,000 in Transjordan.

American Jews and Five-Power Pact

The campaign for a petition for a five-power peace pact is getting under way in the United States. In view of the life and death issues involved for Jews, not only as Americans, but also specifically as Jews, the obligation for the most energetic cooperation in this campaign falls on the Jewish people. But it must be grasped at this point that the actions of the leadership of most of the major Jewish organizations on the Adenauer deal and on West German rearmament has been such that no cooperation can be expected from them. Hence, except in the case of progressive organizations, the movement for mass signatures to the petition for a five-power peace pact must be primarily a people's movement.

Many individual Jews throughout the country are contributing to the fight for peace. Among many, one can name Rabbi Abraham Cronbach, of Cincinnati, who was one of 100 eminent Americans who recently appealed to President Truman to seek a settlement of world tensions by negotiation among the great powers. Novelist Fanny Hurst was among the speakers at a Brooklyn rally by the Brooklyn Women's Conference for Peace to spur a drive in the neighborhoods for letters to President Truman urging immediate peace in Korea. An occasional plea for peace by negotiation can be seen in the Anglo-Jewish press, as in an editorial in the *California Jewish Voice* of January 4, concluding, "A world deemed not big enough for all can well prove too big for one." Rank and file ladies garment workers in the New York shops have formed a Garment Peace Committee. Together with their Italian, Negro and Puerto Rican co-workers, Jewish women are promoting the cause of peace by negotiation by holding meetings in the garment district and obtaining signatures, for a five-power peace pact. The Jewish American Council for Peace of the Illinois Peace Assembly has issued a petition addressed to the Jewish people of Chicago. The United Committee of Landsmanshaften is carrying on the campaign among their *landsleit*.

The Jewish masses cannot remain silent and supine while their "leadership" undermines efforts to negotiate peace and tries to help whitewash neo-nazism and to sabotage the fight against West German rearmament. Do we need to wait until the last hour before we repudiate our *Judenrat* leadership? We should learn from the final repudiation by the Warsaw Ghetto fighters of *their Judenrat* to do this before the last desperate moments. The effective way is through local groups in the Jewish community which will organize the widespread sentiment for peace and crystallize it through the petition for a five-power peace pact. Together with the Negro people and the common people of America, the Jewish people can make a great contribution to peace and security.

II: HOW THE KNESSET VOTED

An artificial majority in the Knesset approved direct negotiations with Adenauer but the people say no

By I. Elsky

Tel Aviv

The Knesset debated on January 9 the proposal of the Ben Gurion government to enter into direct negotiations with the West German regime of Chancellor Konrad Adenauer for "reparations." The session was stormy. After hours of sharp debate, while crowds demonstrated outside the Knesset building, the Knesset voted 61 to 50, with five abstentions, to approve the government proposal.

When this close vote is analyzed, interesting results appear. The five who abstained had in fact spoken against negotiations with the inheritors of the nazis. The five were Rabbi I. M. Levine (Agudas Israel Party), Rabbi K. Kahana and B. Mintz (Poale Agudas Israel Party) and Z. Varhaftig and N. Gnichovsky (Hapoel Hamizrachi Party), all of whom belonged to parties in the government coalition. Ben Gurion had cracked the whip and forbade them to vote against the proposal.

There were also two Mapai deputies who had spoken against direct negotiations in the debate: I. Shprinzak, speaker of the Knesset and acting president of Israel, and A. Livneh. Yet these two voted in favor because Ben Gurion imposed party discipline on them.

Also voting in favor of direct negotiations were the five reactionary Arab deputies, who unhesitatingly obey the orders of Mapai.

Thus it can be seen that the "majority" in favor of direct negotiations with the renazified Bonn government was actually a minority sentiment. And it was thus that the Knesset voted on a resolution of historic importance for the Jewish people and for the State of Israel.

The Mapai leaders used all the arguments in their propaganda arsenal in order to show that negotiations with the Bonn government are a necessity from the Jewish and Israel point of view. "We need money to build our state, to buy food," they said. "Why shouldn't we take money from the murderers and thieves of Jewish property and use the money to help rehabilitate the victims of the nazis?" On the surface this seems a valid argument. But the Israeli people think differently.

The first to speak against the proposal were the victims of nazi horrors. Men and women with numbers tattooed on their arms spoke up in the factories, on the streets, at mass meetings and at mass demonstrations in protest against negotiations. Thousands of people listened with tears in their eyes to the speeches of protest by the ghetto fighters Haika Grossman, Tsivia Lubetkin and Adolph Berman. These fighters told how they still sleep fitfully, that they still see visions of the ghetto flames and hear the screams of Hitler's victims. They appealed to the people with the words, "We don't want this to happen ever again." And they warned their listeners against believing the story of "reparations," which conceals the intention of the whole scheme to gain recognition for the nazi murderers and their government.

In the Knesset, Rabbi Mordecai Nurok, Mizrahi leader and survivor of nazism, whose entire family was wiped out by Hitler, made an impassioned speech against the shameful proposal of sitting down at the same table with the murderers of six million Jews behind the camouflage of "reparations."

The deceit of the "reparations" plan was also exposed by the veteran Zionist leader, Yitzhok Greenbaum. "We are disturbing American plans," he said. "They want us to stop this disturbance, to stop talking about the nazi murderers, whom our government has decided to whitewash in the eyes of the world." Greenbaum pointed out that this plan of "reparations" is really in the interests of Washington and is tied up with Washington's war plans and the scheme to rebuild the German army.

The leaders of the General Zionists in the Knesset also challenged in strong language the talk of the economic nature of the negotiations. They showed that although the plan concerns money, the negotiations really involve the political act of recognizing nazi Germany.

Sharpest of all protests came from the Communist and Mapam deputies, who showed that behind the talk of "reparations" was the real reason for these ne-

gotiations—the attempt to bind the Jews to participation in Washington's war policies and in the formation of a Middle Eastern Command.

It is difficult to describe the anger with which the masses of the people greeted the "majority" decision to open negotiations. Protest was to be heard in the buses and on the streets. The people felt that their national feelings had been insulted and that they had been placed in a dangerous predicament. "A shame, a betrayal," one heard everywhere. "It's a false majority." "They should have asked the people to decide such a question."

The Herut Party in Israel has seized upon this issue to attempt to regain some of the prestige lost at the last election. They are trying to take advantage of the anger aroused among the people by this proposal to negotiate with the nazis. The hysterical speeches of Menachim Beigin, Herut leader, and the assemblage of ex-Irgunists and other "terrorists," with the help of the police, were in fact used by Ben Gurion and Mapai leaders to raise the cry that "democracy, the state are in danger." Ben Gurion tried to use the situation to divert the people's attention from the shameful decision to negotiate by his false alarm about the danger to democracy—from the Communists.

But Ben Gurion's trick failed, even though inflammatory articles in *Davar* and *Hador* supported him. The people have not been diverted. Throughout the country, meetings and demonstrations are taking place. Delegations from all organizations representing the people are protesting to the Knesset and the government. They urge delay in implementation of the shameful decision and they demand that the people be asked directly in a referendum what they think of this plan. The small "majority" by which the decision was made does not represent the true sentiment of the people. For it is clear that the majority oppose negotiations. Even the reactionary newspaper *Maariv* showed by a poll of its readers that 80 per cent do not approve direct negotiations with the Adenauer regime.

The Knesset "decision" further isolated the government from the people. The government which advocated this move toward an alliance with the warmongering powers of the West and with the renazified Bonn government, which work in collusion to free the murderers of millions of Jews and to rebuild a nazi army, has emerged from this fight in a weakened condition.

The broad masses will continue to fight with greater energy against this shameful decision. They will not allow this decision to become a reality. It will not and must not happen!

III: WEST GERMAN PEOPLE WANT PEACE

The majority of West Germans reject remilitarization and want no more war. They refuse to have their country devastated again

By Gerhard Hagelberg

GERMAN rearmament after World War I led to Hitlerism, genocide and a second world war. Yet West Germany is again being remilitarized and nazism is reviving. In the face of this threat it is highly significant that remilitarization is meeting with growing resistance in West Germany itself. Millions of Germans are joining in a struggle for the future of their country against those who would arm West Germany for another war as an ally of Washington. This peace movement of the German people is today an essential part of the struggle of all the common people of the world for peace. It is in line with the best interests of the Jewish people for survival.

Open and organized opposition to rearmament and the advocacy of peaceful reunification of Germany are not confined to the Left in West Germany, but are of national magnitude. Among the leaders of this movement are names familiar to most Germans. A comparable situation in the United States would have a former president, the leading Protestant layman, a former secretary of the interior, prominent members of Congress and clergy and respectable newspapers taking a stand against the draft and in favor of East-West negotiations.

Such a movement began to emerge in West Germany in the fall of 1950 under the impetus of the decisions of the New York and Brussels foreign ministers' conferences to remilitarize West Germany as part of the Atlantic Pact bloc. Public opinion surveys conducted by institutes and conservative newspapers showed great sentiment against rearmament and military service. This led prominent West German personages to demand that the government initiate a popular referendum on remilitarization. The first to urge such a step were the former interior minister of the Bonn government, Dr. Gustav Heinemann, a member of the government party, the Christian Democratic Union and a leading Protestant layman who resigned his cabinet post in protest against rearmament, and Pastor Martin Niemöller, president of the Protestant Church in the state of Hessen.

"Save the Peace" Conference

By the beginning of 1951, a widespread but still largely passive movement existed whose attitude was expressed by the popular slogan *Ohne uns* (count us out). A conference with the theme "Save the Peace," attended by 1700 West

German delegates, met on January 28, 1951, in the Ruhr city, Essen. Indicative of its composition were some of the figures elected to a continuations committee: Baron von Schoenaich, president of the German Peace Society; Wilhelm Elfes, former lord mayor of Munich-Gladbach and member of Adenauer's Christian Democratic Union; Claudia Kuhr, second chairman of the "Neutral Germany" association of Hamburg; Karl Hentschel, former major general; City Councillor Edith Hoereth-Menge of Munich; Commander Helmut von Muecke, naval hero of World War I; and racing driver Manfred von Brauchitsch.

The conference issued a manifesto calling upon the government to institute a plebiscite on remilitarization, which stated in part: "We, the representatives of millions of men and women from all sections of the German people, workers and farmers, engineers, doctors and scientists, clergymen of both Christian denominations, writers and artists, soldiers, officers and generals of World War II, have come together at a time of historic crisis for our homeland in order to consider earnestly and without prejudice how to banish the danger of war. We note that non-German powers intend to force the German people to participate in the immediate preparation of a third world war. Such a war would start in Germany and would hit our people first of all with its full intensity. Germans would fight against Germans. A third world war would be, at the same time, a German civil war. It would lead to the destruction of our life and the annihilation of our people."

The conference demand for a plebiscite went unanswered by the government. Thus rebuffed, the leading committee met again on April 14 and called upon the German people themselves to carry out the referendum. The Adenauer government reacted with a decree prohibiting the poll in crass violation of the West German federal and state constitutions. Nevertheless hundreds of local committees organized themselves to poll the population on the question, "Are you against the remilitarization of Germany and for a peace treaty with Germany in 1951?" As of December 1951, despite severe harassment, 4,200,000 persons had voted in West Germany, and 92 per cent of them voted against remilitarization. In the German Democratic Republic [East Germany], where the plebiscite was conducted officially, 12,690,000 out of a total electorate of 12,750,000 voted, with 12,153,000 opposing remilitarization.

Iraq Legally Lynches Two Jews

TWO young Jews of Iraq, Shalom Saleh Shalom and Yusef Basri, were publicly hanged in Baghdad on January 21. They were accused of being "Zionist espionage agents," of possessing arms and of throwing a grenade at the Baghdad office of the United States Office of Information. One of the men "confessed" under torture and repudiated his "confession" before the court. Not one witness testified against the men. Yet they were condemned after a "travesty" of a trial and killed.

Worldwide protests were made to the Iraqi government to spare the lives of these men. But nothing availed, for the reactionary Iraqi regime—"ally" of Washington and London—needed scapegoats to divert the people's attention from terrible social conditions. One curious aspect of the situation is that Washington, to whom appeals were made by American Jewish organizations, apparently was impotent to stop the executions. It is enlightening to learn where Washington draws the line in exerting effective pressure on its allies.

Twenty-one other Jews await trial under similar charges of "spying for Israel" and are in danger.

The substantial accuracy of the West German plebiscite is confirmed by independent polls. The New York *Herald-Tribune* of September 18, 1951, reported that according to the West German Institute for Market and Opinion Research, "the number of Germans opposing rearmament had increased from 60 per cent in June 1949 to 75 per cent at present."

Rank and File Workers' Sentiment

The plebiscite is not the only expression of the German people's desire for peace. From the working class come signs of a growing gulf between the Schumacher leadership and the rank and file of the Social Democratic Party on the question of rearmament. Over 1000 functionaries and members of the SPD met in April 1951, in a conference against remilitarization. Since then scores of community and factory SPD groups and leaders have voiced their opposition.

This spirit among the membership has been reflected lately for the first time by some of the parliamentary representatives of the SPD. The former Social Democratic interior minister of Prussia, Carl Severing, wrote in the *Freie Presse* of Bielefeld that "the peace of the world depends not least on the solution of the German problem. . . . The famous 'man in the street' therefore would undoubtedly give priority to the reunification of Germany through free elections." It would thereby be possible "to remove one of the most dangerous poison fangs from the jaws of war." Most important is the fight for wages and bread in such popular movements as the strike of the Hamburg and Bremen dockworkers in October 1951, which signified the unity of action among workers of all parties which is necessary to guarantee the peaceful future of Germany.

Leading figures of the Protestant church, whose main strength lies in East Germany, have condemned the rearmament and division of Germany. The recent visit of Pastor Niemoeller to the Soviet Union evoked world attention. The *New York Times* of December 28, 1951, reported from Bonn that "although Pastor Niemoeller has never had any governmental status in Germany, his projected démarche was compared here with the unilateral exchange of letters between former Vice President Henry Wallace of the United States and Premier Stalin in May 1948."

Bishop Otto Dibelius, chairman of the Protestant Church Council of Germany, declared on October 30, 1951, that the church found the division of the country "unbearable." The West German Protestant youth organization *Jungmaennerbund*, representing 84,000 members, has called for a law guaranteeing the right to refuse military service.

Dr. Heinemann and Madame Helene Wessel, chairman of the Catholic Center Party, announced on November 22, 1951, the establishment of an Emergency Committee to Save European Peace which, according to the *New York Times* "marked the entrance into German politics of a neutralist anti-rearmament party appealing to both Protestants and Roman Catholics." On this occasion Dr. Heinemann declared that "Adenauer, in his present policy, has completely allied himself with the American concept of creating bases against the Soviet Union everywhere. . . . The remilitarization of West Germany will deepen the division of our homeland and intensify the war danger. . . . Contrary to this we desire the reunification of Germany in a state based on unity and humanity. This can be achieved only through negotiations and never through war."

The attitude of some West German industrialists who "want no part of arms manufacture" (*New York Times*, January 17, 1952) was reflected in a letter to the West German parliament by former Chancellor Joseph Wirth, published at the beginning of January during a visit to the German Democratic Republic. These are industrialists who depend on the now prohibited trade with Eastern Europe and who find themselves squeezed out of the West European cartels. Wirth, who was the Center Party head of the German government that negotiated the Rapallo treaty with the Soviet Union in 1922, wrote: "The fateful political and economic consequences of the Schuman plan threaten the German people in its peaceful existence, transform the heart of German economy into a foreign war industry and prevent the development of our peaceful export industry." (*New York Herald-Tribune*, January 3, 1952).

Rounding out this picture of the all-inclusive character of the West German anti-remilitarization movement is the work of a variety of groups which generally advocate a position of neutrality for a united Germany. Such are the well-known *Nauheimer Kreis*, led by Professor Ulrich Noack, the "Association of Military Service Resisters" and

the "Neutral Germany" association. Particularly noteworthy was a meeting of over 400 former *Wehrmacht* officers, including eight generals and two admirals, in June 1951, which called upon all former soldiers to oppose remilitarization.

Why Germans Don't Want War

This resistance, ranging from an all-pervading skepticism toward Western intentions and the desire to be neutral and left alone to the conscious opposition of the peace fighters, has many causes. It was conceived in the defeat of fascism and the experience of Soviet power, of which Germans are still reminded by the sight of their ruined cities and the black-bordered pictures on their walls. Germany lost about five and a half million dead in World War II; 75 to 85 per cent of the losses of her army occurred on the Russian front. The Korean war demonstrates to them the consequences of a new war in a divided country. Drawing the parallel between Korea and their own situation, they see the necessity of preventing a fratricidal war that would see-saw back and forth between the Rhine and the Oder, leaving behind the complete destruction of their homeland.

Although the remilitarization effort is still in its early stages, the burden of its cost already weighs heavily on the working people. Their plight is summed up in the *New York Times* headline on January 21, 1952, "A Third of West Germans on Dole Despite Nation's Economic Gains." More and more German workers realize the connection between remilitarization and worsening economic conditions. Many farmers have had their crops destroyed and their lands confiscated for air bases and training areas by the occupation armies. A harbinger of destruction which evoked widespread indignation last year was the mining of bridges over the Rhine and other rivers, in order to demolish them in case of war. There is also the irritation engendered by the sight of the luxuriously living occupation forces, part of the "occupation fatigue" referred to by United States High Commissioner John J. McCloy in his December 1951 report. In the last year West Germans have seen these foreign troops increase rather than diminish—the army of occupation turning into an invasion.

Growing out of the national needs of the German people, the West German peace movement has successfully withstood severe repression. It is surmounting the division of Germany and forging close ties with the people of the German Democratic Republic. Thirty-five thousand West German youths attended the 1951 World Youth Festival in Berlin, 200 representatives of West German communities participated in a conference of municipal officials in Dresden in November 1951, 1000 West German farmers went to Leipzig in December for a Farmers' Day.

The effectiveness of this movement is acknowledged by the proponents of remilitarization. "German Misgivings Delay Agreement with the West," read a headline in the *New York Times* of December 23, 1951. The *New York*

World-Telegram of December 15, reported: "A German contribution in men, materials and money has figured prominently in all of NATO's defense calculations. But this contribution is not likely to be forthcoming in the near future."

The Western powers have had to resort to "carrot and club" methods. West Germany has been told that it "will cease to be an occupied country under Allied authority only if it joins the European Army" (*New York Times*, November 23, 1951). A speech by High Commissioner McCloy before the legislature of Wuertemberg-Baden on December 17, 1951 was described by the *New York Times* as a "warning" and the sharpness of his remarks was ascribed to the "deteriorating political situation in West Germany."

We have demonstrated that the people of West Germany are in large majority opposed to rearmament and a new war. While chauvinism and anti-Semitism are still very much evident in West Germany, encouraged by the American policies of renazification and remilitarization, the West German peace movement much more truly reflects the spirit of the common people. This movement represents the democratic rehabilitation of the German people. Its strength will grow to defeat the rearmament plot and drive nazism from influence and power, as has been done in the German Democratic Republic. The positive contribution of the German people to world peace today is the best restitution for the crimes they committed against the Jewish and other peoples under Hitlerism.

McGrath and Anti-Semitism

ABOUT six weeks have passed since Mr. and Mrs. Harry Moore were killed by Florida racists in the infamous bombing of their home. Yet, so far as is known, not a single murmur of a solution to the bombing has been offered by the FBI, which has been "investigating."

This is a significant commentary on our Department of Justice and its chief, Attorney General Howard J. McGrath.

Shortly before the Florida outrages against Negroes, Jews and Catholics, scandals of tax "fixes" rocked the Department of Justice. How did McGrath respond? In a speech before the Federal Bar Association in mid-December, McGrath offered a strange "defense" for his department. In accepting a button of membership to the bar association, he said: "Let this button on the lapels of the government's attorneys be a symbol to all of the Teitelbaums, the Nathans, the Nasters and the Menkins that we are unapproachable by their low and filthy position in society." These Jewish lawyers had charged government officials with attempted tax "fixes." But McGrath failed to mention men like T. Lamar Caudle, Jesse Larson, George Schoneman and Joseph D. Nunan, Jr., who were named as members of the government fixing clique.

What connection is there between this scapegoating of Jews and FBI inaction on the Florida outrages?

IV: THE MIDDLE EASTERN CRISIS

Solidarity of Israeli people with struggles of people of Egypt and Iran is a barrier to Middle Eastern pact and a force for peace

By Meyer Vilner

Jerusalem

THE war preparations of the Western powers are running into energetic opposition from the people of the Middle East. In the lead of the fight for peace and national liberation in each country stands the working class. This people's fight compels the governments of these countries to oppose the plans of the imperialistic powers. But the peoples of the Middle East are not only directing their struggle against their main enemy, the imperialists of the United States, Britain and France, who work against the wishes of the people and are united in a scheme to subjugate the people and lead them into an anti-Soviet war. The people are also directing their opposition against their own local agents of the aggressors and their local governments, which are betraying national interests and peace in the Middle East and in the world.

The struggles of the Middle Eastern peoples for economic liberation and for the expulsion of foreign armies are strong factors in the defense of peace in the Middle East and in the world. Therefore, the current struggles of the Egyptian and Iranian peoples are vital contributions to the independence and security of Israel. No insulting words of Israeli reactionaries can alter this fact.

In Israel itself there are also powerful forces who oppose the policies of the Ben Gurion government that lead to starvation. Even elements which are intensely hostile to socialism and to the Soviet Union are beginning to understand that the policies of Ben Gurion and Moshe Sharret are involving Israel in great danger to peace and that adventurous policies lead to the destruction of Israel.

This sentiment was expressed by Meyer Grossman in *Haboker*, right wing General Zionist daily, on November 16, 1951. "We favor absolute neutrality," he wrote, "not only toward the wrangling of the two blocs, but also in the event of a military conflict. . . . We draw the logical conclusion that we cannot participate in the high command of the [Western] bloc and we cannot make any military commitments to this bloc. . . . Our geographical position and our economic situation forbid our endorsement of such moves."

The strongest proponents of an anti-Soviet policy are the leaders of Mapai. Consequently, these leaders are the bitterest enemies of peace and of the working class. For their policies lead to an agreement with the reactionary elements of the Arab countries and elsewhere in the world. It is no

accident that these "socialist" leaders of Mapai are meeting with nazis in Western Germany who are trying to rebuild the Wehrmacht for a war of revenge.

The ultimate consequences of the Ben Gurion policy were stated by M. Medzini, Paris UN correspondent for the conservative daily, *Haaretz* (November 13, 1951): "The present proceedings are designed in the near future to unite [West] Germany with Israel in the same camp and should be protested." This policy also unites Israel with the most reactionary forces of the Arab world.

The Ben Gurion government is spreading lying propaganda against the peace forces of Israel and the Communist Party in order to hide from the people the truth about the regime's aim to negotiate a pact with Farouk, the Mufti, Nuri Said and King Talal. The mass demonstration organized by the Communist Party to express solidarity with the heroic fight of the people of Egypt and Iran were misinterpreted by those who endorse Farouk as ideological demonstrations in favor of Farouk. The Israeli reactionaries are really frightened by these manifestations of solidarity and friendship of the peace forces of Israel with the just struggle of the workers, students and peasants of Egypt to force the evacuation of British soldiery. No wonder Farouk and Naham Pasha are not happy about the struggle of the masses and are trying to suppress the protest movement of the Egyptian people. It is foolish to try to identify the struggle of the Egyptian masses with Farouk and his government, who are always prepared to collaborate with imperialism at the expense of the national interests and peace sentiments of the Egyptian people.

The Israeli reactionaries and the Ben Gurion government are coming to realize that their crusade of lies will make no converts and that other means must be used to stifle the will of the people for peace and national liberation. To combat the people's opposition to American rule and the conversion of Israel into a colonial war base, the Ben Gurion government has given greater power to the police and the military. Peace fighters are being thrown into prison and given long prison terms. The police are treating political prisoners like criminals. But arrests and police brutality will not persuade the people to allow themselves to join the camp of nazis. Increasing use of police and military is not a sign of strength but of weakness. It shows the people that the Ben Gurion regime is one of national betrayal and one which is leading the state to disaster. It proves to the people that the peace movement works for national defense against the forces of disaster.

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PURIM—FESTIVAL OF FREEDOM

The joyous Jewish tradition of Purim symbolizes the destruction of the Hamans of history when the Jewish people fight for freedom

By Marx Wartofsky

IN the history of a people there are moments which catch the folk imagination and become the source of folk expression, songs, stories and legends of heroism. In the history of the Jewish people, in a history too full with years of oppression and people's pain, there are bright points of flame marking the times when freedom and deliverance were grasped and fought for. And over the centuries these beacons were kept bright, fanned with the breath of folk expression and improvisation, fed with the strong will of a people to win their freedom from any number of historical Hamans.

The legend of Purim embodies this will for freedom. Stemming from an incident in the history of the Jewish community in Persia during the reign of a king named Ahasueros, the account has now become a part of world literature as the Book of Esther. Here, in the direct and proud style of a people's epic, we are told the wonderful story of Esther and Mordecai.

The Purim Story

In the reign of the king Ahasueros, the beautiful Jewish woman, Esther, became the queen when the former queen, Vashti, displeased the king by her disobedience. Esther's guardian, the noble Jew Mordecai, became the object of the fierce hatred of the king's minister, Haman, who plotted to wipe out all the Jews in the vast kingdom of Ahasueros. Mordecai refused to bow down before Haman, as all were required to do, and in his hatred of Mordecai's spirit of independence, Haman spread slanders against all the Jews and vowed to have Mordecai hung. Through the heroism of Esther, Haman was caught in his own trap and was hung by the king's decree on the same gallows that Haman had prepared for Mordecai. The Jews resisted and killed the enemies who attacked them by Haman's order.

It was decreed that this day of deliverance become a festival to be observed by generations of Jews. It was named Purim after the word "*Pur*" which means "lot," after the lots that Haman cast to choose a day for the execution of his order to kill all the Jews in the kingdom.

This simple story of oppression, resistance and revenge, claimed by some to have been written by Esther herself, might have ended like one of many stories, buried in the vague memory of a particular Jewish community. Yet it spread and became a weapon in later struggles for freedom.

It first became widely popular during a period of popular resurgence and struggle. At the time of the Maccabean revolt against the tyrant Antiochus, the Purim story was used to fire the Jewish people with a spirit of heroism and freedom. The folk-mind began to work like a shuttle over the loom of the historical incident, over the frame of its telling in the Book of Esther. A rich carpet of commentary, new variations, and folk-custom was woven, with each area of it reflecting the new and particular situations to which the story was being applied. Haman became the Syrian oppressor, he became the Roman tyrant, he was changed into an inquisitor in Spain, and into any of ten thousand tyrants and anti-Semites in Germany, Poland, Italy, in the medieval towns, each with its walled ghetto, in the Pale of Settlement of tsarist Russia, and in Hitler Germany. The folk heroes, Esther and Mordecai, lived in every act of resistance and revolt in Jewish history. It is the eternal optimism of the Jewish people that gives these folk heroes immortality. And the Purim hero is above all a symbol of hope.

The festival of Purim is the most joyous one of all. The jester is king, the fool his minister and wine the currency of the kingdom. The folk imagination turns everything topsy-turvy, creates a world of light and joy; the oppressors become the object of the intensest scorn and are symbolically razed, beaten, overcome. Good triumphs, freedom triumphs on this day! An image is created objectifying the aspirations of the people. And from this image new strength and hope arise, and resignation and despair, the paralyzers of the will to live and to be free, are rejected.

The People Are Immortal

Maxim Gorky, in *How I Became a Writer*, tells of the folk hero "known to every nation . . . Puncinello, Punch, Karapet, Petrouchka. He is the invincible hero of the puppet show, he defeats everything and everybody—the police, the priests, even death and the devil—while he himself remains immortal. In this crude and naive image the working people incarnated their own selves and their firm belief that in the long run it will be they who defeat and overcome everything and everybody."

From the earnest call to struggle of the original Purim story, from the history of a single instance of freedom won

by action, the Jewish people have shaped a distinctive hero: he is in part a clown, for the folk instinct knows that in the tragedy of oppression "Laughter is healthy, doctors prescribe laughing," as Sholom Aleichem said. The hero is also as much a heroine in the Purim story. A woman plays the leading role in saving the Jewish people. To her is accorded full dignity and courage and not the role of a subservient and acquiescing footstool. And this hero of the folk legend is a particularly secular one. Indeed, the Sophersim, or religious scribes, looked with some disfavor upon the inclusion of the Book of Esther with the other holy writings in the Bible because there was no mention of God in the story. The Jews had emancipated themselves by their own actions and not through the intervention of any God-like power. They saved themselves from destruction by their enemies by organizing a fighting resistance. No miracle but men's actions saved them. The king Ahasuerus could help the Jews no more than by giving them the right to defend themselves, according to the story. Our hero becomes a fighter, then. This folk hero, sprung from the double source of history and popular imagination, is Purim personified. He is a fighter for freedom, joyous, self-sufficient, earthy, secular.

There is the counterpart to this embodiment of a people's desires: Haman. He has become the real butt. He was hung in effigy in early observances of Purim. Around him grew many ways of expressing contempt for the oppressors. In a medieval synagogue, during the reading of the Book of Esther, two young men would lay lustily with sticks into a stone representing Haman at each mention of his name. In some communities, the husband and wife would kick a piece of wood into the fire after identifying it as Haman. Or the name would be written on the soles of the shoes and rubbed out in the dust, or written on paper and erased. The still-popular "*Homen-klappers*" or "*Gragers*" give the children a chance to make noise when the hated Haman is mentioned.

Purim is not an academic object for historians alone. It is not a sterile thing of the past nor is it the property of the synagogue exclusively. Purim arose secularly and is the property of those who fight in its tradition. Purim became a weapon of hope in the Warsaw ghetto and in the resistance movement of the Jewish people during this last war. This year once again we celebrate Purim in a spirit of resistance against those who would revive Hitler's *Kampf* against the Jews and democracy.

FLORIDA

By Irving Collen

Your cities gleam like jewelled scabbards
in the southern night,
arched palms like serried canopies;
fields of orchids dipped in wine;
floral-terraced hotels voluptuously fronting seaward
like palaces of fabled kings.
Once your fronded bowers sheltered Creek and
Seminole.

The Spaniard christened you:
your loveliness beguiled old Ponce into dreams
of youth-restoring fountains.

Today your fountains spurt poison, Florida.
Reptiles slither over your streets nightly.
Dynamiters slink in your alleys.
Murderers stalk your homes like wolves in winter
(while Hoover and McGrath, policemen of
America,
leer at violence to Negro and Jew).

O Florida, Florida!
Your thousand beaches spell playground to North
America—
but the warm white sands are stained with blood!
Dark purple clots sprout in your sun-washed
gardens—
here Negro blood was spilled!
There Jewish warriors guard their synagogues

night and day
against your vile marauders!
(And violence cautiously fingers the priestly stole.)

O Florida, Florida, named for flowers and feasts!
Today your name is bitter to the tongues of millions,
your shame in their hearts like live coals;
anger at high tide.
Shall the post-script to the Gettysburg Address read:
genocide?

The bones of our sons and husbands, like broken
crochery,
lie strewn over half the world—for this?
For this was Europe gutted?
For this the forty million dead?
Can we ingest the lawless storm trooper in our midst—
and live?
Shall we sleep at night?

O Florida, favored of sun and ocean!
Wash the scabrous filth from your body
in the strong brine of the Gulf!
Deep in your coral caves
drown the vermin that goad you to madness!
Fill your spacious lungs full of the clean Caribbean
wind
that daily cradles your fishing boats!
And rejoin the fraternity of men.

"THE 'WAR PARTY' IS SOWING FEAR"

Two Jewish trade union leaders of important unions under right wing leadership have in the past few weeks issued strong statements warning against the ominous trend towards war and fascism in our country. Excerpts from these statements follow.—Eds.

Frank Rosenblum, General Secretary-Treasurer, Amalgamated Clothing Workers, CIO:

THE opinion-makers, the publicists, the propagandists, the persons in power can very well lead us to a course we do not want and to a destruction we do not seek. . . . The plain people, who have to fight and die in them, do not want wars, global, limited or any other kind of wars. But if they do not watch out, they can be conditioned, "educated" and finally led into bloody conflict not of their own choosing, and that can only spell death, destruction and no future for their children. . . .

It is folly to assume that just because we hate and despise what the Soviet Union stands for, that we cannot live in the same world. All recorded history shows the co-existence of rival religions, economic and political systems. Absolute monarchies have lived side by side with enlightened democracies, republics flourished next to tyrants. . . .

The situation now calls for the best brains, the best hearts in America and in the world to assure a real peace. It calls for negotiations, and more negotiations. It calls for extension of areas of agreement, however small. It calls for narrowing the areas of disagreement. It calls for patience. We must not expect an agreement tomorrow. But as long as there are negotiations, there is hope.

One of the most hopeful signs of the New Year are the disarmament talks among the Big Four, initiated by the United Nations. Agreed that the West and the Soviet Union are poles apart, but Vishinsky's willingness to talk disarmament even on the basis of America's proposals, should not be minimized, but encouraged. . . .

The "war party" is distressed by signs, however weak, that the world may be brought together. They would throw the atom bomb and let loose world destruction, in which no one could win and a vast part of the globe would be demolished. They are hysterical, fearful, bent on mass suicide and would drag us down with them.

They will, therefore, whip up the hysteria, falsify or exaggerate incidents, benumb the mind of America through the powerful organs and agencies at their disposal. They would, as a great American publisher said recently, "howl" us into war. It is our duty to prevent them. We must thwart and short-circuit their efforts. If we hold our civilization dear, our wives and children dear, our liberties dear, we must stop them. . . . The "war party" is sowing fear, hate and division at home. . . . We have begun to institute thought control. . . .

Our civil rights are insidiously being impaired, restricted and curbed. A wave of legislation, beginning with the Taft-Hartley and Smith acts, and embracing the McCarran act and similar measures, has created, in effect, a parallel legal system superseding the Bill of Rights, the Constitution and our traditional body of law. . . .

Hugo Ernst, General President, Hotel and Restaurant Employees and Bartenders, AFL:

IN recent months, more than one of these rights has been put in jeopardy, sometimes by private, sometimes by public persons. In every case, the person whose rights are violated is a member of a minority—racial, religious or political. Most generally, the violations are suffered by those who speak out for unpopular causes. . . .

Remember how we didn't really believe that a civilized nation could permit bands of hoodlums to go about killing Jews? Remember how we could not believe that Hitler & Co. were locking up teachers, labor leaders, musicians, business men, political leaders and plain working people in concentration camps?

And what was the crime of these victims of Hitler? They were guilty of criticizing the German State, its policies and its programs. Some of them didn't like the way the Jews were being treated, and said so. . . .

No matter what the criticism, Hitler had an easy formula for putting them out of the way—for silencing those who criticized: he simply labeled all of them "subversives," guilty of "un-German activity" and hauled them off to jail. When the jails were full, he put them away in concentration camps. . . .

And that, in the main, was the price of criticizing Hitler and his ways.

All this is important to us in American unions.

It is important to us because our unions, first and last, are in the business of criticizing and protesting. Every time we organize the unorganized, every time we negotiate a new contract, every time we go out on strike, every time we ask the Congress to vote more houses, or tighter price controls, or fair employment laws we are engaged in our fundamental mission of protest, of criticizing things as they are and demanding with all our power that changes be made for the better.

But criticism is getting dangerous in the U.S.A.

More and more subjects are becoming forbidden, lest he who speak of them be listed by someone as "subversive" and guilty of "un-American activities." And in the understandable rush to avoid the label "red," those who stand to cash in on the fever of fascism are happy as can be.

Time was when it was considered safe to speak of peace, but that time has just about gone. . . .

And the Department of Justice is fitting out detention camps for people who have too freely opposed the political and economic ideas of the majority. Whether these people are Communists or not is beside the point. The camps may be intended for Communists today. They can be used for "non-Communist liberals" and trade unionists tomorrow.

Where is it going to end?

The answer to that question is up to you and me. We have a chance to answer it in this year's elections—by sending to Washington and our state capitals men and women who will dust off the Bill of Rights and restore it to its proper place as the capstone of Americanism.

LOUIS WEINSTOCK: NOT FOR SALE

The life story of a brave and incorruptible trade union leader whose unwavering fight for the workers makes him a Smith act victim

By Sender Garlin

HAS Hollywood ever produced a film about a workingman who fought for the existence of his union and risked his own life in the struggle against racketeering and gangster elements in the industry? Have the movie moguls ever released a film depicting the story of a workingman who helped lay bare the facts on labor racketeers—facts which launched the career of a “gang-buster” who twice became a candidate for president of the United States, Thomas E. Dewey? Has a novel been written about a young Hungarian Jewish emigrant who came to this country, learned the painter’s trade and helped to build a strong, democratic union, and who was repeatedly elected to leadership and—as a climax to this constructive career—was indicted on a charge which makes him liable to a five-year prison term and a \$10,000 fine?

It is safe to say that neither the film nor the novel has appeared on the cultural horizon. Nevertheless, the story must be told, if only in bare outline, for its denouement will affect not only the civil liberties of the protagonist, but of millions of Americans as well.

Painter by trade, Louis Weinstock is a jovial, high-spirited fellow. He has a great zest for all aspects of living: good food, friendship, a lively story. (I know this, as well as his admirable labor record, from 25 years of friendship.) Weinstock wants the good life, physical and spiritual, for himself and his family, for the workers in his trade and for those who toil everywhere. He could have cultivated his own little garden by becoming a boss painter, exploiting others, but that is not Louis Weinstock’s way. He loves life too much to cut himself off by paltry stratagems.

Now 48, Louis was born of Jewish parents in the Tokay mountain country of Hungary, world famed for its wines. He was still a boy in school when his father and older brother were killed in World War I. After completing a course in the hometown commercial high school, simultaneously serving a two-year apprenticeship in the hardware trade, he emigrated to this country in 1924. He was then 20 years old. He became a painter’s helper, earning \$3 a day. Three years later he became a qualified journeyman, joined Painters Local 499, earning \$13.20 a day—when he worked. His prosperity, like that of others in the

trade was, however, short-lived. For Herbert Hoover’s bland promise of the good life was soon to become a cruel taunt as the Great Engineer and his fellow free-enterprisers set the unemployed to selling apples to each other.

The economic crisis struck with relentless savagery. In Weinstock’s trade 80 per cent of the workers suddenly found themselves unemployed. While some union members got work on infrequent new construction, the majority of the painters, organized and unorganized, were thrown onto the streets, their families starving and facing eviction.

From Immigrant to Labor Leader

When Weinstock joined the union, he found the organization infested with gangsters and racketeers, by-product of so much “legitimate” business. The legend of high wages for painters is belied by the short season, August to December, five months a year at the most. Weinstock became a prominent rank-and-filer in 1927-28, almost immediately after joining the union. While those engaged on new construction earned \$13 a day, the majority of the house painters worked for \$3-\$4 a day. This was part of the traditional pattern of the AFL, which sets up an “aristocracy” and permits the majority of the workers to drift for themselves, prey to small-time entrepreneurs with the more than platonic support of the New York real estate interests.

At this time a movement began to organize these workers on a citywide basis in order to break down the high tariff walls erected by the labor bureaucrats via high initiation fees. Nearly 2,500 workers soon joined the Alteration Painters Union. The militants in Weinstock’s local fought for unification with the alteration painters, at the same demanding the lowering of the initiation fee from \$300 to \$5. (This was finally accomplished when Weinstock was elected secretary-treasurer of the District Council, after the alteration painters dissolved their own local and joined the Painters Union.)

After several attempts to expel him from the union had been decisively rejected by the membership, a campaign sparked by the *Forward* crowd finally succeeded, although three-fourths of the members of District 9 never sanctioned the action. Because of this overwhelming support by the membership, Weinstock, an “expelled” member, is still

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working on union jobs, enjoying full union benefits, including insurance and other features of the contract which he and other progressives had won in previous years. As this is written Weinstock, brush in hand, may be found at work at a downtown New York public school.

In Weinstock's life can be found the heart-breaking story of the fight for trade union democracy. It is the story of years of painstaking work by rank-and-filers, innumerable campaigns and meetings, negotiations with employers big and little, struggles against the employers and their labor lieutenants within the ranks of the workers.

Weinstock became one of the most expelled, most elected and re-elected leaders of workers in New York City—and there are all too few fighters like him. First elected secretary-treasurer of the Painters District Council in 1932, he was counted out. He ultimately took office in February 1936, and was re-elected ten times in the 12 years that followed. Neither strongarm methods of gangsters in the hire of the employers nor threats against his life have daunted Weinstock. He and his associates in the fight for honest unionism have exposed thievery in the organization on countless occasions. One crook ran off to Westchester with \$75,000 in union funds and law-enforcement officers explained he couldn't be prosecuted—presumably because he hadn't crossed the Rio Grande. Weinstock has sent more than one kickback employer to jail. Even a conservative labor leader like Howard McSpedon, president of the New York Building and Construction Trades Council, acknowledged that "Brother Weinstock has consistently fought on behalf of organized labor." And in a letter to Weinstock dated October 24, 1944, L. P. Lindlof, general president of the Brotherhood of Painters, Decorators and Paperhangers of America, wrote: "Assume from your letter that you will not attend the [AFL] convention in New Orleans. Will certainly miss the valuable assistance you have rendered me at previous conventions."

Leader of Jewish Workers

Jewish workers constitute more than half the membership of Weinstock's union. The New York painters, well-known for their militancy, have always found the *Forward-Dubinsky* syndicate stabbing them in the back and always on the side of the racketeering "anti-communist" elements in the trade. This clique supported the malodorous Philip Zausner, who was allied with the Lepke-Gurrah gang. Weinstock can tell you some revealing things about the close kinship of these gangster parasites in the labor movement with some of the sanctimonious signers of the recent advertisement in the *New York Times* to revive, as part of the raging anti-Soviet drive, the Alter-Ehrlich case of the Polish Jewish Bund leaders executed by the Soviet Union in 1943 for traffic with the nazis.

Anti-Semitism, like all forms of racism, stirs Weinstock to fury—and action. As a Jew with a profound understanding of the political and social roots of fascism, his hatred for the murderers of six million Jews is intense. Together



LOUIS WEINSTOCK

Drawn especially for Jewish Life by Hugo Gellert

with millions of genuine anti-fascists throughout the world, Weinstock views with indignation and alarm the resurgence of the nazi spirit in West Germany and Japan under the tutelage of the American warmakers. His knowledge of the crimes of the nazis and their financial backers closer home is not confined to his reading of the press. His own younger brother, Eugene, a carpenter by trade, experienced the full horrors of Buchenwald for 18 months, later recording his ordeal in a searing chronicle, *Beyond the Last Path*, published here in 1947.

During World War II New York painters under Louis Weinstock's leadership purchased millions of dollars in bonds, contributed generously of their blood and were, like the workers throughout the country, the unequal partners with the employers in sacrifice. While secretary of the Painters District Council he was extremely active in the work of the Hebrew Immigrant Aid Society and was a delegate to a number of its conventions. He was instrumental in establishing the principle in the union that all Jewish immigrants rescued from the nazis be taken into the union without initiation fees and given jobs.

Numerous contributions to the New York Labor War Chest by Painters District Council 9, then headed by Weinstock, were specifically earmarked for HIAS, for the Jewish People's Committee, the National Labor Committee for Palestine, the Los Angeles Sanitarium, the O.R.T. Federation and United Jewish Appeal, as well as to the American Red Cross and the Catholic Charities Archdiocese of New York. And it might be of clinical interest to Matthew Woll's friends on the Un-American Activities Committee that the illiberal Woll, as chairman of the New York Labor War Chest, transmitted at least one sizeable

check to the Joint Anti-Fascist Refugee Committee out of funds designated for this purpose by the painters.

During the War Against Hitlerism

One day after Pearl Harbor, Weinstock and several of his close associates in the union, not eligible for military service, joined the New York State Guard. The painters' leader served four years before his honorable discharge as corporal. A press campaign by the Hearst *Journal-American* failed to oust him from the State Guard. Weinstock was defended by Lieut. Charles Breitel of the Guard, later counsel to Governor Thomas E. Dewey and now a state supreme court justice.

Following the war Weinstock joined with public figures like the late Rabbi Stephen S. Wise in sponsoring protest meetings against the brutal attacks of the British imperialists against Jewish men, women and children seeking a haven in Palestine. He demanded, too, that Regent Horthy, responsible for the death of 600,000 Hungarian Jews, be brought to trial as a war criminal.

For two years, while he continued to work in the trade, Weinstock was manager of *Uj Elore*, Hungarian progressive newspaper. While steeped in the life and problems of the American workers in the most intimate way, he at the same time follows events in his native Hungary with the closest interest. He subscribes to political and cultural journals and is an avid reader of the press of this new, promising people's democracy in Europe which he twice visited in recent years.

Why Indicted?

Why is Weinstock among the 17 indicted in New York for violation of the Smith act and who face trial in March?

The answer—his "overt act," according to the indictment—is that Weinstock taught a course at the Jefferson School. Like all good teachers he taught the subject he knows best, American labor. For this "crime" he has been indicted and soon goes on trial. No one, however, seriously believes that this is why he faces a long prison term and a \$10,000 fine. The specific legal charge is merely the "legal" excuse required by the warmakers (Negro-haters, anti-Semites and foes of all human progress) for gagging a fighter for peace, a vigorous champion of working men and women.

Weinstock's wife, Rose, and their two children, Susan, 13, and Johnny, 23, know the kind of world we live in today. Nevertheless they find it hard to conceive that one so close to them should be taken from them because he fought for labor, for peace and for a better world. Johnny has just received his college science degree and is awaiting his draft call. He knows full well why his dad has been indicted and faces prison.

The workers know the real reasons, too, for while Weinstock was in jail this summer, the painters organized the Trade Union Committee to Defend Weinstock. To date they have raised almost \$10,000 to publicize the frameup against him. Support for this staunch labor leader comes

not only from his adherents but from many unionists who disagree with his political views but are eager to fight for his right to express them. For they know what all workers must learn: that the Smith act is a direct threat to all free trade unionism.

A Defender of Democracy

Weinstock does not conceal his political views. He voices pride in the fact that his understanding of Marxism has enabled him to be a more effective union organizer, a champion of America's democratic heritage and a fighter for peace.

Is Louis Weinstock an enemy of America? Is he a menace to its people?

Let's see:

He helped set up the AFL Committee for Unemployment Insurance. Denounced for this as a "Bolshevik" by AFL President William Green, Weinstock soon saw the day when unemployment insurance and a social security program became the law of the land.

He, together with Ben Gold, Irving Potash and other progressive trade union leaders, helped uncover the facts on labor racketeering which launched the career of Thomas E. Dewey as a "gang-buster."

He has fought vigorously against discrimination in all its ugly forms, particularly as it affects the hiring and upgrading of Negro workers. Soon after Weinstock became secretary-treasurer of the Painters District Council, more than 300 Negro unorganized painters joined the union.

He led the triumphant fight for the establishment of the first health and life insurance plan for working painters, fully financed by employers in the New York building industry. This laid the basis for an employer-paid insurance plan for a half million building trades workers, with payments up to seven per cent of the payroll.

He helped to bring wages for organized painters up from \$9 to almost \$20 a day; he helped bring about apprenticeship training and fought for legislation safeguarding the health of workers. He and his fellow progressives drove hard for years and eventually succeeded in amending the State labor health law, which set up safeguards against spray gunning, traditional destroyer of the painters' health.

We have given the outlines of the story of Louis Weinstock. Do they add up to a danger to the country? Do the working people of America and the Jewish people stand to gain by his imprisonment and the silencing of his voice? Weinstock's story points to the opposite conclusion. He has fought for the welfare of the working people, against racism and anti-Semitism. His imprisonment, along with his fellow defendants in the Smith act case, on the contrary spells the greatest danger for the workers and America and for the Jewish people, because it would be a severe blow against democracy and the labor movement. The labor movement, the Jewish people and every decent citizen must therefore rally to defend Weinstock and his fellow defendants, because their liberty is linked with that of the Smith act victims.

JEWISH WORKERS' POEMS

Translated from the Yiddish by Aaron Kramer

TO THE MUSE

By David Edelshtat

Muse! is that you knocking again
at the door of my heart's bleak room?
Turn back, my child—you knock in vain—
my heart is crowded with gloom.

I'm sick and weary—see for yourself.
How could I sing tonight?
And how could a song of sorrow help
my people in their plight?

The world is tearing me limb from limb:
it's savage and depraved.
My song is no more than a sexton's hymn
over an orphan's grave.

I never learned how to polish my rhymes,
how prettily thoughts can be dressed.
The bloody dramas of these times
were staged within my breast.

Oh great is my sadness. A venomous snake
resides in your wretched singer.
She sits in my brain, asleep and awake;
she's writing now . . . with my fingers.

Stop knocking, Muse, at the door of my heart!
No lamps of hope are alive;
it's crowded with tears, and terribly dark.
—Go to the poets who thrive!

to them who know about golden noons,
who've reached the rapturous isle;
and me, with my fetters and my wounds,
leave me alone for a while!

THE DAY IS UNFOLDING

By David Edelshtat

Workingmen, brothers! d'you hear the great thunder,
the rumbling, the roaring, the din?
Our century's Sampson has wakened from slumber—
the hours of his glory begin!

The slave has arisen—the nightmare-time ends now,
he readies his shield and his sword.
No more to a heavenly Master he bends now—
no creature on earth is his lord.

The banner of freedom alarms him no longer;
he knows what we're crucified for:
for pledging our lives to the war against hunger,
for breaking the chains of the poor.

He follows our torches wherever they lead him,
and holy to him is their flame.
He knows it's an honor to battle for freedom,—
to cower in bondage—a shame.

Take heart, oh my brothers! the day is unfolding;
soon sunlight will brighten the sky—
already a thousand, a million are holding
our blood-colored banners on high!

THE LION

By Morris Rosenfeld

Why do you throw *me* bones, and cram
your bellies full of beef?
What do you really think I am?
A dog with common teeth?

A dog that bums around all day
and sleeps in halls at night,
and when a bone is flung his way
gives thanks at every bite?

A kitchen dog that humbly chews
at rotten scraps of food,
and has to lick the landlord's shoes
to show his gratitude?

Be careful! I'm a lion, sir!
Don't play your games with me—
for all I have to do is stir,
and mince-meat's what you'll be.

I know each foot of forest-ground—
since birth I've fled the hunter—
my roar strikes terror miles around:
you recognize that thunder . . .

Don't think, because I hush again,
there's nothing in my head—
one day I'll break the cage, and then
you'll all be lying dead.

THE SWEAT SHOP

By Morris Rosenfeld

Corner of Pain and Anguish, there's a worn old house:
tavern on the street-floor, Bible-room upstairs.
Scoundrels sit below, and all day long they souse.
On the floor above them, Jews sob out their prayers.

Higher, on the third floor, there's another room:
not a single window welcomes in the sun.
Seldom does it know the blessing of a broom.
Rottenness and filth are blended into one.

Toiling without let-up in that sunless den:
nimble-fingered and (or so it seems) content,
sit some thirty blighted women, blighted men,
with their spirits broken, and their bodies spent.

Scurfhead struts among them: always with a frown,
acting like His Royal Highness in a play;
for the shop is his, and here he wears the crown,
and they must obey him, silently obey.

A CRY OF ANGUISH

By Morris Winchevsky

A cry of anguish comes to me:
a pitiable sound.
It seems to start up suddenly
from regions all around.

Far off I hear it, then close by;
I hear it everywhere—
and ever louder grows the cry,
until it rocks the air.

I ask the planets in their spheres,
I ask the earth and sky:
"This cry of anguish in my ears—
what does it signify?"

"Is it the final shriek of pain
that dies out and grows dumb?
Or does this 'oh!' and 'ah!' proclaim
a birth that is to come?"

"It is a birth—a birth sublime!"
the wind at once explains:
"Long past her time is Mother Time;
these are her labor pains . . ."

A BROOM, AND WATCH ME SWEEP!

By Morris Winchevsky

Enough! I will not sow again
for idle hands to reap!
I never will bow low again.
A broom, and watch me sweep!
Hand me a broom! I'm through with them,
I'll sweep them off the earth!
Yes, yes—that's what I'll do with them:
one whisk is all they're worth!

They wore my heart and soul away;
my sweat became their jewel.
The crumbs I earned they stole away,
and rode me like a mule.
The black hoods cannot harm me now—
the curses *they* can keep!
The titles don't alarm me now—
a broom, and watch me sweep!

Boy, am I lucky!

Editors, JEWISH LIFE:

Enclosed two dollars for your current fund drive.
All my life—a third of a century—someone has been
saving me from bolshevism.

First, the anti-Semitic pogromist White Guardists,
Kolchak, Denikin, Kornilov, Wrangel, Petlura, et al.,
saved me from communism.

Then the anti-Semitic terrorists, the French Cagoulaards
and Croix de Feu, the British Union of Fascists, the
Belgian Rexists, the Polish POW, the Czech Henleinists
and Hlinka Guards, the Norwegian Quislingites, the
Rumanian Iron Guards, the Bulgarian IMRO, the Finnish
Lappo, the Lithuanian Iron Wolf, the Latvian Fiery
Cross and others, saved me from Marxism.

The anti-Semitic genocide experts, Hitler, Himmler,
Goebbels, Goering—yes, Rommel—saved me from the
red menace.

The anti-Semitic crumbums, Hirohito and Mussolini
and the lesser collaborationists saved me from Stalinism.

The anti-Semitic latter-day Hitlers, Franco, Peron,
Chiang Kai-shek and Abdullah of Transjordan, saved me
from sovietism.

The anti-Semitic native-American fascists, the Ku Klux
Klan, Christian Front and Black Legion, saved me from
the iron curtain.

The anti-Semitic foul-mouths, John Rankin, Jack Ten-
ney, Gerald L. K. Smith, Bilbo, et al., saved me from
bolshevism.

The anti-Semitic Westbrook Pegler, Bertie McCormick
and Father Coughlin saved me from communism.

And now several big Anglo-Jewish papers are saving
me from Stalinism.

Boy, am I lucky!

T. K. LEFTKOVITCH

Los Angeles

VICTORY IN STUYVESANT TOWN

The powerful lesson must be learned: no force is strong enough to withstand united action against Jimcrow and discrimination

By Sam Pevzner

A DATE to remember—January 17, 1952.

For on that date a citadel of high finance, the gigantic Trojan horse of Jimcrow in the midst of American democracy, the Metropolitan Life Insurance Company, was forced to bow to the will of the people and rescind the scheduled eviction of 19 families from Stuyvesant Town and to accept the courageous Negro family, the Hendrixes, as regular tenants.

The piercing of Jimcrow in the down-town New York housing project is a victory in the first place for the Negro people, who have fought ghettoism of the landlords for decades. This victory has heartened the Jewish people, who are beginning to see more clearly that oppression of the Negro people is the fountainhead of all forms of discrimination in the United States. And the victory is one for the trade unions, people's organizations and community leaders who participated in the united action for equality in Stuyvesant Town. Above all, the victory was made possible by the amalgamation of all the above elements on a level where resistance to Jimcrow became irresistible through unity of Negro and white in actions of mass participation.

The mainspring of this united action was the group of 19 families slated for eviction because of their leadership in the Town and Village Committee to End Discrimination in Stuyvesant Town. Able chairman of the committee was Paul L. Ross, recent American Labor Party candidate for mayor. Outstanding were the Kesslers and Lorches, who invited Mr. and Mrs. Hardine Hendrix and their son to live in their apartments. In addition to the families of Dr. Lee Lorch and Jesse J. Kessler were the following 17 courageous families: Dr. and Mrs. William Berg, Dr. and Mrs. Gregory N. Brown, Mr. and Mrs. Gerald Cook, Mr. and Mrs. Harold A. Faggon, Mr. and Mrs. Nathan Lampert, Mr. and Mrs. Hyman Levy, Mr. and Mrs. Leo Miller, Mr. and Mrs. Irwin Poderson, Mr. and Mrs. Sol Roel, Mr. and Mrs. Paul L. Ross, Mr. and Mrs. Simon Roman, Mr. and Mrs. Larry Ryan, Mr. and Mrs. Hyman Simon, Mr. and Mrs. Paul Talbot, Mr. and Mrs. Al Ginsberg, Mr. and Mrs. Fred A. Fleischman, Mr. and Mrs. Milton Roseman.

These men and women of differing political beliefs and different national groups were united in their determination to defeat discrimination. Their unity could not be broken by red-baiting or threats to throw their furniture and families into the streets in mid-winter.

The Jewish families among the 19 and the Jewish organ-

izations which joined trade unions, Negro organizations, church and community leaders—all these upheld the best progressive Jewish traditions.

In considering this victory, it is well to recall, as Mrs. Raphael Hendrix wrote in *Freedom* (February): "The fight had begun back in 1943, when Ben Davis [Communist leader now imprisoned under the Smith act in part for his fight against Jimcrow—S.P.], city councilman, had fought like a tiger against the lily-white policies of Stuyvesant Town and against the decision of the majority of the council to grant \$7,000,000 tax exemption to the anti-Negro Met. Life." Mr. Davis originally introduced the bill, later to become law, to bar discrimination in tax-exempt housing in New York City. Jimcrow in Stuyvesant Town then became an issue that resounded throughout the land. Even hesitant leaders in many organizations, among them Jewish, were forced by the public clamor to enter the fight.

There can be no assurance that the Stuyvesant Town victory will stick unless the movement to break down Jimcrow is consolidated and extended, not only in this project, but in places like Levittown and projects throughout the area. An important battle has been won—but the war goes on. The overwhelming majority of the Negro people are still herded into ghetto neighborhoods in New York. Very few Negro workers can afford the rents in Stuyvesant Town or in similar developments even if the people force the Metropolitan and other giant housing operators to accept Negroes on an equal basis. Therefore, all neighborhoods, low, medium or high rent, must become genuinely democratic, without a trace of discrimination or segregation. This is the objective of the struggle ahead.

In this struggle Jewish workers and professionals should play a distinguished role. There should be not a single "Jewish neighborhood" which is lily-white. Let Jewish progressives and workers learn the lesson of unity that the Stuyvesant Town victory teaches and apply it against discriminatory housing wherever they may live. If the giant Metropolitan can be brought to its knees through unity and mass action, then all the landlords in New York can be taught to respect the Bill of Rights. As Mrs. Hendrix said in her article cited above: "The way to end discrimination in housing in New York is simply—to end it. Have confidence in the inherent desire of the people for decency and a truly democratic way of life, and fight hard. Victory will come."

A DELEGATION TO GOVERNOR WARREN

Negro and white men and women demand that Florida bring the KKK to justice and pledge an unrelenting fight on racist violence

By Leah Nelson

AT 2:30 A.M. on January 8, a delegation of Negro and white, Jewish and non-Jewish, Catholic and Protestant men and women boarded a plane for Florida. They were going on a dual errand, to attend the funeral of Mrs. Harriet Moore, murdered by the racists, and to make certain demands of Florida's Governor Fuller Warren. As the plane winged its way south, the delegation sat quietly but their hearts and minds were aflame with indignation, protest, anguish and shame. The foul murder of Mr. and Mrs. Harry T. Moore on Christmas night seared their hearts.

I was going as a representative of the Emma Lazarus Federation of Jewish Women's Clubs. I carried our deep sympathy to the mother and two young daughters of the bereaved family and to the saddened community of Mims, home of Mr. and Mrs. Moore. And I brought with me the pledge of our members that we would be unfiring in our efforts to get the guilty punished and to win the justice for which Mr. and Mrs. Moore died. As Jewish women we recognized the Hitlerian pattern in the Florida murders.

The funeral services had already started when we arrived. The crowded church, the dozens of fresh wreaths on the coffin, the tragic faces and the deeply moving eulogies—all these testified to the love and respect of the community for Mr. and Mrs. Moore and the awareness of the meaning of the murders. "God bless you for coming," said one of the women to me, "Remember us when you get back." I assured her that I would never forget what I was learning here.

We returned to Jacksonville to await a reply from Governor Warren to our request for an appointment. The Negro and white delegates did not travel together in our cars, so great was the danger of such a procedure in the Ku Klux atmosphere. But we determined that Negro and white delegates would appear before the governor as one delegation, together; that we would present our demands together. We had no illusions about the position and role of Governor Warren, but we also knew that popular pressure already had made an impression.

Word finally came from the governor that he would see us. We sped to Tallahassee. In the capitol we were welcomed by a courteous young woman, who ushered us into the governor's office. The governor, she said, was anxiously

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waiting to greet us. Before we recovered from this unexpectedly friendly welcome, the door opened and the governor, a tall, ruddy-faced man, entered and extended his hand to each of the 20 delegates.

We knew that the governor had received thousands of telegrams and letters of protest. In his remarks the governor made it clear that he had received a deluge of mail and how effective this outpouring of protest had been.

"The driving power of this delegation," said Mrs. Bass, "is the consciousness that the kind of terror which is developing in Florida can spread and engulf Negro and white, Jew and Protestant, everywhere. The government of the State of Florida is obviously not interested in finding the killers of Harry and Harriet Moore or in stopping the terror, but seems to be rather interested only in defending murderers like Sheriff McCall, who killed Samuel Shepherd and wounded Walter Irvin. The delegation feels that its Negro and white composition is itself a powerful protest against the system of segregation which characterizes the State of Florida and which is at once the reason for and the result of the terror.

"We propose to you, Governor Warren, the following program: 1) Extraordinary measures must be taken to find and punish the murderers of Mr. and Mrs. Moore. 2) Appointment of a committee representing the organizations of the Negro people, the Jewish people, the unions and other organizations of decent-minded people, with full legal power to carry on the investigation wherever it may lead. 3) The governor should issue a statement which unequivocally condemned all bombings, all terror and all attacks on the Negro people, the Jewish people and any other minority."

Jewish Protest

Mrs. Bass then called on each delegate to state his or her message. Mrs. Angie Dickerson, the dynamic Negro leader of the Civil Rights Congress, followed Rockwell Kent, the artist, who proudly announced the fact that he was president of the International Workers Order. One after the other, Henry Beitcher of the Progressive Party of Philadelphia, Joseph Becenheffer, chairman of Packinghouse Workers Local 347 of Chicago, and Mrs. Agnes Doe, parent group leader from Harlem, spoke.

Rabbi Abraham Bick, of New York, offered his protest

Hitler Youth in Philadelphia

THE arrest of several teen-age boys in Philadelphia in January in connection with the bombing of a synagogue on January 18, following a series of anti-Semitic vandalism against several synagogues since last October, opened up a shocking cesspool of Titlerism among youths at Olney High School. About 100 of the high school boys are said to belong to a nazi youth group which practices goose-stepping (learned from the film *Desert Fox*), the Hitler salute and the wearing of nazi armbands and has a program of anti-Jewish violence. The aroused community caused Mayor Joseph Clark of Philadelphia to institute an investigation. One of the questions to be answered is whether nazi adults are behind the youths.

JEWISH LIFE plans to carry a full report of the situation in the next issue.

as a Jew, as one who knew the meaning of genocide. "In the name of six million of our lost brethren we protest vehemently against this outrage and terror. . . . Intense anti-Semitism goes hand in hand with attacks on Negroes. . . . The condemning eyes and fingers of the whole world are aimed at us. . . . Humanity's condemnation of Hitler for his crimes of genocide against the Jewish people will be everlasting and we will not allow the name of our country to be stained by the KKK plan of genocide against the Negro people."

I spoke for Jewish women, who hold sacred the heritage of struggle against oppression, which threatens all groups when it threatens one. There is an integral connection, I said, between anti-Semitism and the attacks on the Negro people. By fighting in unison with the Negro people the Jewish people were thereby assuring their own security. Governor Warren must, I said, prove by deeds the sincerity of his expressions of regret over the murder of these "good citizens" and over the reign of terror in his state.

After we had spoken, the governor rose and said, "You have shown yourselves to be reasonable, restrained, temperate people. Your coming here has created a wholesome effect—I am sure that it has not been in vain. As to your suggestions, I will see how we can work them out. Keep up your work; the most powerful of all forces is public sentiment." The governor then did the unprecedented thing of inviting the whole delegation, Negro and white, to lunch with him at the governor's mansion.

Not once since 1845 had the Florida executive mansion received a Negro and white group. Only a week earlier Mr. Warren had refused to see a delegation of Negro and white which had attended Mr. Moore's funeral. What had happened in one week to change the governor's mind and bring on this break in the lily-white tradition of 107 years? Without question, it was the mass of aroused public opinion all over the country—and all over the world—which had spoken out in the strongest denunciation of the murder. The fortress of Jimcrow began to shake at the protest and its masters began to worry.

Fear of a boycott both on Florida's citrus crop and tourist trade, which attracts six million visitors a year, must have played a strong part in this momentary break in Jimcrow. Governor Warren's friendly reception was no gesture of Southern hospitality or a sudden humanitarian impulse. We were not for a moment deceived by the governor's hospitality. For we knew that he had uttered the most inciting statements against Walter White, head of the NAACP. When Mr. White was urging the most vigorous action against the murderers, Governor Warren had called him "a hired Harlem hatemonger" and "a bigoted meddler for hire" who came to Florida "to try to stir up strife." And we knew that Governor Warren was conducting an investigation of the murderers for show only, since no results had yet come from these "investigations." We knew that the dent we had made in Jimcrow for a day could be deepened only if pressure from the people continued to be steady, strong and unrelenting. This kind of pressure can stay the hands of the terrorists.

Before we left Florida, we attended the memorial meeting to Mr. and Mrs. Moore in Mims on January 13. The Baptist church in Mims was packed with people, among whom, we were glad to see, were some white people. One of the speakers was Rabbi Cronish from a Jewish Center; the main speaker was the militant, courageous Rev. Edward Graham, Miami city chairman of the National Association for Advancement of Colored People, who told the story of the fight put up by Mr. and Mrs. Moore against Jimcrow.

As I left the South, I was glad to learn that mass meetings and protests were being organized in many cities in Florida. Only by such continuing action can the struggle be finally won.



Some of the thousands who gathered before Stuyvesant Town the morning of January 17. The anti-eviction demonstration turned into a victory celebration. In the center is Paul Ross, chairman of Stuyvesant Committee to End Discrimination.

SOCIAL WORKERS WIN A UNION FIGHT

A dictatorial clique in Newark finds that the Jewish community and social workers will resist red-baiting and union-busting

By Samuel Cohen

FOR 23 days last December the employees of the Jewish social service agencies in Newark, New Jersey, were on strike. They were not only defending their democratic right to a union of their own choice, denied to them by the top Jewish community leadership. The strike turned out to be the vehicle for community protest against dictatorship of community affairs by the wealthiest Jews, who are trying to buy immunity from a creeping American fascism by selling out the civil rights of their fellow Jews. The strike gave the opportunity to thousands of Newark Jews to consolidate their democratic convictions in protest against the appeasement policies of their leaders.

The undemocratic attack on Newark Social Service Local 11 of District 65, Distributive, Processing and Office Workers Union by the top community leadership was only one more battle in a campaign that monied Jewish leadership has been carrying on against the social workers' union for several years.¹

In all cases, the excuse given by the agency boards for the abridgement of the basic right of workers to choose their own union was the "communist reputation" of the union.

Preparations to Meet the Attack

The turn of the Newark local came last December. The 145 employees of the eight Jewish agencies in Newark held a joint contract with the Jewish Community Council of Essex County, which is the central, fund-controlling, policy-making body in Jewish community life in Newark and suburbs. The union contract covered the social workers, clerical and maintenance workers employed by the various social service agencies supported by the United Jewish Appeal. The contract was to expire December 31, 1951.

The union studied the tactics used in busting the union in other shops. The union, they saw, had a chance of maintaining itself *if it was prepared to put up a united fight*—and if it was able to develop broad community support despite intimidation by Council leadership. With foresight the union moved to strengthen itself in the spring and summer of 1951. Since the main attack would come on the "communist" issue, a full discussion of the use of red-baiting as a union-busting tactic was held. Agency crews thoroughly discussed the need for a strong union if a new

contract with substantial pay raises, better working conditions, reduced hours and other benefits were to be won.

The union membership voted to stop the check-off, thus releasing any member from forced union membership. The membership then voted to sign up again with the union. One hundred and thirty of the total of 145 workers reaffirmed their membership in the union, paid dues directly to their stewards and sent their crew representatives to a committee to draw up union demands for a new contract.

One of the weak spots in the union's solidarity was the position in which the 13 Negro workers employed by the Council in the various agencies found themselves. The soft, three-year contract had closed the eyes of the union leadership to the need for militant defense of Negro rights. The Negroes were Jimcrowed mainly in low paying maintenance jobs and found the union just another organization in which their minority voice was silenced and their interests ignored. But the need for every voice and vote in this union crisis pointed up this splitting, white supremacist situation. One of the problems discussed by the crews in the preparations for the emergency, therefore, was the stimulation of active participation of Negro workers in the life of the union.

About this time a CIO "organizing committee" appeared on the scene, a bell-wether of the impending attack. The local held firm and lost only eight to ten members to the raiders. But this CIO raiding group formed the core of potential scabs and appeasers who would exploit every union weakness and sharpen every management weapon. The events which followed exposed the management sponsorship of the CIO group and its strikebreaking role.

"A Fascistic Act"

The attack came on October 25. Employees of the eight agencies received a letter signed by the president of each agency board. After much "soul searching" the boards had found the existing union unacceptable to management as the official bargaining agent because of an alleged "communist reputation." This charge was based on material supplied by the American Jewish Committee. The board presidents urged employees to join a "bona fide" union so that a contract with "pay increases" could be negotiated. A few days later the local held a meeting attended by a majority of the Council's employees. The soberly angry mem-

¹ See "Anti-Unionism in Jewish Agencies," by Louis Harap, *JEWISH LIFE*, May 1951.

bership voted to "consider strike" for a union contract and in defense of their civil rights "if all other means fail."

All other means of settlement, of course, were doomed to fail. Workers' petitions were rejected, a call for an NLRB election denied, offers of mediation ignored. At staff meetings with agency boards, workers were told that the Council decision was "irrevocable" and that the Council had proof of the union's "red tinge." Staff members were urged to quit their union "so that the Jewish minority would look clean." Some board members openly admitted that the Council policy was a "fascistic act—but necessary."

Meanwhile, the union, through newspaper ads, circular letters and personal contacts informed members of the community of the *real* issues and the many union attempts at a peaceful solution. But open Jewish community support was slow in coming. Unorganized, and therefore weak, community elements urged the union to accept a quiet, peaceful solution with no fuss. A few groups voiced loud protest against the Council's actions. The union was told that its claim to civil rights was valid, but that the Council's decision against dealing with a union of "communist reputation" could not be shaken. Community elements who were accustomed to compromise of democratic rights for the sake of "peace in the family" urged the union to accept defeat peacefully.

This advice the membership rejected. On November 15, by a vote of 78-19, the union decided to strike.

The Council Retreats

The reality of the strike vote brought sudden unofficial overtures by Council leadership for some sort of settlement. After a number of week-end meetings, they suggested an independent union, with individual members free to affiliate to "any other union"—a compromise which was a victory for the workers in substance and a face-saver for the Council in form. The membership recognized that this concession was already an achievement greater than that of any local which had been similarly attacked in the past. The union accepted. The Council agreed that the new independent union was to be officially recognized if it won an election to be held December 10, between the independent union and the CIO. The newly-formed union was to petition for a place on the ballot.

Then Alan V. Lowenstein, Council president, returned from a Chicago conference of Jewish Community Councils. He rejected the petition of the independent union. He said he knew nothing about conferences the union may have held with other Council leadership, but so far as he was concerned, the new union was a fraud perpetrated on the innocent Council. The Independent was just District 65 in disguise, the petitioners were told—and the Council would have none of it. The election would take place with only one union on the ballot.

The union voted to strike on December 6, unless it was placed on the ballot. On that day, the strike was on. Picket lines formed in front of four Newark Jewish Community

social service buildings. The lines were supplemented by District 65'ers from Newark shops and from New York.

The "election" was held December 10, as scheduled. One union appeared on the ballot—CIO. The workers had a choice of "yes" or "no." By a vote of 78 to 61, the workers voted "no." The relatively high CIO vote indicated that the barrage of red-baiting had taken its toll. Nevertheless, the company union had been rejected.

Despite this defeat, Council efforts to break the strike continued. CIO scab recruiting, police intimidation and more violent red-baiting were the methods.

After the first week of the strike about 70 workers were out. About 40 scabbed for the Council-CIO group. The rest remained at home or took other jobs. Negro-white unity, however, had been won on the picket lines. Although the Negroes were particularly vulnerable to intimidation and financially pinched by low wages, their steadfastness during the strike gave encouragement to the rest of the local. In fact, Negro participation added so much strength that Lowenstein at one point visited a Negro worker at his home in an effort subtly to intimidate him into "leading" the other Negro workers out of District 65. Lowenstein's effort failed and the strength of the union grew.

Community Support Grows

Community support for the strikers increased. This support was in part stimulated by latent opposition to the dictatorship exercised by the community's "top givers." All aspects of community life supported by UJA funds are under the direct control of the Jewish Community Council. Council board members are elected from a General Assembly of the Jewish Community which represents almost all Jewish organizations (excluding some left wing groups) in Newark and suburbs. Officers of the Council are elected from the board. But this democratic-looking structure is a facade. In effect, control of community policy rests with those who control funds. These, the "top givers," have long since set their course on an appeasement-of-fascism policy and have, in numerous ways, sought to align the community behind this policy and behind conformity to the hysterical policies of the Truman administration. Organizations were aware that opposition to "official policy" would mean curtailed allotments from the Council and "organizational suicide." Liberal men and women silently compromised under pressure of "the times."

Opposition to dictatorship in the Council and a real desire for community democracy, peace and civil rights was deep but unorganized. Hence the union's initial attempt at organizing grass roots community support for the strikers was unsuccessful. Some organizations, however, did speak out—notably, the local National Council of Jewish Women, the board of the Newark Jewish Community Center, a suburban group of nursery school parents and a number of progressive unions and organizations. The National Association of Jewish Center Workers adopted a resolution condemning the Council's action as unfair labor practice

and a violation of the basic principles of social work. People from many organizations were anxious to support the strike "as individuals" or willing to give support "quietly." One prominent board member even officially approved the Council policy but quietly contributed \$300 to the union in food supplies.

But as the strike wore on, community support grew. Telegrams, petitions, letters and phone calls were sent to Council President Lowenstein and other Council members. A letter was mailed to 7,500 people and signed and paid for by 11 prominent members of the community. The letter called for mediation and charged that "an attempt to coerce workers in their choice of union . . . is a serious threat to civil liberty and should be resisted especially by a minority group." The signatures made it easier for those who had been intimidated into silence to speak out at last.

In contrast to the slow growth of vocal support were the contributions in money and food which continued to flood the strike office. Over \$2,000 was received the first week. Crates of food—meats, milk, bread, eggs and canned goods—came in a steady flow, much of it from people who "preferred to remain anonymous."

During the second week of strike, the union perceived a shift in the community's willingness to protest "top giver" dictatorship. Those who had previously advised the union to accept peaceful defeat now approached the fund-controlling Council and advised them to accept "peace and mediation." Those who had previously scolded the union for creating strife by fighting now scolded the Council for the same thing. In short, after two weeks of strike the Council, which had been assured by "documented" American Jewish Committee evidence that the union would be defeated, began to feel its own defeat. The Council then made initial contact with District 65. Preliminary talks were opened.

Revolt in the General Assembly

On December 26, the General Assembly held its annual meeting. The announced agenda had not mentioned the strike. The union withdrew its picket lines before the Jewish Community Center (scene of the meeting) in order to facilitate a well-attended meeting. Instead, strikers distributed leaflets documenting and reviewing the situation and the union's position.

Despite the rigged agenda, community members voiced protest of the Council union-busting position at every turn. Assembly members introduced the union issue during the discussion of committee reports and protested the Council's position. At every opportunity where the denial of civil rights to the social service employees could possibly be brought up, some Assembly member rose to his feet to protest the action. Lowenstein, the chairman, was finally forced to put the union question on the agenda.

The real discussion of the strike began late in the meeting. It was opened by a motion of confidence in and support of the Council's union-busting policy. Lowenstein

droned his red-baiting tirade against the union in support of the motion, then finally opened the floor to discussion.

One after another a rabbi, a teacher, a labor Zionist, women from Hadassah and social clubs spoke against the motion of confidence, against the denial of civil rights to Council employees. The community had at last found its voice. Board members, whose protests had been silenced to preserve the Council's "united front" appearance, nailed the Council's lie that there had been unanimity among Council members for the action. Demand rose for a change in policy, for mediation and decency and civil rights.

Setback to Dictatorship

In desperation, Lowenstein denied the power of the Assembly. He openly told the meeting that the Assembly was an "advisory body" with no power to make policy. He declared that the General Assembly, representing the huge mass of the community's Jews, was only a sounding board. This arrogant statement aroused anger. The maker of the original motion of confidence, on a cue from the chair, asked that this motion be tabled. Clearly, the "top-giver" appeasement clique was out on a limb. Isolated from the community, forced to declare themselves dictators, forced to face the call for democratic process, they had no choice but to withdraw their motion of confidence in an anti-civil rights policy, in order to hang on to leadership status.

The tabling motion to avoid a disastrous vote of confidence passed by only four votes—49-45.

Two days later, the union and the Council reached final agreement on terms of ending the strike. The agreement called for the formation of an Independent Social Service Workers' Union, allowing individual affiliation to any other union—pretty much what Lowenstein called a "fraud" before the strike. In effect, the agreement allowed for retention of membership in District 65. Elections between the Independent and the CIO in each of the eight agencies were to determine the bargaining agent.

In the election, held on January 4, the Independent won five agencies, the CIO won two and one agency, the Jewish Child Care Association, remains in dispute.

A significant outcome of the strike was its stimulation of Negro-white unity in the fight of both Negroes and Jews to protect themselves against Jewish appeasers. From this strike Negro leaders are emerging. And a new union concern with Negro rights insures a continuing attack on Jimcrow and low wages for Negroes in Jewish agencies.

Subsequent developments show that the Newark pattern of union-busting and "top giver" dictatorship is being adopted in New York. The social service workers, for their part, have also learned how to deal with this situation from the Newark experience.

But the "top givers" in Newark were forced to recognize a basic fact—and of this they are fearful. That fact is that the democratic voice of people, once organized, can effectively bring a return of democracy to Jewish Community life, a democracy which can effectively defend civil rights.

ISRAELI SAILORS VISIT ODESSA

Early in January the Israel merchant ship "Raimon" docked in Odessa with a cargo of 60,000 cases of oranges and some crates of bananas. The ship remained in port for seven days. On its return to Haifa several weeks later, the sailors of the "Raimon" were interviewed by the Israel press. The following account is drawn from the interview published in *Haaretz*, conservative Tel Aviv daily, of January 24, and the article by Tel Aviv correspondent S. Yitzhaki in the New York Jewish *Morning Journal* of January 31.

The crew of 36 were overflowing with impressions of the visit, for they had been given a fine reception and permitted to roam freely in the Soviet city. They talked to many Jews in this city of over 200,000 Jews, a third of the city's population.

On its arrival, the "Raimon" was greeted by Israeli Ambassador to the Soviet Union H. S. Alsib and his wife. Only upon entry into the port was the ship given a thorough customs examination, but the captain and the seamen were not at any time searched. All hands received shore leave. They could wander at will and without escort around the city until midnight.

The fruit arrived in very good condition and was unloaded by skilled stevedores, among them women and some of them Jews. The Israeli sailors said that the manager and police commander of the port were both Jewish. When the latter first boarded the ship, he exclaimed, "*Sholem Aleichem!* I'm a Jew too." The sailors were invited to visit the VOKS (society for international cultural exchange) club, where they had the opportunity of asking many questions and conversing in English, French and Yiddish. They attended the movies and opera and visited Jewish families in their homes.

On one occasion the crew were

guests of the "Sailors' Club" of Odessa. Several club leaders informed the Israeli sailors of their Jewishness quite openly in front of everyone. Almost all these Jews strongly emphasized their love for their Soviet fatherland where, as they said "Every person is free and can believe in whatever religion he wants to."

During their visit the Israeli sailors attended Friday evening services in the synagogue. There they met a score of elderly Jews at prayer. The sailors were told that services of a *shochet* (ritual slaughterer) were available.

Reflecting the reaction of one who had been subjected to the intense campaign concerning "anti-Semitism" in the Soviet Union, one of the sailors told an interviewer: "We were pleasantly surprised by the fact that hundreds of people, among them army officers, high officials, workers and political people of Odessa, quite openly

and even ardently told us that they were Jewish." He added that he had often heard Yiddish spoken on the street, in the movies and even at the opera. The inhabitants were informed about Israel and a number of workers even asked about the recent Israeli sailors' strike. Almost all of them said that they were getting along well in the Soviet Union and lacked nothing.

The sailors asked Soviet Jews about reputed "exiling" of Jews deep in Russia and Siberia. "As you see," replied a well known Jewish personality, "there are more than 200,000 Jews here. And we know quite well that there are other cities and towns in the Ukraine in which hundreds of Jewish families live. But we never heard of 'exiles.'"

Some of the Israeli seamen were asked if the captain was a communist, because the *Mogen David* on his hat was mistaken for the red star. The captain of the "Raimon," H. Fridenberg, was questioned by Israeli reporters about his impressions of Odessa. "I did not see any bears roaming in the city," he answered. "I did not even get the impression that half the population had disappeared in Siberia. Life in Odessa is as normal as in any port city in any European country."

Polish Religious Kehillah Calls for Peace Action

At a plenary session on January 13 in Warsaw, representatives of all Polish religious Kehillahs unanimously adopted the following resolution:

1. To join the campaign for world peace and to condemn the activities of warmongers who threaten the peace.
2. To call upon all Jewish religious organizations throughout the world to participate in the work for peace.
3. To express regret and protest against the policy of Israeli ruling circles to attach Israel to the instigators of war and to conduct nego-

tiations with the West German government, which frees imprisoned war criminals, those who have the destruction of six million Jews on their consciences.

To appeal to our brothers and sisters in Israel to remember the terrible results of the war and to join the campaign for peace and to oppose negotiations with the West German regime.

4. To thank the government of People's Poland for freedom of religious practice, for its aid in this regard, and to assure the government of People's Poland that we shall not spare our efforts to help the construction of the Polish people's state.

RUMANIA'S JEWISH CITIZENS

The following article on the full participation of Jews in the life of the Rumanian People's Republic is here reprinted from the January 20 issue of Rumanian News, published by the Rumanian legation in Washington.—Eds.

The Jewish population of the Rumanian People's Republic (RPR), for the first time in the history of the country, now enjoys rights equal to those of the Rumanian people and the other national groups.

In contrast to the life they led before the liberation of the country, when they suffered discrimination, oppression, and humiliation of all sorts, the Jewish people today live a life of complete liberty, they can build a life of dignity, because they enjoy all the conditions necessary to express themselves in any field of activity.

Many representatives of the Jewish people are now active in the political, economic, and cultural life of the RPR. They participate, side by side with representatives of the Rumanian people and other national groups, in the administration of public affairs, in the development of the national economy, of science, and the arts.

In addition to the Jewish deputies to the Great National Assembly, among the 13,000 deputies to the People's Councils who belong to the national groups are to be found very many Jews, such as the engineer L. Schachter, the worker Matilda Leizer, the artisan Mayer Grun, the white-collar worker Sigismund Blau, the textile worker Chaim Ghidale, the doctor Mimi Drukman and many others.

On the great work sites, as in all enterprises, Jews are to be found in positions of great responsibility. Thus, for example, the engineer M. Grumberg is general director of the work sites of the Danube-Black Sea Canal. The worker David Mihaly is director of the "Record" shoe factory in Medias. S. Landman is a member of the Executive Committee of the Central Union of Artisan Cooperatives. The engineer Jack Barbu is one of the directors of the construction of the "V. I. Lenin" hydro-electric plant at Bicaz. Examples of this sort are numerous.

In the cultural life of the Rumanian People's Republic there are also very many Jews. The names of Academician Barbu Lazareanu, composer Alfred Mendelsohn, Professor Arthur Kreindler, the painter Iser, the actress Beate Fredanov and others are known to all the people.

The right to use their mother tongue is guaranteed to the Jewish people by the democratic regime of the RPR. As part of the network of schools on all levels for the use of the national groups, there have been created for Jewish children five pre-school institutions, three elementary schools (in Bucharest, Iasi and Timisoara), the Yiddish secondary school, and scores of departments of Yiddish in various State schools. For these schools and departments more than 40 Yiddish textbooks have been printed in tens of thousands of copies.

The regime of people's democracy gives particular attention to instruction in the Yiddish language. Most of the pupils in the schools where instruction is conducted in Yiddish are on scholarship. They are provided with the best of conditions for living and studying. Jewish children whose language is Hungarian or Rumanian attend the Hungarian or Rumanian schools.

Intensive activity is carried on for the raising of the cultural level of the Jewish population. The cultural association in the Yiddish language, "Ikuf," contributes greatly to the diffusion of progressive culture among the Jewish population. In many cities the "Ikuf" association has branches which conduct intensive activity, through the medium of dramatic groups, choruses, libraries, etc. The "Ikuf" choir of Bucharest, numbering 140 singers, enjoys countrywide popularity as a result of the concerts it has given both in the capital and the provincial cities.

"Ikuf" also supports creative activity among composers and writers in the Yiddish language. Composers whose activity has been predominantly within the framework of the "Ikuf" association, such as H. Schwartzman, E. Saculet, H. Reininger and P. Rubinstein, have created valuable works. Jewish folk music is greatly utilized, both by choral groups and orchestras and constitutes an inexhaustible source of inspiration for composers.

Together with the Writers Union of the RPR, "Ikuf" often organizes meetings between Yiddish writers and their readers in various parts of the country.

Writers in the Yiddish language, members of the Writers Union of the RPR, are read with great interest by the Jewish population. Some of the most popular are Ludovic Bruckstein, H. Stolper, D. Rubin, A. Spiegelblat, Idel Winfield, Simele

Schneider and others.

The State Publishing House prints thousands of copies of works in Yiddish. The Publishing House for Literature and Art has recently issued the play *The Night Shift* by Ludovic Bruckstein, the volume of poetry *Light of Our Life* by H. Stolper, and many others. Now on the presses of the State Publishing House is a new Yiddish novel *By A Sawmill* by D. Rubin. The Rumanian Workers Party Publishing House has translated into Yiddish and published many books and pamphlets, and Russian Book Publishing House has issued Yiddish translations of Russian works.

In addition to the books and pamphlets there is a Yiddish newspaper, *Ikuf-Bleter*, and a Yiddish magazine, *Cultural Guide*. Also for the Jewish population are the Rumanian language newspaper, *Viata Noua*, and the Hungarian newspaper *Uj Ut*.

The two Jewish state theaters in Bucharest and Iasi are also an expression of the new freedom and new conditions for the Jewish population of the RPR. In the three years which have passed since the Jewish State Theater of Bucharest was opened, it has presented 16 plays (about 800 performances) which have been seen by more than 200,000 spectators both in Bucharest and the provinces when the group has been on tour.

The Jewish State theaters have concerned themselves with presentation of the classics of Yiddish drama, such as *Tevie the Milkman*, *The Treasure*, and *The Grand Prize*, by Sholem Aleichem; *Kune Leml* and *The Sorcerer*, by A. Goldfaden, etc.

Rumanian radio stations transmit weekly broadcasts in Yiddish of rich political and cultural content.

For the first time in Rumania, freedom of Jewish religious practice is assured. Jewish congregations are to be found in all localities where there is a Jewish population. The right to all the observances of ritual is freely exercised.

The traditional holidays, like the Sabbath, Passover, Rosh Hashana, Yom Kippur are respected.

Tens of thousands of pounds of unleavened bread are made according to ritual prescription for the Passover.

The Jewish population of the RPR appreciates all these liberties which have been granted by the regime of people's democracy, which have offered a solution to the national problem. The Jewish population is convinced that, thanks to these liberties, it can develop without hindrance, side by side with all the working people of the Rumanian People's Republic.

OFF THE PRESS . . .

Edited by Hershl Hartman

Deliberate evasion of the realities of thought control in the U.S. today seems to have become the hallmark of the organs of the "recognized" defense agencies. The *Committee Reporter* (January), membership bulletin of the American Jewish Committee, boasts of "Progress Made in Civil Rights" and "remarkable advances . . . in extending and protecting basic civil rights" without the slightest hint or reference to growing racist violence and Smith and McCarran act hysteria. . . . *Congress Weekly* (Feb. 4) performs an amazing feat in discussing "The Bounds of Free Speech" in an article by Phil Baum of the AJ Congress staff, which deals with the right of advocacy without once mentioning the Smith act. Correctly hitting out at the American Civil Liberties Union for its defense of hate-monger Joseph Beauharnais, who played a major role in the Cicero pogrom, Baum avoids pointing out that the ACLU—unlike AJ Congress—is on record for the repeal of the Smith act. . . . A warning against the McCarran concentration camps being built by the Justice Department in Arizona and Nevada was sounded by Milton Friedman, Washington correspondent for the Jewish Telegraphic Agency in his syndicated column of January 10th. "Fear . . . (of being) smeared as 'pro-communist'" has immobilized Jewish organizations pledged to work for repeal of the McCarran act, Friedman reveals, while making it clear that the timid "respectables" are themselves candidates for the concentration camps. . . . The "liberal" *Congress Weekly* falls far behind even as rabid an anti-communist as Samuel Gach, whose column in the *California Jewish Voice* (January 25) sharply condemns "the cancer eating away at . . . what was once a free America." Applauding producer Stanley Kramer's suit against the vigilante Wage Earners' Committee, Gach warns: "Organized fascism is on the march in America. . . . America dare not permit the 'Hitlers' here to employ the Commie bogie as they successfully did in Germany." Gach correctly links the Florida bombings and murders to the fascist plot which, he warns, has already hit Hollywood, professors and teachers, scientists, doctors, and lawyers and is moving toward a "Reichstag fire . . . to complete the pattern."

Anti-Semitism in tennis was hushed by and large by the Anglo-Jewish press after the top-ranking Jewish amateur star Dick Savitt was excluded from the U.S. Davis Cup team by its captain

Frank Shields, who later succeeded in having Savitt down-graded in the national Lawn Tennis Association ratings and completely omitted from the Eastern ratings. Bill Wolf, syndicated sports columnist in the Anglo-Jewish press, commented (January 18) that "a major boner may have been pulled" in pushing Savitt out of the Davis Cup play. Most of the Anglo-Jewish press ignored the incident entirely, even when four top tennis stars joined Savitt in condemning Shields' "obvious prejudice." The most outspoken reaction came, not from a Jewish newspaper, but from the *Daily Worker's* columnist Lester Rodney, who demanded (January 22) that "Frank Shields . . . be immediately deposed as captain of the U.S. Davis Cup team."

Jews' relation to fascist oppression is examined in the right-wing labor Zionist *Jewish Frontier* (January). G. Yehudah warns the Jews of South Africa against accepting the Malanazis' offer to welcome them into the ranks of the racist Nationalist Party. Pointing to the rising resistance movement of the Negro and Indian population against the Malan government's fascist policies, Yehudah warns that "South African Negroes . . . never meet them (Jews) as workers but only as middlemen to whom they hand over their pitiful earnings. They see Jews living in beautiful houses and that *their attitude toward the Negroes is in no wise different from that of other whites*. . . . Were the Jews to become partners to discrimination by joining the Nationalist Party, *would not the danger of their position be enhanced?*" (My emphasis.—H.H.) Excellent advice. But will not the *Jewish Frontier* apply that perception closer home, to Florida, for example, where Jewish big business maintains Jim-crow ghetto laws in Miami Beach, like Malan in the Transvaal? And what about the big contributors to the Labor Zionist Organization whose wealth comes from super-exploitation of Negro women and men in New York's garment shops and from rent and price-gouging in Harlem and Bedford-Stuyvesant? They, too, in the *Jewish Frontier's* own words, have "become partners with the rulers against another nation."

More on dealing with Adenauer . . . *Youth and Nation*, organ of the left-wing Zionist youth group Hashomer Hatzair, analyzes (December 1951) the phony "restitution offer" with sharp perception. Adenauer's declaration "has as its im-

mediate purpose: to obtain approval for the entrance of present-day Germany into the family of nations; to permit its inclusion in certain pacts, to set the stage for the red-carpet state visit of Adenauer to the United States. . . . Its aim is to quiet the storm of a peace-hungry public opinion against the rearmament of Germany." Warning that "negotiations by any elements of the Jewish people . . . will provide approbation for Germany" and that having attained their ends, "reparations will . . . no longer be of any importance to . . . the present rulers of Germany," the editorial urges World Jewry "to proclaim publicly that there will be no negotiations with Germany." *Youth and Nation's* stand is weakened, however, by its proposal that the Jewish people be organized to present its demands, leaving it up to the Zionist Actions Committee, the World Jewish Congress and the Israel Knesset to decide how the demands should be presented. The position of the WJC, through the chief plotter with Adenauer, Nahum Goldmann, and the recent vote in the Knesset prove the danger of such a proposal.

Opposition of three to one against negotiations with Germany is reported in the poll conducted by the *Chicago Sentinel* (January 31). Barbara Schwartz, the magazine's women's editor, reveals that "the American Jewish Press Service has sent messages to all members of the American Association of English-Jewish Newspapers asking them to conduct similar polls in their cities." At this writing, no polls have been noted in any other newspaper. Barbara Schwartz quotes the president of the Chicago Conference of Jewish Women's Organizations—comprising some 300 groups—Mrs. Harry J. Iverson, as answering "How can it be right?" when asked whether the Knesset's decision was "right or wrong."

Correction

Rev. Dr. James W. Fifield, Jr., of Los Angeles, calls our attention to an error in the February "Off the Press" column (p. 29). He states that he is not in any way connected with the Wage Earners' Committee nor with Myron C. Fagan.

To Our Readers

The Editors urge readers to send us items of interest from the Jewish press which may be commented upon in this department.

Letters from Readers

DISCUSSION ON THE ORNITZ NOVEL

Editors, JEWISH LIFE:

I have just read David Alman's "review" of *Bride of the Sabbath*, by Samuel Ornitz, in the January issue. . . . This is an important book, perhaps the most important novel written and published to date on Jewish life in this country. It is being widely read in both the Jewish and non-Jewish community by people of all political complexions. It has bitter critics who are bitter about it for all sorts of the strangest reasons, many of them arising out of bad conscience. These critics are, however, far outnumbered by warm partisans of the book who have found it a rich source of information leading to increased understanding of the problems of the Jewish minority as well as all other minorities in this "nation of ghettos." . . .

When a review literally bristles with factual inaccuracies regarding the contents of the book it is purported to review, it can only be assumed that the reviewer did not bother to read the book carefully and thoughtfully, an irresponsible attitude to be expected in the commercial press but not in the columns of JEWISH LIFE. . . .

To cite but one of the many factual inaccuracies that pepper the review, Alman writes: "What he (Saul Kramer) fails to see (and what Ornitz sometimes forgets) is that he is trying to escape from two milieus, *that of the Jew and that of the working class*." This, after Ornitz makes such a point of the desire of Saul Kramer and a good part of his generation to escape from the working class that he titles one of his chapters, "Next Year in

the Middle Class," a satirical twist on the fervent Passover wish, New Year in Jerusalem. . . .

Alman mentions but glosses over the fact that *Bride of the Sabbath* deals with the period from between 1890 and 1916. Mr. Ornitz does not falsify the history of this period but Alman does by measuring it with a yardstick made in 1951. Ornitz correctly portrays this period as one in which assimilationist ideology was beginning to capture a significant proportion of second generation Jews, especially intellectual ones. The fact that a magazine like JEWISH LIFE did not begin publication until 1946, indicates for how long a period Jewish progressives remained in the grip of the assimilationist neurosis.

Mr. Alman makes many negative criticisms of the book, many of them of doubtful validity. He tends to give the author credit for portraying the birth of hush-hush, the operation of class forces and class pressures in Jewish life, the destructive effects of selfhate and the materialist factors that operated to spread assimilationism, chauvinism and an infatuation with the bourgeois way of life among a generation of American Jews. . . .

Mr. Alman also glosses over the character of Mendel Walkowitz, Saul's Marxist uncle, a powerful and lovingly portrayed character, who in his speeches and writings interprets the trends and events of the period. I would that Mr. Alman displayed as much Marxist clarity in this period as Uncle Mendel did in that one. If indeed he did, how could he have failed to take notice of the chapter entitled "Berserk," in which Ornitz clearly shows how theological anti-Semitism is used with diabolical cunning for political purposes just as it is still being used today. It is interesting that the *Christian Advocate*, organ of the Methodist clergy, in reviewing *Bride of the Sabbath*, took notice of this chapter and admitted its validity. . . .

Mr. Alman of course could not be blamed for not knowing, as many people in Los Angeles know, that *Bride of the Sabbath* is the first volume of a trilogy which will bring the main characters up to the present. . . .

FREDERICK G. REYNOLDS, M.D.

Los Angeles

David Alman Replies

Editors, JEWISH LIFE:

I do not feel that Dr. Reynolds' letter answers the main criticisms raised in my review of *Bride of the Sabbath*. He dismisses "many" of my criticisms as of "doubtful validity" without specifying any further. I had criticized Ornitz' frequent use of chauvinistic phrases; the choice of an atypical case in which a Negro is guilty of the crime with which he is charged; the choice of Saul Kramer, confused and assimilationist-minded, as an inspiration to an unsympathetically portrayed Negro attorney; the mocking of the Yiddish language by both garbled and literal translations which reduce the language to an absurdity; and finally, Ornitz' acceptance as gospel of a number of malicious anti-Semitic myths. These are, one must agree, serious criticisms, yet Dr. Reynolds does not comment on any of them.

Dr. Reynolds contends that Ornitz has given us an accurate picture of the period in question by showing it to be a time when assimilationism was capturing the minds of many second-generation Jews.

The only accurate picture that can be given of any period is one that reflects its totality, that carefully weighs the import of its trends and developments, sifts the wheat from the chaff and points a finger into the future.

Ornitz focuses on the assimilationist trend of the period and deals only incidentally and obliquely with the rising socialist and trade union movement and the general currents of progressivism that transcended theological issues. To cite Becky Rosenberg and Uncle Mendel as voices of socialism is to neglect the fact that they are secondary characters in the book, seen only infrequently, their presumably 'socialist' ideas never roundly expounded and their influence never really explored. The poverty of Ornitz' treatment of them stands in sharp contrast to the meticulous care with which Saul Kramer's conversion to Tolstoyan Christianity is set forth.

Ornitz' appraisal of the trend to assimilationism, of his chief character, and of the period itself, never emerges sharply. Indeed, Ornitz seemed to me to be strangely sympathetic to Kramer's conversion. In some other aspects of the book he seems not to hesitate to judge from his vantage point of 1951, but in these larger matters he, at best, withholds judgment.

Dr. Reynolds disputes my contention that Ornitz often loses sight of the fact that Kramer is fleeing both the Jews and the working class. He cites a six page chapter dealing with the tragic love affair of Kramer's mother and Uncle Mendel, which has nothing to do with Kramer,

Correction

Several regrettable errors crept into Nathaniel Buchwald's article "The Schaefer Tradition" in the February issue. The first name of Reisin should have read "Abraham" and the translation of *A Bunt Mit a Statchke* should have read "Upheaval and Strike." The Editors apologize to Mr. Buchwald for these errors.

who is a child at the time. But the reason why the chapter title "Next Year in the Middle Class" was so easily forgotten was that the substance of that witticism was not more important in the book as a whole.

If Ornitz had shown us Kramer fleeing the working class, particularly its ideology, he would have had to show us that ideology. He would have had to place in the foreground full portraits of heroic Jewish workers, of whom there were many in the period covered by Ornitz. Then by contrast we could understand and evaluate.

It is certainly possible that there are factual inaccuracies in my review, although I have been as diligent as I know how in my reading of the book.

Finally, I do not believe that my review gave no credit to Ornitz for the positive accomplishments of his novel. My opening comments referred to "biting and bitter truths," "insights into anti-Semitism and resistance," and later to Ornitz' portrayal of the Saul Kramers as "very real," his "exposition of Anglo-Saxon theories of superiority . . . done with great skill and passion" and other points.

DAVID ALMAN

New York

Editorial Note: We take this occasion to call attention to a technical error in Mr. Alman's review for which he is not responsible. In the third column, 17th line of his review, the line should have read, "grandfather absorbs Uncle Mendel's. . ."

More on "Oliver Twist"

Protest forced the cancellation of *Oliver Twist* from four New York movie houses in January—the Astor and Vogue in Brooklyn, the Ascot in the Bronx, the Town in Flushing.

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Bittelman Tribute

ABOUT 750 persons attended a rally in New York in January in defense of Alexander Bittelman, noted Jewish people's leader, who is one of the 16 Smith act victims in New York. Bittelman told the gathering that the restoration of the Bill of Rights, winning of equal rights for the Negro people and Jewish security can be won only if the Smith act is repealed. Other speakers were Paul Novick, Claudia Jones, Albert E. Kahn and Sam Haber.

JEWISH HISTORY WEEK April 20-26

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CAMPAIGN TALK:

TOUR OF THREE CITIES

By Morris U. Schappes

It would be superficial to try to draw "profound" conclusions from a hurried 11-day visit to three major industrial cities with large Jewish populations. Yet there is a Yiddish folk-saying, "*A gast far a veil, zait oif a meil*" (A guest for a while can see things at a mile). Maybe my vision was not quite so penetrating, but a report on my observations may be as interesting to all our readers as it was to the Editorial Board. So here it is.

My schedule called for three days in Cleveland, five in Chicago and three in Detroit. There were two interrelated purposes to my trip. The first was educational. In each city I was to lecture a couple of times on the way in which our State Department and the Pentagon were using the fact of Jewish negotiations with the renazified Adenauer regime as bait to drum up support for the rearming of a renazified West Germany. I was also to lecture at least once in each city on the subject of the relationship of the Jewish people to the fight of the Negro people for equality and freedom. The second purpose was to meet the present readers of JEWISH LIFE, to win new subscribers, and to establish a "Jewish Life Committee" in each city to carry on the work of conducting the magazine's fund drive and subscription campaign. In an elementary but very real sense I was able to report to the Editorial Board, "Mission accomplished."

Of the many impressions that loom large in my mind, the following are most important: 1) that if the State Department is not prevented from bringing Adenauer on a visit to the United States, Adenauer will get a "hot" reception from the outraged Jewish masses; 2) that progressive Jews, as they get more clarity on their relationship to the fight against Jimcrow, will become continually more active in that fight; 3) that among the membership of the largest and generally conservative middle class Jewish organizations in these cities, there are many progressive people who seriously question the wisdom of their leadership; 4) that everywhere there is noticeable a new spirit of the revival of progressive activity, even on the part of people who, for a year or two, had not only retreated but even turned away from such activity; 5) that around our magazine in each city there has gathered a band of devoted, steadfast, courageous, resourceful and influential people who need JEWISH LIFE, who use it continually in their work and that the serving of such people would constitute a challenge and an inspiration to any Editorial Board; 6) that reactionary and frightened forces in the Jewish communities are still dominant; 7) that there is an underestimation, or a neglect, or a shocking disregard, as the case may be in each city, of attention to winning the interest of Jewish youth, from the "teen-agers" to the "young-marrieds."

Most pleasing were the evidences of this new spirit of increased boldness and a refreshed desire to renew activity. This spirit was manifest in every city and at almost every meeting. As a visitor, I could not have observed it unaided, but it was the local managers of every meeting that forced it upon my attention. It was not only a question of the numbers that came, which in all but two cases lived up to and exceeded high expectations. The more important thing was *who* came, with the local hosts often having to use all their tact to refrain from ejaculations of surprise at seeing so-and-so "here again" and so-and-so here for the first time.

It was as if many persons who had taken deep-sea dives were coming up for air, sticking a periscope out of the water, and finding the weather much less turbulent than the deep-sea reporters had re-

ported! Outstanding was an incident in Chicago: of an audience of 79, 26 subscribed to JEWISH LIFE.

This new spirit was very heartening particularly to the local committees, all of which undertook their quotas for subscriptions and the fund drive with real confidence that they will be able to fulfil them.

Particularly exciting were the meetings held on the fight against Jimcrow. Both in Cleveland and Detroit, the alertness and initiative of the local committees transformed what was originally slated to be a "lecture" into a meeting to protest the murder of Mr. and Mrs. Harry T. Moore in Mims and the bombings of Negro homes, Jewish religious institutions, and a Catholic Church in Miami, Florida.

The meeting in Cleveland was attended by about 100 persons, including a few Negro people. One of the speakers, Rev. M. E. Nelson, a Negro minister who is president of the Methodist Ministerial Association, thanked the Jewish people present for coming out in protest against this atrocity but confessed that such murders were no longer "news" to him, not since 25 years ago, when he had himself, in Arkansas, seen a Negro burned to death on the steps of a Methodist church.

It so happened that the next speaker, Mr. Melbourne Mitchell, representing the Cleveland Negro Labor Council, had also witnessed that lynching in Arkansas. And on top of that came the announcement from the chairman of the news that Mrs. Moore had just died of her wounds—and we all stood up in wrathful silence and deep tribute. In such an atmosphere, my words fell on ready ears when I stressed the importance not only of protesting the lynchings but of opposing the daily, systematic Jimcrow to which all the Negro people are subjected in employment, in education, in housing, in political, cultural and social life.

All the meetings at which I had spoken on the Adenauer regime had been fruitful. The audiences in Chicago had totaled over 400, but in Detroit a special flavor was added by the attempted intervention of Jewish reactionary forces. For my lecture, a local group had rented a room in the synagogue of the Northwest Hebrew Congregation for use on Saturday evening, January 12th. Friday evening, when I had just finished my talk at a protest meeting on the Florida bombings, the chairman announced that the president of the congregation had just cancelled the reservation, "at urgent request of Jewish Community Council," as he stated in his telegram. The audience of about 125 was vocally indignant. The Rev. Charles H.

Jewish Life

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Hill, a Negro minister who had addressed the meeting before me, promptly invited me to speak to his congregation on Sunday evening (a heartfelt invitation that my schedule unfortunately made it impossible for me to accept). The audience finally decided that it wanted me to speak on the Adenauer deal on Sunday afternoon in the same hall, the Jewish Cultural Center.

Saturday evening, the cancelled meeting did take place. Into a private home there crowded 102 people; they sat on the floor, on each other, on the steps, and they stood in every corner and hallway. The chairman was a courageous educator who *will not* have his freedom of speech abridged. The audience was enthusiastic and determined. The Sunday afternoon meeting also attracted over 100 people. So that the first immediate result of the cancellation was to increase the number of persons who came to hear the discussion.

But there were other factors that will perhaps bear extended description on a later occasion, when the issue that has been raised by the Detroit committee and by myself has been fought out. This much can be reported: I was able to ascertain that the Jewish Community Council, or some of its functionaries, gave misinformation to the officers of the Northwest Hebrew Congregation to lead them to cancel the reservation. In addition, it is reported that the Council or its agents informed the police of the changed address of the meeting. It is a fact that plainclothesmen were seen taking down license plate numbers in the vicinity of the meeting place. My protest is now officially before the Board of Trustees of the congregation and the executive council of the Jewish Community Council. The local committee in Detroit is also making its protest. The outcome should be of interest.

Needless to say, there are a score of vivid and pleasant recollections and incidents that have been crowded out of this brief account. I want to add only that all the editorial advice I managed to pry from our readers on how to improve JEWISH LIFE is being seriously considered by our Editorial Board and will, to the best of our ability, be followed out. (Reminder to those who promised to send us news of what is going on in Jewish life in Cleveland, Chicago and Detroit: please begin to send it!)

Finally, to all the local committees who worked with endless zeal to make this trip a success, I want to repeat what I said personally on leaving you. Whether it was the tradition of Western hospitality, of Jewish *gastfreundlichkeit*, of fraternal solidarity—or all three beautifully combined—I am grateful for the warmth and

cordiality you lavished upon JEWISH LIFE and its representative. *Auf wiedersehen!*

Campaign Talk this issue is devoted to the report of Morris U. Schappes on his recent tour. The editors felt that JEWISH LIFE readers and builders all over the country will be inspired by his account of the growing respect and appreciation accorded the magazine. The Editors and Management Committee were strengthened

by the knowledge that JEWISH LIFE has a host of devoted friends and builders on the main highways and small byways of America. However, we must tell our friends that the stimulus given to the present drive for funds and readers by Schappes' tour must be quickly translated into practical results or the magazine will continue to confront crisis. So to all the committees and individual readers we say, create dollars out of the magazine's good will—and send them in as soon as possible! S. P.

Action!

Action!

Action!

—is imperative now in the

**\$25,000 Drive for
"Jewish Life"**

WE CALL upon all Jewish Life Committees, organizations and readers to get up more steam in the drive. So far the major areas that have sent in funds are Los Angeles, Bronx, Queens, Brooklyn, Detroit—and only small token contributions have come from these cities thus far. Other important cities have not yet been heard from.

WE KNOW that committees have been organized, plans made and some action taken. But the results have not been bouncing into the office of JEWISH LIFE as they should. Therefore, we appeal to all groups and individuals to intensify drive activity and send in contributions immediately. **WE NEED THE FUNDS!**

JEWISH LIFE is your magazine. We know that you value it as the indispensable magazine for the progressive and democratically-minded Jew. So answer the call to make the magazine secure by giving top priority to the fund drive in your organization and among your friends. **ACTION, IMMEDIATE AND SUBSTANTIAL, IS THE NEED OF THE HOUR!**

EDITORIAL BOARD
MANAGEMENT COMMITTEE

FROM THE FOUR CORNERS

(Continued from page 2)
holding that "additional facts" were "wholly irrelevant" to the constitutional issues involved.

A study of 30 key industrial centers issued by the National Urban League revealed that discrimination against Negroes was rife in "defense" industries with aircraft as the chief offender. Relatively few Negro men are employed, and then only in menial work, while Negro women are practically excluded. It was pointed out that these conclusions conflicted with the League's position that support of the Truman war program would mean more jobs for Negroes.

Jews are being barred from jobs on construction of air bases in North Africa because it might "offend" Arabs, it was revealed on February 1 at a Senate hearing.

Demands to expel ex-nazi Dr. Walter P. Schreiber from work with the air force in this country were made early in February by the Boston Chapter of the Physicians Forum. Documentary evidence was produced to show that Schreiber, who was wartime medical chief of the Wehrmacht, was named as involved in inhuman nazi experiments on human beings. The Anti-Defamation League has also protested.

The Ladies' National Auxiliary of the Jewish War Veterans joined with the women's auxiliaries of the American Legion, Veterans of Foreign Wars, Catholic War Veterans and others in withdrawing late in January from the Women's Patriotic Conference on National Defense because of the use by the conference of fascist speakers. Last year pro-fascist Joseph P. Kamp attacked the Anti-Defamation League and "Rabbi" Benjamin Schultz red-baited Admiral Nimitz and General Marshall at the conference.

A subscription renewal letter from the *Cross and the Flag*, fascist Gerald L. K. Smith's magazine, advertises a "center spread to contain pictures of (General) MacArthur and his historic address" and offers "100 MacArthur stickers free."

EUROPE

As a result of a great united protest campaign by French Jews and non-Jews, against the denaturalization order against G. Koenig, editor of the Paris Yiddish *Naie Presse*, the French state council in January annulled the order.

Anti-Semitic vandals broke into the premises of the Jewish branch of the

British Legion at Abbotsford, Scotland, for the third time in January and wrecked everything in sight.

Former Polish Premier S. Mikolajczyk was among the assortment of fascists from Eastern Europe, as well as British No. 1 fascist Oswald Mosley, at a conference held in London early in February.

Amnesty was granted in January to 3,048 war criminals in Yugoslavia, among them many Croat fascists who took active part in persecution of Yugoslav Jews.

Provincial Catholic papers and fascist journals in Italy have recently been publishing anti-Semitic articles.

8,000 restitution claims in Austria were rejected by a ruling in January of the Restitution Commission. The ruling held that Jewish property taken over under the nazi regime could not be recovered if the former Jewish owner signed the deed even under Gestapo pressure. . . . Great indignation was felt in Austria in January over the decision of the Austrian Supreme Court to restore to fascist ex-Prince Ruediger von Starhemberg, now living in Argentina, his estate of some \$5,000,000 on the ground that he should be considered a "victim of nazism."

Renazification news . . . Results of a poll of West Germans announced by High Commissioner John J. McCloy on January 21, revealed general apathy at the prospect of a return to nazism. Thirteen per cent would like nazism revived; 20 per cent said they would do everything possible to prevent its revival; 30 per cent would not like to see it happen, but would do nothing to prevent it; 2.3 per cent were indifferent; and 14 per cent had no opinion. . . . Customs officials at Bayreuth raided the synagogue in the town without a warrant and ransacked the whole building. . . . The memorial to death camp victims at Belsen was damaged recently by persons unknown. . . . The Bonn government has appointed notorious nazi Dr. Ernest Ginther-Mohr as consul to Venezuela. Mohr was head of the nazi registration department in Holland which selected Jews for deportation to death camps.

The Congress of Cultural Workers held in East Berlin early in February was asked by East Berlin authorities that carnivals and school affairs should not allow the use of Indian suits or "Negro costumes" because such costumes are stereotypes of suppressed peoples whose "fight for free-

dom should not be ridiculed by such masquerades."

All of Poland commemorated the seventh anniversary of the liberation of the Auschwitz death camp by the Soviet Army from January 24 to 27 with demonstrations against West German rearmament and incitations to a new war.

ISRAEL

The conservative Tel Aviv daily *Haboker* said in mid-January that even if Israel does receive "reparations" from West Germany, this will harm Israel's economy because "Israel will receive products she does not need and will be transformed into a Germany colony and a dumping ground for the unloading of products from West Germany and other countries."

Strikes . . . A number of Israeli judges in January threatened to hold a "precautionary strike" during which sentences would not be imposed. This was in protest against a statement of Israeli Justice Minister Dov Joseph that sentences have been too lenient. . . . About 20,000 children were sent home from school early in January when 850 school teachers went out on strike against the failure to restore 20 per cent cuts in cost of living allowances to married women. The teachers returned after two days of strike with a promise that their demands would be taken up by the ministry of education.

The Soviet play *The Voice of America*, by Boris Lavreniev, which was to have been produced in Jerusalem by the dramatic club of a left wing kibbutz, was banned in January by the Screen and Stage Censorship Board as being "anti-American."

Negotiations for trade arrangements between Israel and Bulgaria are under way, but Israel is reluctant to transfer dollars to Bulgaria. . . . A \$750,000 trade agreement was recently signed by Israel and the Soviet Union.

The Communist Party of Israel will hold its 12th congress in April, it was reported recently.

The Central Council of Mapam, left wing Zionist party, decided late in January after a stormy meeting by a vote of 60 to 45 to send delegates to the meeting of international trade unions to be held in Berlin soon.

Admission of Israel to the Olympic games at Helsinki was recently granted after the two Israel sports organizations, Hapoel and Maccabi, agreed to divide representation on a ten-man Olympics committee for Israel.

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