



MAY 1952 • 20c

DEBATE ON THE GERMAN PEACE PACT

by Gerhard Hagelberg

THE NEGRO AND THE WARSAW GHETTO

by Dr. W. E. B. DuBois

RISE OF AN AMERICAN "JUDENRAT"

by Jack Greenstein

BAR KOCHBA'S CALL FOR RESISTANCE

*an excerpt from Bar Kochba
by Abraham Goldfaden*

The State of Israel 4th ANNIVERSARY

I: HAVE CONFIDENCE IN ISRAELI MASSES

by Paul Novick

II: BEN GURION'S "NEW ECONOMIC PLAN"

by Esther Vilenska

III: 401,402 SIGN FOR PEACE IN ISRAEL

by A. Israeli

From the Four Corners

Edited by Louis Harap

AT HOME

Among the over two thousand artists and professionals who appealed in March to President Truman and Congress that negotiations for peace be undertaken by the five major powers, were leading Jewish figures such as Rabbi Abraham Cronbach of Ohio and Rabbi Robert Goldberg of Connecticut, composer Ernest Bloch, painters Peter Blume and Raphael Sawyer and actor Martin Wolfson. This petition was presented by the National Council of the Arts, Sciences and Professions.

Rabbi Ely E. Pilechick of Newark was one of the speakers at a Peace Convocation held at Rutgers University in mid-March under the auspices of the New Jersey Committee for Peaceful Alternatives. The meeting called for peace negotiations among the five great powers and affirmed its belief that "differing social systems can exist side by side."

In support of Senator William Benton's sharp rebuke of Senator Joseph McCarthy in the Senate late in March, Senator Herbert H. Lehman again condemned McCarthyism in strong words as "a successful tendency to overthrow by intimidation the great doctrine that a man is innocent until proved guilty . . . a policy of trying to intimidate the press and organizations and individuals from exercising their right of free speech and free writing."

A delegation from the National Committee to Repeal the McCarran Act which on April 3 presented a statement to Attorney General Howard J. McGrath for the president urging him "to direct the Department of Justice to cease immediately the setting up of concentration camps under the McCarran act," included Rabbi Leo Jung, of the Rabbinical Council of America, and Rabbi Uri Miller, chairman of the Social Justice Commission of the Rabbinical Council of America. . . . Hugo Ernst, president of the Hotel and Restaurant Employees and Bartenders International Union, wrote to the above committee in April stating that he was "strongly opposed to the readying of concentration camps."

Among the more than 80 Brooklyn community leaders who urged on March 16 that "all citizens join with us in public protest against the Smith act and petition our representatives and government to initiate and support all measures for the repeal of this act" were Rabbis Louis D.

Jewish Life

A PROGRESSIVE MONTHLY

VOL. VI, No. 7 (67)

MAY, 1952

EDITORIAL BOARD

LOUIS HARAP, *Managing Editor*

ALICE CITRON

HERSHL HARTMAN

SAM PEVZNER

MORRIS U. SCHAPPES

LEO LINZER, *Business Manager*

CONTENTS

FROM MONTH TO MONTH	
MAY DAY; RACIST BOMBINGS MOUNT; RABBI SILVER'S PEACE CALL	4
DEBATE ON THE GERMAN PEACE PACT by Gerhard Hagelberg	5
THE ISSUE FOR LABOR: PEACE OR WAR? by Hugo Ernst	8
RISE OF AN AMERICAN "JUDENRAT" by Jack Greenstein	9
APPEAL OF THE JEWISH WORKINGMEN'S UNION, 1885: "COME AND WORK WITH US!" edited by Morris U. Schappes	12
TUE NEGRO AND THE WARSAW GHETTO by Dr. W. E. B. DuBois	14
THE STATE OF ISRAEL: 4TH ANNIVERSARY	
I: HAVE CONFIDENCE IN ISRAELI MASSES by Paul Novick	16
II: BEN GURION'S "NEW ECONOMIC PLAN" by Esther Vilenska	19
III: 401,402 SIGN FOR PEACE IN ISRAEL by A. Israeli	22
APPEASEMENT NEGOTIATIONS WITH BONN REGIME	21
STALIN PRIZES FOR JEWS FOR 1951	18
BAR KOCHBA'S CALL FOR RESISTANCE, an excerpt from the drama "Bar Kochba" by Abraham Goldfaden, translated from the Yiddish by Ber Green	23
THE SUPREME COURT DECISIONS by Gloria Agrin	25
OFF THE PRESS . . . edited by Hershl Hartman	27
NEWS OF EAST EUROPEAN JEWS	28
BOOK REVIEW	
THE PEOPLE TALK PEACE by Bernard Simons	29
LETTERS FROM READERS	30
CAMPAIGN TALK by Sam Pevzner	31
FROM THE FOUR CORNERS edited by Louis Harap	2, 32

JEWISH LIFE, May 1952, Vol. VI, No. 7 (67). Published monthly by Progressive Jewish Life, Inc., 22 East 17th Street, Room 601, New York 3, N. Y., WAtkins 4-5740-1. Single copies 20 cents. Subscription \$2.00 a year in U. S. and possessions. Canadian and foreign \$2.50 a year. Entered as second class matter October 15, 1946, at the post office at New York, N. Y., under the Act of March 3, 1879. Copyright 1952 by Progressive Jewish Life, Inc. 209

Gross, Zvi H. Eisenstat and Israel Goldstein.

A resolution to forestall the growth of neo-nazism in West Germany by a review of the situation there "with all proper powers of hearings and subpoena" was introduced into the House in March by Rep. Frances E. Bolton of Ohio.

Vandals destroyed 18 palm trees on the grounds of the Phoenix (Ariz.) Jewish Community Center late in March following a radio attack on the Jewish community by local commentator Joe Worthy. . . . An amendment to the state constitution of California to legalize the practice of discrimination and to eliminate fair employment practices is being sponsored by "America Plus, Inc.," an organi-

zation with headquarters in Tulsa.

Threat of boycott was made against Jewish storekeepers in the Highbridge section of the Bronx if they did not close their stores between noon and 3:00 P.M. on Good Friday and insert in their windows signs saying, "Closed on Good Friday in observance of the death of Christ." The threats emanated from members of the parish of the Church of the Sacred Heart, whose pastor, Msgr. William C. Humphrey seemed to be "unconcerned" about the intimidation. Very few of the Jewish shopkeepers obeyed the demand. The area is 50 per cent Jewish and merchants report that there is "terrific tension" in the neighborhood. Jewish organizations have expressed concern.

(Continued on page 32)

Warning Signal!

WE had originally planned to have our drive for a \$25,000 sustaining fund completed by April 1. Many readers have responded generously; many organizations have cooperatively campaigned and brought in results. But we are far from having reached our goal.

Dear readers, let us be frank with each other. The magazine is in danger of suspension after a few months if we do not complete the drive. Long months lie ahead of regular printer's and other bills that cannot be denied.

And the problems facing the Jewish people are not getting any easier. The illumination and guidance given by the magazine will be imperatively needed in the times that lie ahead. One look at the topics treated in his issue tell the story of continuing and growing danger. The Jewish community cannot do without the magazine.

From your letters and personal conversation with you, we know that you are well aware of the absolute necessity for the continuation of the magazine. But, dear readers, you must act on this realization.

We have decided to extend the sustaining fund drive for another two months, April and May. We must be assured publication for the rest of the year by June first!

Jewish Life committees:

Gird yourself for a large final effort to fulfill your quotas. We appeal especially to Brooklyn, Manhattan, Boston, Philadelphia, Cleveland, San Francisco to begin to show some action. Very little has come in from these places as yet. We also appeal to other large centers which have sent in some money to increase the tempo of their work and fulfill their quotas.

If all of you give this final push, we can cross the finish line.

Jewish Life readers:

If everyone of you sends in at least two dollars, we shall go far toward reaching our goal! Send us your contribution now!

THE EDITORS

FROM MONTH TO MONTH

MAY DAY

SINCE the general strike for an eight-hour day on May 1, 1886, Jewish workers have joined in labor's observance of May Day in the firm knowledge that the real interests of the Jewish people coincide with those of all working men and women. This year's May Day finds large numbers of Jewish workers faced with declining living standards, brought on by the armaments race and the ban on East-West trade. It comes at a time of mushrooming racist violence and the lengthening shadows of McCarran act concentration camps. The NATO rearmament of a renazified West Germany raises higher the specter of war.

Jewish workers—whatever their numerical proportion of the Jewish population—remain the best defenders of the Jewish people's interests. May First, Jewish workers and common people will join with all labor in the time-honored slogan: All Out on May Day!

RACIST BOMBINGS MOUNT

THE racist bombings, murders and threats are mounting ominously day by day. Emboldened by deliberate government inaction, this racist spearhead of fascism has accelerated its program of anti-Negro genocide and anti-Negro terror. The day-to-day record speaks in tones of horror:

March 4: bombing threats were sent to *Easton, Pa.*, Jewish Community Center, reading "Greetings, Heil Hitler"; *March 16:* two simultaneously-timed bombs on a street in *Los Angeles'* West Adams district wrecked the homes of a Negro family and a Jewish family following three other bombings in the same community and the stoning of a Negro home in a previously lily-white neighborhood of *San Pablo*, Northern Cal.; *March 18:* a Negro widow in Los Angeles received bomb-threats; *March 18:* a Los Angeles grand jury began a probe of 700 cases of police brutality involving hundreds of policemen.

On *March 19:* ex-policeman Stanley Labensky murdered Negro brothers James and Wyatt Blacknall after objecting to their presence in a *Yonkers*, N. Y., bar. Westchester County District Attorney George Fanelli, protector of the 1949 Peekskill hoodlums, brought a *second-degree* murder charge against LaBensky, changed to first-degree by a grand jury after tremendous protests by the Negro people.

The record mounts relentlessly. On *March 22*, a KKK flaming cross was erected on a lawn of a new site of Sinai Hospital in *Boston*; on *April 6*, Rabbi Jacob Josephs Yeshiva and Yeshivah Mesifita Tifereth Jerusalem—both on *New York's* lower East Side, received bomb threats.

In *March*, Negroes were shot and killed by police in

Washington, D. C., *Hackensack, N. J.* and *Birmingham, Ala.* The Birmingham killing was the 53rd in five years.

The people's resistance has in every case been led by the Negro people. The double-murder in Yonkers aroused the Negro community, and inspired white progressives in bordering New York City to begin action.

The major demand of the fast-developing campaign is for the appointment of a special Negro prosecutor to try the killer, replacing Fanelli, against whom charges of anti-Negro and anti-Semitic bias have been levelled. Action in the Jewish community, while still dangerously slow, has been increasing. The Jewish Community Center in Yonkers was made available to the Yonkers NAACP for its first protest meeting and was attended by a number of Jewish representatives. The American Labor Party called on the East Side's Jewish masses to unite with their Negro and Puerto Rican neighbors—in the spirit of the Warsaw Ghetto—to wipe out the fascist threat. Officials of Boston's Sinai Hospital exposed the official attempt to ascribe the cross-burning there to "child pranksters," pointing out that tire and foot prints showed the heavy cross was brought in a truck and driven into the ground by grown men.

These developments indicate a will to resist. However, as yet they fall far short of the real mass action which alone can halt the march of racism. Action by masses of the Jewish people—organized and unorganized—in unity with the heroically resisting Negro people, is number one on today's anti-fascist agenda.

RABBI SILVER'S PEACE CALL

RABBI Abba Hillel Silver, the outstanding Zionist leader who has often in the past year raised his voice for peace, added to his record of courageous expression in Montreal recently. He called upon all religious leaders, clergy and laymen alike, to unite in leading the world in the fight for peace. "All men should work for and demand peace!" he declared. He underlined the necessity and possibility of peaceful coexistence of differing economic systems, telling his audience in Temple Emmanuel that "we must get used to the idea that we have to live with communism" or face a catastrophic war that would solve nothing. United States policy, he declared, was causing this country "to lose prestige all along the line."

Rabbi Silver's call should be headed by all Jews, religious and non-religious, in the interests of their survival and of the preservation of democracy. It is to be hoped that Rabbi Silver's courageous position will inspire other Jewish leaders to speak out. By so doing they will help to reinforce the universal desire for peace that pervades the Jewish community and the American people as a whole.

DEBATE ON THE GERMAN PEACE PACT

An answer to misreading by I. F. Stone and T. O. Thackrey of the new Soviet note, which opens the way for a democratic, peaceful Germany

By Gerhard Hagelberg

THE new Soviet note of March 10 calling for an early meeting of the occupation powers to meet to discuss a peace treaty with a united Germany, stirred hope throughout the world for a peaceful settlement of the German question. However, as has often happened in the past when momentous Soviet proposals for peace have been made, many have rushed to hasty, undigested conclusions. The present note, similarly, has aroused fierce controversy.

The contents of this note have been read by some adherents of the peace movement as a change in Soviet policy in favor of German militarism. In the Jewish community, particularly, the new development has caused some unease and confusion. For the masses of the Jewish people, remembering their six million victims of fascism, have since the end of the war protested developments in Washington or West Germany favorable to a revival of German militarism and nazism. Many Jews have thus opposed the official western policy of rearming a renazified West Germany as part of a "European defense community" and the North Atlantic Treaty Organization (NATO). For they felt it would threaten the world with a new war and restore Germany as a fountainhead of anti-Semitic, chauvinistic propaganda.

A Confused Interpretation

Among those opposed to German remilitarization, the most influential sources of confusion were Ted O. Thackrey and I. F. Stone, editor and columnist, respectively, of the New York *Daily Compass*. Under the title "Moscow Surrenders on German Arming," Mr. Stone interpreted the Soviet note as "a smashing victory for the Germans in balance-of-power politics" and as a proposal to scrap the Potsdam agreement. In a further column entitled "Soviet Retreat from Potsdam to Versailles," Mr. Stone asserted that "in its desperate effort to prevent West German rearmament as a part of NATO, Moscow now returns as a lesser evil to the Versailles principles" in a "Soviet bid to the German right and to the German military." In a third article Mr. Stone saw as the central meaning of the Soviet note that "the German military monster is again being unchained" because "Germany will never be 'neutral' if granted an army of its own, as Moscow now proposes."

Mr. Thackrey on March 20 drafted for the State Depart-

ment a suggested reply to the Soviet note. Mr. Thackrey welcomed the Soviet concern for achieving a peaceful Germany but rejected its proposals on the ground that "there does not yet exist any reliable evidence that these desirable objectives can be achieved at this time."

Messrs. Thackrey and Stone raise questions which trouble many opponents of German militarism. For example, essentially the same objection to the Soviet proposals are voiced by Milton Friedman, syndicated columnist of the Jewish Telegraphic Agency. In substance such people ask: (1) Is the Soviet note a good step to counter the war danger arising out of the remilitarization of a renazified West Germany? and (2) Doesn't the Soviet Union raise the specter of a revival of German militarism, nazism and expansionism in another form?

We believe that these interpretations of the Soviet note are not supported by sober examination of its contents. The note itself clearly states that its proposals for a peace treaty with Germany are made because of the need "for strengthening peace in Europe" and "to improve the international situation." A German peace treaty is particularly urgent, the note says, because the failure to implement the Potsdam decisions has caused the danger of a restoration of German militarism. Specifically, "the peace treaty with Germany must ensure the elimination of the possibility of a revival of German militarism and German aggression." Any realistic reading of the note can leave no doubt that the Soviet Union regards a German peace treaty as a key to eliminating the war danger; and the proposals made in the note project a treaty to *implement*—not *violate*—the Potsdam agreement.

Jewish people will readily agree that the remilitarization of a renazified West Germany presents a great threat. But many do not comprehend the full extent of the danger because they do not clearly see its true cause. For instance, Mr. Stone asserted that the "'western' plan for German rearmament . . . originated not in the west but among Hitler's ex-generals." Citing events since January 1950, he said in substance that Adenauer and German generals imposed the remilitarization plan on Acheson, who then executed the plan. But who hired the nazi generals in the first place to develop these plans under cover of writing the American army's history of World War II? Who systematically detached the western zone of Germany between 1945 and 1950 in order to incorporate it in a western "defense" system?

Unlike German rearmament after World War I, the remilitarization of West Germany differs today in that it does not originate in Germany itself. German rearmament is today being forced on Germany according to a deliberate American plan. The immediate threat to peace in Europe is the avowed policy of Washington to utilize German territory, manpower and industrial capacity to locate, staff and supply its principal European base for war with the Soviet Union.

The Meaning of German Neutrality

The Soviet Union formulated its note after the recent NATO conference in Lisbon which clearly marked a new stage of war preparations, centering on the integration of West Germany. At Lisbon the West European powers agreed "to expedite the raising of the German contribution to the European defense forces."

What does this mean to the Jewish people? It does not present us with an *eventual* danger from a remilitarization that an independent, neutral Germany might resort to in the future on its own account, as Mr. Stone fears. The Lisbon decisions confront the Jewish people with the practically *immediate* danger of extinction in a world war as soon as Washington is ready to try out its German springboard. To cope with the immediate danger, first of all, the Soviet Union proposes to *neutralize* the principal European base of the planned war and to prevent what General Eisenhower is reported by Anne O'Hare McCormick to consider the "No. 1 priority on his military docket"—the recruitment of German forces for the European army.

Washington Wants No Negotiation

Do these Soviet proposals tend to halt the threat of the American-sponsored West Germany remilitarization and lead to a peaceful settlement of European issues? One can judge the answer from this sampling of highly revealing reactions from conservative sources.

(1) Joseph Newman, London correspondent of the Republican *New York Herald-Tribune*, reported on March 16: "Tremendous sums of money already have been spent on building a western defense organization which is based in great part on Western Germany. Furthermore, the western powers would have to renounce one of their chief sources of war production and troops on the European continent. A settlement with Russia would upset the entire western defense program, especially the North Atlantic Treaty Organization, and *western minds, after so many years of cold war, are hardly prepared for the idea of a settlement, even the limited one in Germany, and all that would follow from it*" (My emphasis—G.H.).

The *Tribune's* correspondent in Bonn, Russell Hill, wrote on March 23: "The United States does not want free elections in Germany now because they would upset the appletart. The apples are the Schuman Plan and the

European army, including 12 German divisions."

(2) Walter Lippman, one of the leading spokesmen of the American Right, declared on March 2: "We shall do far better to realize that, alas, they (the Soviet Union) are very much in earnest, and that we are not now ready to negotiate with them." On March 27, Lippman analysed the aim of the American reply: "The object of our note is . . . to avert a . . . four-power conference about Germany and to avert also an all-German election during the next 16 months."

(3) Describing the problems faced by the west in answering the Soviet note, the *New York Times* wrote on March 21: ". . . The unification of Germany" urged by Moscow was incompatible with the now well-advanced policy of uniting western Europe, including Western Germany." And the next day, Harold Callender, Paris correspondent of the *Times*, reported: ". . . The west can hardly look upon German unity as it did at the four-power conference in 1949, when it proposed applying the West German electoral system to all Germany. *German unity is now held to be impracticable on any terms the west could accept*" (My emphasis—G.H.).

(4) Finally, the American reply itself, in Mr. Thackrey's words, "boldly states our own determination not only to rearm Germany . . . but to insist that the rearmed nation must be joined in military alliance with the west."

Of course. For Washington's policy of rearming West Germany is for aggression, not defense. That is why the Soviet offer to negotiate and withdraw from East Germany is viewed as upsetting the appletart and unacceptable by Washington.

Hindrancé to Peace Movement

Yet, with this evidence before him, Mr. Thackrey joins in the American government's contention that the Soviet note represents a "step backward" and Mr. Stone declares that "this is a pot and kettle argument if ever there was one."

Such a "plague on both yours houses" position, startlingly expressed in the *Daily Compass* headline "U.S. Compounds the Soviet Felony," is a grave disservice to the American peace movement. For it confuses the issue by helping to mask the real source of the war danger and thereby paralyzes the fight for peace. The Jewish people can even less than any other afford to get bogged down in this confusion. The essential point which the Jewish people must grasp is that the present threat of war is based on the rearmament of West Germany as the spearhead of NATO. But the Soviet proposals for a peace treaty provide the only realistic basis for a settlement that will eliminate the most highly charged point of tension. Only by a settlement of this issue will the most urgent condition for Jewish survival be attained—peace.

One must conclude that the Soviet note, by seeking to halt the remilitarization of West Germany as part of

NATO, is an important immediate move for peace. But if we are to believe Stone and Thackrey, still another question faces us: Is the kind of Germany proposed by the Soviet Union the same evil in a *delayed form*? Many believe so. These people base their opinion on the proposals in the Soviet note which would permit the new Germany to have armed forces "necessary for the country's defense"; to produce military supplies, "the quantities and types of which must not go beyond the limits of those required by the armed forces established for Germany in the peace treaty"; and to provide for full civil and political rights to all former members of the German army and Nazi Party, except those serving sentences, "in order that they may participate in the building of a peace-loving democratic Germany."

Mr. Stone first of all charges that these proposals violate the Potsdam agreement, which he says *permanently* excluded all but nominal nazis from political life, etc. But Potsdam explicitly stated that its principles govern the treatment of Germany "in the initial control period." The Potsdam agreement does permanently ban any revival of militarism and nazism and this is assured by the Soviet note. Mr. Stone completely disregards the proposal in the Soviet note which would prohibit organizations "inimical to democracy and the cause of preserving peace." Mr. Stone apparently believes that this provision is so much eyewash and that the Soviet Union labors under a gigantic self-deception if it thinks that former members of the Wehrmacht and the Nazi Party can help build a peaceful, democratic Germany. He seems to think that the Soviet Union, which so realistically appraises and counters the threat of NATO, will do nothing to enforce this prohibition against an anti-democratic revival in Germany and would be paralyzed if this were to happen.

New Currents in Germany

The confusion over the meaning of the Soviet note basically arises from the failure to recognize that changes can and actually have taken place within Germany itself. In its breadth and strength the West German peace movement is developing at a tremendous rate. (See "West German People Want Peace," by Gerhard Hagelberg, *JEWISH LIFE*, March 1952.) *The New York Times* reported on March 4, that "the trade union rebellion against rearmament is in full swing." Walter Lippmann acknowledged on March 27 that "there is not now a popular majority in Western Germany for rearmament within the Atlantic alliance." Yet Mr. Thackrey disregards all this "reliable evidence" as to the conditions conducive to the establishment of a peaceful Germany.

In their fervor to find support for their position, Messrs. Thackrey and Stone commit a number of grievous misstatements of fact. It is impossible here to expose the errors in Mr. Stone's picture of the Versailles, Rapallo and German-Soviet non-aggression treaties. One point, however, requires comment. In an editorial on March 21, Mr. Thackrey raised the issue of free, internationally super-

vised, all-German elections to the status of "the crucial question" and asserted that "it is on the record that neither the Soviet Union nor East Germany is willing to accept any election proposal which permits a genuinely international election commission." Russell Hill in the *Herald Tribune* of March 23 wrote that this issue is nothing more than a "good debating point" because "active steps to arrange free elections" can be taken "only in four-power negotiations of the kind proposed by the Russians." To which one need only add that the chairman of the present UN commission on German elections received a medal from Mussolini in 1934 and from 1935 until the end of the war was employed by the University of Berlin; and that already in January the parliament of *East Germany* passed an election law patterned after that of the pre-Hitler Weimar Republic.

New Hope for Peace

One can understand that Jews should entertain deep-seated distrust of anything German. However, if this grows into a prejudice disabling us from recognizing facts important to our welfare and security, it becomes a danger. We should realize that the Germans are not congenital anti-Semites, just as we are not born with white chauvinism.

The best indication of the possibility of a peaceful Germany is provided by the German Democratic Republic. Here some of the Soviet proposals have been for some time translated into reality. Former nazis and professional soldiers, except those serving sentences, enjoy full political rights, some occupying responsible positions. Yet the unchallengeable fact is that East Germany has been thoroughly denazified. Anti-Semitism, far from increasing, as it has in West Germany, does not dare to raise its head. The basis of an expansionist, militaristic Reich and of anti-Semitism, the Junkers and industrial monopolists, have been eliminated.

The unification of Germany under the Soviet proposals would lead to the amalgamation of the progressive movement of East Germany with the powerful anti-remilitarization movement of West Germany. The first consequence of such an amalgamation, all authorities agree, would be the elimination of the Adenauer regime. Further discussions on the peace treaty would then be conducted between the Big Four and a new democratic German government. The German peace movement supported by a peace treaty based on the legitimate national interests of the German people would be decisive influences. It would insure that the defensive armed forces would not be enlarged into remilitarization, that is, an aggressive armed force, and that nazis, while enjoying individual civil rights, do not form groups inimical to democracy and peace.

This is the meaning of the Soviet proposals. In the reactions produced, particularly in West Germany, they have already struck a great blow against the American-sponsored remilitarization of a renazified West Germany as part of NATO—the greatest danger to the peace of mankind.

THE ISSUE FOR LABOR: PEACE OR WAR?

By Hugo Ernst

The most important issue facing the labor movement today is the saving of the peace of the world by negotiation among the great powers; and labor should throw its support to those political candidates who uphold this program. This is the gist of the article (with which we do not in all respects agree), excerpts of which are published below, by Hugo Ernst, president of the AFL Hotel and Restaurant International Employees Union. The article by this Jewish labor leader appeared in the March issue of The Catering Industry Employee.
—Editors.

FOR the past two months I have dwelt in these pages on two of the gravely critical issues facing our people in the coming elections: one, the alarming corrosion which is eating away at our Bill of Rights; the other, the way Congress has turned its back on the Fair Deal in order to make way for a tremendous arms program.

Now I want to turn to the most deep-going issue of all, the basic issue confronting not only the voters of the U.S.A., but voters in Canada, Europe and the whole world. That issue in three words is this: war or peace?

This question of whether or not there must be a Third World War lies at the root of most of the troubles besetting us as hotel and restaurant workers today. It has determined the wage freeze, the ineffective price control program, the housing shortages and all the rest. We cannot escape this question, for it surrounds us like a Donora smog. . . .

In recent weeks there has been an astonishing example of popular disapproval of the world trend toward war in the mountain of mail under which the Congress has been buried by the folks back home protesting the Universal Military Training bill. . . .

But most important of all is this part of the question: do the real interests of the American people, of the hotel and restaurant and tavern workers in our International Union, require a Third World War? Will such a war improve our standard of living? Will it strengthen the influence of the labor movement and its program for a better life for all Americans? Will we be better off in the long run by a war which seems likely to plunge the nations of the world into bankruptcy? . . .

It stands to reason that somewhere must be found the wisdom, the courage, the political power to deflect the nations from their present course into a direction which holds some promise of an enduring peace in which the swords of warfare can be beaten into the plowshares of welfare.

But who will bell the cat? Who has the wisdom, the courage, the political power?

It seems to me that the labor movement in America has all three.

"It is only common sense to state that as American

workers we can't hope to influence directly the course of government policy in other countries. Our job is right here at home. By writing letters to our congressmen and senators, by the votes we cast in our own elections we can help shape the course to be followed by our own government in such a way that it serves the interests of the American people while serving as well the interests of an orderly world in which brotherhood among nations can flower and bear the fruit of peace. . . .

Guided by these points of view as Americans, it seems to me that we must be guided by two critically important propositions as well:

The first is that nobody, but *nobody*, can "win" an atomic war.

The second is that the socialist part of the world and the free enterprise part of the world, can get along on the same planet without trying to blow each other to bits. The thing we don't like about the Iron Curtain countries and the things they don't like about the Western democracies aren't so important that wiping each other out is the only way to settle our differences.

Both these propositions seems to me to be plain horse sense with which there simply isn't any argument.

If I am right, then clearly we must take as a nation the steps to find another way. And we as labor voters must take steps to seek out candidates for Congress and the Senate this year who will pledge themselves to stick everlastingly at the job until they find another way. . . .

Logically, we ought to sit down, the big wheels of the big powers from both sides of the fence, and stay at the table as long as necessary to bring about the things the world needs most right now.

1. An end to the Korea fighting, and a binding up of Korea's wounds under some kind of international supervision with the Korean people themselves, from both sides of the parallel, helping to do the job.

2. Disarmament by all hands, not just atom bombs but standing armies with their tanks and artillery and planes as well, so the factories of Detroit and Manchester and Paris and Berlin and Stalingrad and Mukden and Bombay can get busy making things people need instead of the things they need least of all—arms.

3. A huge United Nations program, backed by as many billions of dollars, pounds, francs, lira, rubles, zlotys and yen as the nations can spare, along the lines advocated by the Americans for Democratic Action, Walter Reuther and others, to help the under-developed countries join the parade of progress. Such a program needs only one string attached: the funds can't be used to build arms. Otherwise, each country should be permitted to use such money as it sees fit.

These, it seems to me, are the requirements if we are to have peace, not war. . . .

RISE OF AN AMERICAN "JUDENRAT"

Some top leaders of organized Jewish life abet the fascist trend by drastic anti-democratic crackdown among fellow Jews

By Jack Greenstein

THE spectacle of Jewish "defense" leaders chum-mily playing gin-rummy and chatting with arch thought-controller Senator Joe McCarthy was in itself a revolting spectacle that aroused the anger of the Jewish community. But an examination of recent developments in Jewish life indicates that the oligarchy of Jewish leadership is playing more than gin-rummy with America's emboldened fascist elements; they are playing with the security and the very lives of American Jewry.

Evidence is mounting in support of the contention that the leaders of some of the largest Jewish organizations are moving toward the establishment of an American *Judenrat*, ready to obey the commands and serve the interests of the promoters of American fascism.

The history of the *Judenrat* in various ghettos of Eastern Europe reveals clearly the role and function of this Jewish quisling agency. It was composed of community leaders who capitulated to Hitler's anti-communism, whether out of fear or desire for personal gain. The *Judenrat* was created for the purpose of carrying out the aims of fascism within the Jewish community. Its methods were copied from the nazis: terror, intimidation, informing, repression. It passed "laws" and made proclamations, cloaked in hypocritical phrases about "Jewish survival" and invoking the name of God and religion. Praise from the official fascist power was interpreted as "good public relations," contributing to the security of the Jewish community. As American fascist forces grow stronger, there is an alarming trend toward a *Judenrat* in our own country.

"Conference" with a Fascist

The McCarthy meeting, as the most blatant example of the developing *Judenrat*, can serve as exhibit one. It took place late in the fall of 1951, and was kept secret until the end of the year. Through Hearst columnist George Sokolsky, the top leaders of ADL, including Chairman Judge Meir Steinbrink and leading executive Arnold Forster, met with McCarthy for four hours. Sokolsky, incidentally, had previously arranged a similar meeting with ADL leaders and his boss, W. R. Hearst, Jr., to forestall protests over Westbrook Pegler's anti-Semitic ravings.

After denying that a meeting had taken place, ADL's national office was forced, on January 3, 1952, to admit that "several members of the ADL met and talked with Senator McCarthy." ADL leadership tried to brazen out its nefari-

ous action by declaring that it "feels that it is discharging an important responsibility to the Jewish community in sitting down" with McCarthy, since he wanted "to discuss matters related to our interests. The talk . . . was informal and informational in character. . . ." Unfortunately for the ADL leaders, the matter did not rest there. Sokolsky and McCarthy made public their versions of the meeting, which conflicted with the ADL story, as well as with each other. Sokolsky, trying to cover up for Steinbrink and company, assured Nathan Ziprin of the World Wide News Service, a Jewish agency, that "Senator McCarthy made it clear beyond doubt that he would reject anti-Semitism and the support of anti-Semitism. . . ."

McCarthy, much more concerned with maintaining the strong support he has received from anti-Semites than with extricating ADL leadership from its self-imposed embarrassment, flatly denied any such commitment. "Why, it never came up," he said in an interview with the American Jewish Press agency. "I was given no such ultimatum. I assure you, the meeting was completely friendly. . . . I'd like to sit down with them again." To add to his new "friends' discomfiture, the rummy-playing senator complained to a Wisconsin newspaperman that "*those slick Jews beat me out of two bucks, American money.*" ADL declined further comment.

The *Judenrat* in the ghettos was created, as the German title implies, *by the Nazis* to further *their interests* in the Jewish community. Under present conditions in our country, pro-fascist reaction is not yet capable of appointing Jewish *Gauleiters* on a broad scale. However, we are witnessing a new development, different from the ghetto-*Judenrat* in that Jewish leaders are *themselves* assuming the function of the *Juderant* serving the interests of growing fascism as agents within the Jewish community.

Will JWB Join the "Judenrat"?

Fearing the just wrath of the Jewish people, many of these developments are being plotted in secret, though the results of the confidential conspiracies are becoming evident in Jewish life. Consider for a moment the Jewish community centers and councils in this country. The National Jewish Welfare Board, which controls the 343 centers and "Y's," with a claimed membership of over half a million, has recently been considering problems

which it will discuss at its forthcoming Detroit convention (May 2-4) under the heading "Making Democracy Work—The Vital Role of the Center." The attorney general's "subversive list," the passage of the McCarran act and the growth of thought control under the Smith act have had their effect on the Jewish community. The well-to-do businessmen and professionals who make up the bulk of Jewish center boards of directors have begun aping the witch-hunters, conducting purges and inquisitions in various centers and councils from Los Angeles to the Bronx. However, the JWB "Statement of Principles," which forms the basis for Jewish center policy, is explicit in its affirmation that "no one is to be excluded [from centers—J.G.] by reason of Jewish doctrine or ritual, or because of his political or social views" and that discussion of differing points of view and action on social issues is an important function of the center.

The need to water down that Statement of Principles or even to abrogate it entirely in order to give the incipient *Judenrat* a free hand, led to the creation of a Public Affairs Committee by the Jewish Center Division of JWB well over a year ago. Finally completed in September 1951, the statement was basically a reaffirmation of democratic policy, emphasizing the above-quoted concepts. As such, it was met by a sharp attack on the part of top JWB leadership in its executive committee, which refused, on November 4, 1951, to approve the statement unless it specifically recommended denial of center facilities to "elements hostile to the government of the United States." The offending committee was dissolved and a new committee—made up of the top JWB leadership—was charged with drawing up a statement that would clearly and emphatically end the democratic principles under which Jewish centers are supposed to function.

It is known that during discussion in the JWB executive on the question, many top leaders urged that Centers be instructed to bar "Communists" and "subversives" and that the center boards of directors be empowered to conduct inquisitions to determine who is or is not a "Communist." In effect, the new committee was instructed to draw up a statement which would empower local communities to set up their own "little *Judenrat*." This is one of the most serious danger signs in Jewish life since it represents the danger of penetration of *Judenrat* ideology to the broad base of the Jewish community. The action of the JWB Convention on this question will be an important milestone either in the direction of democracy, or toward the entrenchment of the *Judenrat*.

The danger of the "little *Judenrat*" is real and immediate. The Los Angeles and Detroit inquisitions against the Jewish People's Fraternal Order in the Jewish Community Council; star-chamber proceedings directed against youth groups applying for membership in the Bronx YM-YWHA; threats and intimidation to keep youth and adult councils in many centers and "Y's" from expressing the pro-peace and pro-democratic sentiments and aspirations of their members; the discharge of three eminent physicians with-

out warning or hearing from the Cedars of Lebanon Hospital in Los Angeles—the list is long and ominous. While we cannot deal with the many incidents in detail, following are a few which are at once significant in themselves and typical of general developments.

ADL Intervenes against Rosenberg Campaign

On February 6 the Board of Trustees of Temple Judea, on Chicago's West Side, withdrew a permit for the use of the Temple's hall for a Progressive Party meeting protesting the death sentence for Ethel and Julius Rosenberg on the charge of espionage. A. Abbot Rosen, Chicago director of the Anti-Defamation League, freely admitted having recommended to the Temple's board that it withdraw the permit. Over the courageous protests of Nathan Dworkin, president of the congregation and prominent Chicago communal figure, the board acceded to pressure, causing resignation from Dworkin, later withdrawn, and a sharp split in the congregation. Significantly, the ADL leader's pressure did not *convince* the trustees. It merely *terrorized* them into cancelling the meeting and closing the Temple entirely on February 6, even though a Boy Scout troop and an English class for DP's were also scheduled that night. Some trustees attended the overflow meeting, held in nearby Liberty Hall, and expressed sympathy with the campaign for the Rosenbergs. One congregation leader invited Progressive Party speakers to address the Temple's Sunday Breakfast Club on the subject.

Dissatisfied with the limited achievements of its terror campaign in Chicago, ADL began a nationwide intimidation drive against the National Committee for Justice in the Rosenberg Case, winning laudatory headlines in the Hearst press but sharp condemnation from Dr. George Fox, Chicago *Sentinel* columnist, who called the author of the ADL statement "either a fool or outstandingly dumb . . . a dub in the class of Mrs. (Elizabeth) Dilling." The author of the statement was none other than Sen. McCarthy's erstwhile gin-rummy partner, Judge Meir Steinbrink, who skirted the thin ice of libel by indirectly linking the Rosenberg Committee with "the Communist line." Steinbrink's statement warned ADL members not to participate in the Rosenberg campaign and warned "Jewish communal buildings" not to make their facilities available to the committee.

A threat of violence, while not emanating directly from ADL, was obviously inspired by it and was linked to the ADL statement by Hearst's chief finger-man, Howard Rushmore. "Four veteran organizations resolved to fight" defense rallies for the Rosenbergs, the Hearstling wrote following the overflow meeting in New York on March 12th. He listed the Jewish War Veterans, Catholic War Veterans, American Legion and Veterans of Foreign Wars as having protested the meeting and resolved to "fight further defense rallies." In Chicago, too, the American Legion had coordinated its pressure with that of ADL.

First Aid to Fascism

Like other *Judenrat*-functioning sections of Jewish leadership, the Anti-Defamation League is fast becoming a fountainhead of anti-democratic innovations in its own right. Its most recent "contribution" to the destruction of freedom in America is the publication of a 48-page booklet for teachers entitled "How You Can Teach About Communism," prepared by a psychological warfare officer of the army and an official of the Federal Civil Defense Administration under Dixiecrat Millard Caldwell. The ADL pamphlet carries the principles of military indoctrination into the classroom and is a cold war guide for the creation of the "deadening orthodox" which liberals deplore.

Earlier, the October 1951 *ADL Bulletin* had complained about the lack of witch-hunts against the foreign language press—including the Yiddish press. It may sound fantastic, but these are the words of the ADL organ: "Surprisingly, little is known or publicized about it [alleged "communist influence" among the foreign-born—J.G.] particularly when compared with the prompt and hefty attention given by *journalists, congressmen and commentators* to most facets of the Communist program." (Emphasis mine—J.G.) The article goes on to finger Chinese American and Korean American groups and publications that have shown an unreadiness to support the slaughter of their relatives for the glory of MacArthur and Dulles and to imply that opposition to "fascism or neo-fascism in Germany, Spain, South Africa, Argentina and Latin-American countries" is part of an "emotional involvement . . . in the Communist machine." As an appeal for persecution of the foreign born—which must inevitably be an attack on the Jewish community—this article has no peer even in the most reactionary outbursts in Jewish life.

People Give "Judenrat" a Hard Time

We have detailed some of the *Judenrat* developments in the Anti-Defamation League and the National Jewish Welfare Board, not because they are alone in this trend, or even the most active, but because their actions are perhaps the most public and the most all-encompassing, in addition to the fact that B'nai B'rith and JWB are the largest Jewish organizations in the United States. Their actions are of a piece with the *Judenrat* function of the so-called Conference on Jewish Material Claims Against Germany: to help the State Department put over its program of rearming a renazified Bonn regime by bludgeoning the Jewish community into helping to rehabilitate West Germany by virtue of the negotiations with Adenaur.

In the same category, too, is the plot hatched by the American Jewish Committee and picked up by the Jewish Labor Committee to win the support of the Jewish community for the war drive by spreading and inculcating the big lie of "anti-Semitism" in the Soviet Union and the new democracies.

The incipient *Judenrat* hasn't had an easy time convincing the powers-that-be of the service it can render. Reaction and the growing fascist forces in America make it hard for the would-be *Judenrat*. So, for instance, while the Justice Department saw the wisdom of having a Jewish prosecutor try the Rosenbergs and a Jewish judge sentence them to death, this was not enough to keep the Jewish community from vocally protesting the sentence. And New York City's Board of Education has only lately begun to "cooperate" by naming a Jew, Colonel Arthur Leavitt, to conduct the second witch-hunt trial against Jewish teachers. These developments are particularly ominous, since they represent the conscious, official use of Jews to enforce the police state laws of developing reaction.

The "Judenrat" Can Be Defeated

That prompt and vigorous action *can* be successful in protecting the Jewish community from thought control was demonstrated recently in Cleveland. There the Jewish Communist Center withdrew permission for a meeting of a prominent youth group, the Sholem Aleichem Club, which had scheduled a talk by journalist William A. Reuben on the Rosenberg case. The Sholem Aleichem Club, taking seriously Supreme Court Justice William O. Douglas' recent call to Jewish youth (see *JEWISH LIFE*, April 1952) to be "vociferous . . . to challenge the prejudices of their elders and put the accepted idea to the test of criticism and debate," took action. It brought the matter before the Jewish Young Adult Council, of which it is a member, to the executive and public affairs committees of the council, and to the staff of the center. The Young Adult Council asked the center's Board of Directors to clarify its rental policy. It was informed that "JCC policy in regard to the use of its facilities allows for free and full discussion of all issues and questions, controversial or otherwise. . . . No organization whose aims or purposes are not incompatible with JCC philosophy or purpose will ever be denied the use of JCC property for public discussion." This affirmation of democratic policy is especially significant in view of the fact that JCC facilities had previously been denied another group. Protests by the youth and the community can be credited with this victory for democracy.

The martyred ghetto fighters left us a two-fold heritage: to resist fascism and to combat the traitors in the Jewish community who serve it. As emboldened fascist elements grow more powerful, the American version of the *Judenrat* becomes bolder in its betrayal. We, who still have it in our hands to keep fascism from developing in our country, can also reject the *Judenrat* before it becomes the dominant force in the Jewish community. We must reject the blind "anti-communist" line—reminiscent of Hitlerism—behind which the *Judenrat* seeks to lead the Jewish people to destruction. We must boldly challenge every step toward thought control and enforced conformity in Jewish life, for terrorization loses its edge when it is met by resistance.

"COME AND WORK WITH US"!

Yiddish speaking trade unionists called on other union workers to reject prejudice and cooperate in the common "battle for justice"

Edited by Morris U. Schappes

INTRODUCTION

THIS appeal of the Jewish Workingmen's Union of immigrant workers in 1885 to their non-Jewish fellow-workers is of unusual interest. It is especially appropriate in view of the May Day celebration this month. It casts light upon the relation of anti-Semitism to the development of the over-crowded lower East Side slum "ghetto" in New York, upon the horrible working and living conditions of the Jewish workers and upon the desire of the advanced workers to organize solidarity of Jews with non-Jewish workers in the fight against anti-Semitism and against those Jewish "philanthropists and rabbis" who tried to keep the Jewish workers away from such solidarity of organization and outlook.

The Jewish Workingmen's Union, known in Yiddish as *Der Idisher Arbeiter Farein*, had been formed on April 19, 1885, by the merging of two groups, the Cooperative Publishing Association and the Russian-Jewish *Arbeiter Farein*. As defined in this Appeal, the aims of the union were to show the immigrant Jewish workers "how the capitalists combine for the oppression of labor, heeding neither religion, nor race, nor sex," to urge workers to join trade unions and to publish a Yiddish socialist newspaper. One of the earliest, the new union, although it lasted only 27 months, became for a time one of the most powerful and elaborate Jewish labor organizations. By 1886, it had succeeded in organizing 14 unions with some 3,000 Yiddish speaking members in such crafts as hat and cap blockers, grocery clerks, pants makers, pocket makers, tailors, cloak operators, barbers, compositors and peddlers. It gave valuable organizing assistance to the cloak-makers' strikes in New York in 1885 and 1886, and to the strikes of cigar-makers and furniture workers in June, 1886. When the workers, many of whom were Jewish, on the Third Avenue street car line went on strike, the Jewish Workingmen's Union at a mass meeting on April 29, 1886, organized a boycott of the line among the Jewish masses.

The Jewish Workingmen's Union was also involved in the preparations for the First May Day demonstration ever to be held, helping to bring 20,000 workers into Union Square on May 1, 1886. The *New York Daily Tribune* conceded (May 2, 1886) that this demonstration forced the reduction of working hours of 50,000 New York workers.

In November 1886, the new union participated in the United Labor Party campaign that almost elected Henry George as mayor of New York.

Yet by July 1887, reactionary attacks by the ruling class in connection with the Haymarket Affair, splits in the United Labor Party caused by attacks against the left wing and conflicts between anarchists and socialists in the Jewish Workingmen's Union had combined to ruin the organization and lead to its death.

Wealthy Jewish employers and their organs of opinion fought this labor organization vigorously. Faced with a strike of his compositors, Sarasohn & Co., publishers of the Yiddish *Tageblatt*, denounced the *Arbeiter Farein* as "a small club of agitators of the Chicago type, who found Russia too hot for them"; yet the workers were asking only for an increase in pay. In a leading editorial, "Anarchism in America," *The American Hebrew* of August 27, 1886, supported Sarasohn's smears and "in the name of Judaism" protested "as emphatically as we can against any number of Jews banding themselves together as Jews for any such purpose." If Jews wanted to join trade unions they should join general organizations and not establish Jewish unions! (See also editorial, October 1, 1886.) The middle class *American Hebrew* was indifferent to the fact that Yiddish speaking workers needed Jewish unions just as German, Finnish and Bohemian workers needed, and were building, unions on a national group basis with the old language as the means of organization. All such groups, of course, were affiliated with and a part of the general American labor movement.

Despite its short life, the Jewish Workingmen's Union helped to train many persons who, within a year or two later, were to become leaders of Jewish workers in the Socialist Labor Party and then in the United Hebrew Trades, the first permanent federation of Jewish labor organizations.

MORRIS U. SCHAPPES

FELLOW Workingmen and Women of the Christian and Other non-Jewish Creeds:¹

We beg your attention to the following facts: There is in this country an ever-increasing number of workingmen and women of the Hebrew faith, most of whom have emi-

grated from various countries of the Old World, because of the religious and economic inequalities prevailing there. They flock to these shores in hope of starting a peaceful and tolerable home in the "land of freedom and equality." But owing to their ignorance of the true state of affairs, the language, and mode of living of this country, and above all, owing to the sad fact that religion—that precious gift bestowed upon us by nature for the unification and glorification of mankind—has been used by bigots and corrupt men for the purpose of dividing human beings from one another, for waging war and hatred among neighbors—owing to all this, we say, the Jews, when landing here, are kept from associating with their fellow toilers of other creeds and prefer to seclude themselves in the filthy corners of every large city with co-religionists. The results are that they lead a life of poverty and privation very likely unknown to workers of any other nationality. They work from twelve to seventeen hours a day, live in the filthiest and most overcrowded tenement houses, feed on the most unhealthful food, and notwithstanding their frugality and temperance—things recommended by our philanthropists as the only means of solving the labor questions—still scarcely make both ends meet at the end of the week. You need only read the report of the Sanitary Aid Society for the Tenth Ward, and you will not suspect us of exaggeration.²

A few Hebrew workingmen, out of the ranks of the advanced labor movement, have recently started a Jewish Workingmen's Union, in the name of which we speak to you. The object of our Union is to go among our co-religionists and tell them the reason of their sufferings, and how to annihilate [them?]; we show them how the capitalists combine for the oppression of labor, heeding neither religion, nor race, nor sex; we then tell them how the labor organizations also declare in their constitutions absolute religious equality, and thus we urge upon [them?] the necessity of joining their fellow toilers in their battle for justice. Above all, we try to remind them of the fact

¹ This appeal was printed in *John Swinton's Paper*, New York, June 7, 1885. I am indebted to Mr. Herbert G. Gutman for calling this document to my attention.

² The Sanitary Aid Society for the Tenth Ward of the City of New York had just published a report on the examination by its inspectors of some 1300 tenements housing about 50,000 people on Norfolk, Ludlow, Orchard, Allen, Eldridge, Forsyth, Chrystie, Rivington, Delancy, Broome, Hester, Grand, Bayard and Division Streets, an area in which many thousands of Jewish workers lived. So overcrowded, filthy, disease-ridden and disgusting were the conditions observed, that the report declares it gives only the more presentable descriptions; even these are nauseating to read. Yet a typical landlord, earning 20 to 25 per cent on his investment, "absolutely refuses to repair, saying that the tenants deserve no better, and can move if they like." The Law Committee of the society informed 400 landlords of the vile conditions in their buildings; about 100 promised to remedy them. The Board of Health, when asked to move against the others, explained that it could assign only one-half of an inspector to the Tenth ward, and he was sick. Among the 56 directors of the society, there were 15 Jewish businessmen, professional men and rabbis. Professor E. R. A. Seligman and Nathan Bijur served on the Law Committee of five, headed by Alexander S. Webb, president of the College of the City of New York. The report is available in the New York Public Library.

³ What is meant is Yiddish, called in that language "jargon," meaning "vernacular" or a "popular, spoken language." Middle class English speaking Jews expressed their contempt for the language of the new working class immigrants by equating this word with the English word, "jargon," thus denying that Yiddish was a language.

⁴ The Jewish Workingmen's Union did not succeed in its project of issuing a Yiddish newspaper organ, although it did help establish *Di Nu Yorker Iditshe Folkzeitung*, a weekly that appeared on June 25, 1886 and lasted until December 20, 1889, contributing significantly to the development of labor and Marxist ideology among the Jewish workers. The union did, however, on October 14, 1885, issue a Yiddish folder or little pamphlet on the eight-hour day, written by Jacob Schoen. I have not been able to locate a copy of this folder. On May 6, 1886, another "leaflet" on the eight-hour day was issued in 3,000 copies.

that whatever peculiar features our religion and other religions may have, there is one most important principle which all religionists are so proud of—but unfortunately forget it practically—i.e., "Love thy neighbor as thyself." These are our aims and ends.

We are also glad to tell you that we see every day encouraging signs of the breaking-down of the clouds of ignorance and prejudice. These facts give us encouragement and hope. But, fellow workingmen and women, the devil of ignorance is too strong to be easily defeated; and religious prejudices, you know, are very slow in giving way. The Hebrew philanthropists and rabbis are surely not willing to leave the field to us without a battle; and a bitter fight it is, for they have the money to cajole the poor wretches into submission. Thus, you see our task is not an easy one. The people we have to deal with are, for the most part, unable to understand any other language except the Hebrew jargon;³ therefore, we find it necessary to issue a labor journal⁴ in the language they understand, and this, you will admit, requires something more [?] than good will.

Now, let us tell you, fellow toilers, that it depends very much on you whether we shall go on with our work, or leave the victory to common enemies; whether you will justify our hopes and expectations of the true brotherhood of the laboring masses, or make us liars and lunatics in the eyes of those who would be too glad to laugh and sneer at us. Remember that only sympathy will encourage sympathy and goodwill; extend it, then, to those who are ready to give you theirs in return.

Our Union has arranged a picnic for the 11th of July, the proceeds of which will go in aid of the labor journal fund. Here you have an opportunity to practically evince your sympathy and your desire for our success. Come, brothers and sisters, and work with us as we are working with you! In conclusion, let us make it clear that it is not charity we beg. It is your duties and interests we remind you of; your duties toward yourselves, for in helping others you yourselves will certainly not be in the loss, also your duties toward humanity, the happiness of which you are striving to secure.

In hope that this appeal will meet your hearts, we remain yours fraternally,

THE JEWISH WORKINGMEN'S UNION

June 4 [1885], New York

What Did McGrath Mean?

DURING his appearance before the House committee investigating corruption in the Department of Justice on March 31, the then Attorney General J. Howard McGrath quoted this mysterious statement from his St. Patrick's Day speech: "Our faith and our race are at stake. . . ." Does this have any connection with McGrath's anti-Semitic statement of last December (see *JEWISH LIFE*, March, p. 9) about the Jewish accusers of tax fraud in his department?

THE NEGRO AND THE WARSAW GHETTO

By acquaintance with the problems of Jews and other targets of oppression, one gets "more complete understanding" of the Negro question

By Dr. W. E. B. Du Bois

We are honored to print below the text of an address delivered by the great Negro scholar and citizen, Dr. W. E. B. Du Bois, at the JEWISH LIFE "Tribute to the Warsaw Ghetto Fighters" at the Hotel Diplomat in New York on April 15.—Eds.

I HAVE been to Poland three times. The first time was 59 years ago, when I was a student at the University of Berlin. I had been talking to my schoolmate, Stanislaus Ritter von Estreicher. I had been telling him of the race problem in America, which seemed to me at the time the only race problem and the greatest social problem of the world. He brushed it aside. He said, "You know nothing, really, about real race problems." Then he began to tell me about the problem of the Poles and particularly of that part of them who were included in the German empire; of their limited education; of the refusal to let them speak their own language; of the few careers that they were allowed to follow; of the continued insult to their culture and family life.

I was astonished; because race problems at the time were to me purely problems of color, and principally of slavery in the United States and near-slavery in Africa. I promised faithfully that when I went on my vacation that summer, I would stop to see him in his home at Krakow, Poland, where his father was librarian of the university.

Discovery of Jewish Question

I went down to South Germany through Switzerland to Italy, and then came back by Venice and Vienna and went out through Austria, Czechoslovakia and into German Poland and there, on the way, I had a new experience with a new race problem. I was travelling from Budapest through Hungary to a small town in Galicia, where I planned to spend the night. The cabman looked at me and asked if I wanted to stop "*unter die Juden*." I was a little puzzled, but told him "Yes." So we went to a little Jewish hotel on a small, out of the way street. There I realized another problem of race or religion, I did not know which, which had to do with the treatment and segregation of large numbers of human beings. I went on to Krakow, becoming more and more aware of two problems of human groups, and then came back to the university, not a little puzzled as to my own race problem and its place in the world.

Gradually I became aware of the Jewish problem of the modern world and something of its history. In Poland I learned little because the university and its teachers and students were hardly aware themselves of what this problem was, and how it influenced them, or what its meaning was in their life. In Germany I saw it continually obtruding, but being suppressed and seldom mentioned. I remember once visiting on a social occasion in a small German town. A German student was with me and when I became uneasily aware that all was not going well, he reassured me. He whispered, "They think I may be a Jew. It's not you they object to, it's me." I was astonished. It had never occurred to me until then that any exhibition of race prejudice could be anything but color prejudice. I knew that this young man was pure German, yet his dark hair and handsome face made our friends suspicious. Then I went further to investigate this new phenomenon in my experience.

Thirteen years after that I passed again through Poland and Warsaw. It was in the darkness, both physically and spiritually. Hitler was supreme in Germany where I had been visiting for five months and I sensed the oncoming storm. I passed through Warsaw into the Soviet Union just three years before the horror fell upon that city.

But in Berlin, before I left, I sensed something of the Jewish problem and its growth in the generation since my student days. I went to the Jewish quarter one day and entered a bookstore. It was quiet and empty. After a time a man came into the room and very quietly he asked me what I was looking for. I mentioned certain books and browsed among those he pointed out. He said nothing more nor did I. I felt his suspicion and at last I wandered out. I went that night to a teacher's home. There were a few Americans and several Germans present. The curtains were carefully drawn and then the teacher spoke. He defended the Nazi program in the main—its employment, its housing and roads; but he frankly confessed that he was ashamed of the treatment of the Jews or at least some of them. He blamed some severely but he had friends among them and he was ashamed of their treatment.

Then, at midnight I entered Poland. It was dark—dark not only in the smoke, but in the soul of its people, who whispered in the night as we rode slowly through the murk of the railway yards.

Then finally, three years ago I was in Warsaw. I have seen something of human upheaval in this world: the

scream and shots of a race riot in Atlanta; the marching of the Ku Klux Klan; the threat of courts and police; the neglect and destruction of human habitation; but nothing in my wildest imagination was equal to what I saw in Warsaw in 1949. I would have said before seeing it that it was impossible for a civilized nation with deep religious convictions and outstanding religious institutions; with literature and art; to treat fellow human beings as Warsaw had been treated. There had been complete, planned and utter destruction. Some streets had been so obliterated that only by using photographs of the past could they tell where the street was. And no one mentioned the total of the dead, the sum of destruction, the story of crippled and insane, the widows and orphans.

The astonishing thing, of course, was the way that in the midst of all these memories of war and destruction, the people were rebuilding the city with an enthusiasm that was simply unbelievable. A city and a nation was literally rising from the dead. Then, one afternoon, I was taken out to the former ghetto. I knew all too little of its story although I had visited ghettos in parts of Europe, particularly in Frankfort, Germany. Here there was not much to see. There was complete and total waste, and a monument. And the monument brought back again the problem of race and religion, which so long had been my own particular and separate problem. Gradually, from looking and reading, I rebuilt the story of this extraordinary resistance to oppression and wrong in a day of complete frustration, with enemies on every side: a resistance which involved death and destruction for hundreds and hundreds of human beings; a deliberate sacrifice in life for a great ideal in the face of the fact that the sacrifice might be completely in vain.

Enlarged View of Negro Question

The result of these three visits, and particularly of my view of the Warsaw ghetto, was not so much clearer understanding of the Jewish problem in the world as it was a real and more complete understanding of the Negro problem. In the first place, the problem of slavery, emancipation, and caste in the United States was no longer in my mind a separate and unique thing as I had so long conceived it. It was not even solely a matter of color and physical and racial characteristics, which was particularly a hard thing for me to learn, since for a lifetime the color line had been a real and efficient cause of misery. It was not merely a matter of religion. I had seen religions of many kinds—I had sat in the Shinto temples of Japan, in the Baptist churches of Georgia, in the Catholic cathedral of Cologne and in Westminster Abbey. No, the race problem in which I was interested cut across lines of color and physique and belief and status and was a matter of cultural patterns, perverted teaching and human hate and prejudice, which reached all sorts of people and caused endless evil to all men. So that the ghetto of Warsaw helped me to emerge from a certain social provincialism into a broader concep-

tion of what the fight against race segregation, religious discrimination and the oppression by wealth had to become if civilization was going to triumph and broaden in the world.

I remembered now my schoolmate, Stanislaus. He has long been dead and he died refusing to be a stoolpigeon for the nazis in conquered Poland. He gave his life for a great cause. How broad it eventually became! How much he realized that behind the Polish problem lay the Jewish problem and that all were one crime against civilization, I do not know.

I remember now one scene in Poland over a half century ago. It was of worship in a Catholic church. The peasants were crowded together and were grovelling on their knees. They were in utter subjection to a powerful hierarchy. And out of that, today, they have crawled and fought and struggled. They see the light.

Path to the Future

My friend, Gabriel D'Arboussier, an African, recently visited Warsaw and wrote: "At the entrance to the city rises an imposing mausoleum erected to the memory of the 40,000 soldiers of the Red Army who fell for the liberation of Warsaw and who are all buried there. This is no cemetery, cut off from the living, but the last resting place of these glorious dead, near whom the living come to sit and ponder the sacrifice of those to whom they owe life. Had I seen nothing else, that mausoleum alone would have taught me enough to understand the Polish people's will to peace and its attachment to the Soviet Union. But there is more to tell and it cannot be too often told: of Poland's thirty-two million inhabitants six and a half million died. There is also Warsaw, 83 per cent destroyed and its population reduced from over a million to 22,000, and the poignant spectacle of the flattened ghetto."

But where are we going—whither are we drifting? We are facing war, taxation, hate and cowardice and particularly increasing division of aim and opinion within our own groups. Negroes are dividing by social classes, and selling their souls to those who want war and colonialism, in order to become part of the ruling plutarchy, and encourage their sons to kill "Gooks." Among Jews there is the same dichotomy and inner strife, which forgets the bravery of the Warsaw ghetto and the bones of the thousands of dead who still lie buried in that dust. All this should lead both these groups and others to reassess and reformulate the problems of our day, whose solution belongs to no one group: the stopping of war and preparation for war; increased expenditure for schools better than we have or are likely to have in our present neglect and suppression of education; the curbing of the freedom of industry for the public welfare; and amid all this, the right to think, talk, study, without fear of starvation or jail. This is a present problem of all Americans and becomes the pressing problem of the civilized world.

State of Israel: 4th Anniversary

THE new State of Israel was proclaimed on May 14, 1948, amid great rejoicing of the common people of that growing nation, of Jews everywhere and of believers in national self-determination all over the world. On this fourth anniversary of that founding day, democratic people all over the world wish the people of Israel well. For the masses of Israel are genuinely democratically minded and are oriented on the labor point of view, as they showed at the election to the Knesset last July. A majority then cast their vote for labor parties. Another indication of the basically progressive character of the workers and farmers of Israel, Jewish and Arab, is the impressive figure of over 400,000 signatures obtained for the petition for a five-power peace pact and against rearmament of Germany. The majority of the people of Israel, like the common people everywhere, desire peace and decent living standards. The progressive leaders in Israel are attempting to organize this basic human sentiment into a powerful political force that will turn the government of Israel onto the path of peace and human welfare. We greet the people of Israel on this fourth anniversary and wish them success in the achievement of these aims.—The Editors.

I: HAVE CONFIDENCE IN ISRAELI MASSES

The people of Israel will see through false "aid" and the new economic program which only increase burdens of common people and end in war

By Paul Novick

The following is an excerpt from the report made by Paul Novick to the national thirtieth birthday conference of the Morning Freiheit in New York on March 23. Mr. Novick is the editor-in-chief of the Morning Freiheit.—Eds.

OUR attitude to the State of Israel has not changed since we fought a few years ago for a proper solution to the Palestine question in the UN and sought to mobilize aid in the war of 1948, which was forced on Israel. Further, we are the best fighters for Israel because we fight for peace and because Israel faces the greatest danger of destruction in the event of war. He who does not fight for peace is not fighting earnestly for the State of Israel. But one must go still further. It seems to me that we have before us now the task of establishing confidence among the Jewish masses in the people of Israel.

Great apathy and even apprehension exists among the Jewish masses in the United States toward Israel today. The bankruptcy of the Ben Gurion government, the bitter conditions in which Israel finds itself politically, economically and morally have aroused doubts among many Zionists of long standing. Their old nationalistic, chauvinistic belief that a Jewish state is necessarily a state of justice and freedom and high morality simply because it is a

Jewish state, has collapsed. They did not see or still refuse to acknowledge the existence of class struggle. They refused to recognize that the Jewish exploiter, investor, black market operator stand on the same level as their non-Jewish counterpart. We, however, were not taken by surprise by the acts of the Ben Gurion regime. We warned that no good could come from the betrayal of the mandate given by the people of Israel at the last elections to form a labor government. Instead a bourgeois-clerical government was formed, led by social democrats of the Bevin type.

The policy of the Ben Gurion government to support Washington and convert Israel into an anti-Soviet base, can only accentuate the economic crisis and the moral bankruptcy of the Israel government. Only morally bankrupt servants of imperialism can agree to a war against those who helped bring about the State of Israel; a war in alliance with those who sought to destroy Israel and in partnership with those elements of West Germany who murdered millions of Jews and who have not rejected their Nuremberg concepts of genocide.

The excuse that one must follow Washington's policies because it is there that aid is obtained, is not justified by the basic interests of the Jewish people. This excuse is not

even valid economically, since the more the "aid" received under war plans, the more critical the situation in Israel will become, as reality has already proven. And if one wants to understand why this is so, one must look at the Marshallized countries of Western Europe—larger, richer than Israel—where the situation grew worse after billions of Marshall funds had been sunk into them. The rich became richer and the poor poorer—exactly as happened in Israel. Even the Israel correspondents of the *Jewish Day* and *Jewish Daily Forward* recently admitted these facts.

Who Benefits from New Economic Plan?

In the *Day* of March 12, David Flinker reported the meeting of the Israel Manufacturers Association on the Ben Gurion economic plan. In protest against a proposed tax, which would take a small part of the profits resulting from the devaluation of the pound, the manufacturers "demanded that the factories be closed. Let masses of unemployed appear in the cities, then Ben Gurion will be forced to back down." However, the manufacturers were pacified, Flinker reports, by the following revealing arguments of the "moderates" among them: "In the end we haven't done so badly with (Eliezer) Kaplan (finance minister) and Ben Gurion. . . . Of course, we may and we have to protest. But between ourselves, can we really complain of bad business under the Ben Gurion government? Just look at all the people here; they now have automobiles and nice villas, mansions and homes and nice piles of money salted away."

The effect on the workers of Israel of the new economic plan is shockingly different, as admitted even by M. Tzanin in the *Jewish Daily Forward* of March 15. "The government," said Tzanin, "decided to combat inflation by bringing about a reduction of wages and simultaneously a rise in prices so that wages would not cover more than bare essentials. . . . The workers will earn so little that very few will be able to buy on the black market. . . . If a worker will want to earn enough for subsistence, he will have to produce even more if he wants to eat and have something beyond food. . . . Workers will have to compete with each other and so wages will fall. . . . The new plan will create unemployment . . . (and) those workers driven out of non-essential branches (of industry) will have no other choice but to go into agriculture. Here, too, in agriculture competition will develop among the workers; they will have to be more productive out of fear of losing their new jobs."

What "Aid" Means

How did Israel get into this situation? Certainly the "aid" received from abroad helped to bring it about. Aid is political. "Aid" from Washington and from the United Jewish Appeal is given under specific conditions and with guarantees concerning Israel's economic policy. The terms include dictation as to what is to be built and what projects

are to be abandoned. War production is enforced, creating the kind of conditions which have brought ruin to England and France and have caused severe economic hardships even in our own country. Supposedly independent countries are forced to adopt a lowered standard of living. They are forcibly prevented from dealing with the Eastern countries.

The last point alone is enough to condemn Israel to permanent crisis. Israel's major resource lies in its workers, its excellent craftsmen, who can produce commodities for export. There is no market for these commodities in the United States or in Western Europe. They are needed in Eastern Europe and in China. But those who give aid with strings attached do not permit trade with these proscribed countries.

The United Jewish Appeal and the Israel bond campaign bear the same unfortunate label of "aid from Washington." The top leader of UJA, Henry Morgenthau, has more than once declared that Israel must become a bastion against the Soviet Union. At the opening of the bond campaign in New York's Madison Square Garden and in the presence of Ben Gurion, Morgenthau delivered an anti-Soviet speech. In the campaign literature of UJA and the Bond Drive there are open references to investments as a means of "defense" of the United States.

Characteristic of this approach is the "interpretive" material issued by the Ramach Lodge of B'nai Brith in Chicago entitled, "Why It's Patriotic to Buy Israel Bonds": ". . . First and foremost is the question of American security in the Middle East. The Arabian oil, African air bases and the uranium mines of the Belgian Congo are vital to the welfare of our country and the tremendously effective army of Israel, numbering over 200,000, constitutes a most powerful weapon for the protection of these interests. The use of the army of Israel for this purpose means that American soldiers will not be sent to these shores, thus eliminating the risking of lives of thousands of American boys in addition to the saving of many millions of American dollars." (Chicago *Sentinel*, January 3, 1952.) The meaning is clear: buy Israeli cannon-fodder with bonds. The "small fry" of that B'nai Brith lodge rather vulgarly interpreted the Morgenthau approach, but one could hardly call their interpretation inaccurate.

Strangling Political Strings

It is clear, therefore, that the "aid" of the UJA and the bond campaign can have the same effect as "aid" from Washington. It is Marshall aid. It is *not* the aid which the average Jew has in mind when he responds sincerely to these various fund drives. This average Jew, who *wants* to help build Israel, is told that the funds of the various appeals in the bond campaign go for the development of Israel industry. Actually, the funds go to the government, which is using them to carry out policies that are, as we have seen, destructive. The Ben Gurion government, as mentioned above, recently established a new economic plan under which the living standards of the workers were

further depressed. The value of the Israel pound was cut especially for the benefit of the foreign investor, who now receives one Israel pound for every dollar, while the official rate of exchange is \$2.80 per pound. This reform, which starves the masses, is dictated from abroad, from the Washington "aid" donors, just as they dictate the structure of Israel's economy. The bond campaign therefore can in no way be a factor in the development of Israel as long as the Ben Gurion government continues its harmful policies. On the contrary, the campaign can only help that government to continue its policies, which subvert the progress of the country.

This truth—bitter, yet still a truth—must become known to the Jews of America.

The *Morning Freiheit* has sought to make clear through its articles and through the exceptionally important dispatches from Israel, which it prints regularly, that "aid" from the United States under present conditions is calamitous for Israel. Reality has borne this out and we say this with sorrow. What then is the way out for Israel?

Not long ago, the Tel Aviv *Letzte Naves* (Latest News), published by the *Forward* correspondent M. Tzanin, posed the question: Have we become a nation of *shnorrers* (beggars)? This newspaper pointed out that Israel would not be helped by the travels of its hundreds of official and semi-official agents, who fly primarily to the United States. (Incidentally, the waste of UJA and bond campaign money in huge salaries as high as \$40,000 a year plus expenses and in various junkets is a chapter in itself.) *Letzte Naves* warned that a solution for Israel lies in work, in its own industry. Panhandling, said this newspaper, undermines the economy. (The newspaper omitted the fact that Israel industry is also paralyzed by the sharp limitation of trade with the East from which raw materials are available and without the necessity of paying in dollars.)

Genuine Aid for Israel

This is not to say that aid for Israel should not be solicited, aid for those who oppose the disastrous Ben Gurion policies. There are organizations which send aid to Agudah Tarbut Laam (Association for a People's Culture). This is real aid. It can be said that here every penny is more important than every million which is given under the war plan. But primarily it must be understood that Israel will be built by the masses in Israel itself and will be built when the country will have a government conducting healthy policies of genuine independence in the interests of the country.

The entire Middle East is now in upsurge because its peoples desire real independence. We have recently seen the government of Iran, far from a revolutionary one, rejecting aid from Washington because it refused to accept the enslaving conditions. This is the road that Israel will also have to take toward a minimal program for real independence, an economy free of the weakening influence of investors, speculators and black marketeers, an economy

with freedom to trade with whomever the people of Israel wish. Certain resources of the country will quite probably have to be nationalized but this by no means unique solution has been hit upon in so-called backward countries.

Of course this will necessitate a struggle since the investors and speculators and their allies abroad, the planners of war, will seek to disrupt such a program. But we must have confidence in the masses of Israel. When they proclaimed their state—let us remember it well—they did it against the wishes of London and Washington and against the counsel of some of their own "leaders." For this they were punished with a war but they triumphed with the aid of their real friends abroad.

Confidence in the masses of Israel. This is the sentiment which we must root among the masses in our own country. The *Morning Freiheit* makes no secret of the fact, which other newspapers ignore or bury, that in Israel there have been gathered over 400,000 signatures for peace, equivalent to some fifty million signatures in the United States. A people which can accomplish this and which is so determined in the fight for peace has earned our confidence.

Stalin Prizes for Jews for 1951

WHILE the American Jewish Committee and other Jewish organizations continue to pour out accusations of alleged "anti-Semitism" in the Soviet Union, the evidence continues to refute these slanders. As the 18th anniversary of the founding of the Jewish Autonomous Region in Birobidjan approaches (May 28th), one still hears the lie that this Jewish area has been "liquidated." Yet, we have it on the authority of David Zaslavsky, writer for *Pravda*, that Birobidjan still lives (see *JEWISH LIFE*, December 1951).

A scrutiny of the list of Stalin Prize winners published in *Pravda* (March 13-18) shows that at least 100 of the prize winners were Jewish. There were 77 awards made to Jews for work in science and technology. Of these, 10 won first prizes of 150,000 rubles each (Mikhail Yosefovich, Gurevich, Semyon Boisevich Ostrovsky, Mark Alexandrovich Dalin, Gyeskya Mordukhovna Kaganova, Natan Meyerovich Everev, Grigori Moiseyevich Feldman, Adam Borisovich Epshstein, Emmanuel Lvovich Novikov, Yura Valdimirovich Elterman, Anastasya Vasiljevna Beilius). Second prizes of 100,000 rubles each were won by 22 Jews and third prizes of 50,000 rubles each were awarded to 47 Jews.

In literature and the arts, at least 23 awards went to Jews. Of these, four won first prizes of 100,000 rubles each (Solomon Yakovlevich Kagan, Samson Semyonovich Galperin, Tamara Alexyeevna Zeifert, Yuli Yakovlevich Raizman). Six won second prizes and 13 won third prizes with awards ranging from 50,000 to 20,000 rubles each.

When it is considered that the Jews in the Soviet Union form about one per cent of the population and that Jews received about seven per cent of these high honors, how can one speak of "anti-Semitism" in the Soviet Union?

II: BEN GURION'S "NEW ECONOMIC PLAN"

Does the new plan serve the interests of Israel's people when it brings high prices, unemployment, speed-up and crushing arms costs?

By Esther Vilenska

Jerusalem

THE unparalleled, sharp crisis into which the State of Israel has descended following the proclamation of Ben Gurion's new economic plan is basically similar to the deep crisis which has caught up all capitalist countries in the past year. The basic cause of the crisis lies in the war preparations being carried out in the capitalist countries on orders from Washington. The characteristic feature of the present development of these capitalist countries is the lowering of production for peaceful needs, cuts in appropriations for social services, cuts in food and other rations and the galloping inflation. All these are results of the preparations for a new world war.

The capitalist governments, Israel as well as all the countries in the imperialist camp, attempt to throw on the working class and on the other working sections of the population the costs and the sacrifices demanded by the war preparations, utilizing hunger, brutal ration cuts, colossal inflation, mass unemployment, drastic cuts in real wages and in the living standards of the people.

Inflation to "End Inflation"

The plan for "establishing a healthy economy" proclaimed by Ben Gurion on February 13, signalized the devaluation of the Israel pound, the general and tremendous increase in prices, cuts in real wages, speed-up, general increase in indirect taxes and income taxes in low income brackets, mass closing of artisan shops and small businesses, mass unemployment and increase in the smuggling of foreign currency and black market trade. Despite the demagoguery of the Mapai leadership, which asserted that the new plan would "end inflation," reality has proved that the proclamation of three rates of exchange for Israel currency is aimed at raising the prices of all essential commodities. In the course of the past year the cost of living index rose officially between 40 and 45 per cent.

The devaluation in February brought inflation to an unheard of level. Fuel rose from 50 to 150 per cent. Rises are scheduled in the prices of cigarettes, electricity, transportation, as well as the prices of food and other commodities.

ESTHER VILENSKA is a Communist deputy in the Knesset.

ties which are included in both reduced rates of exchange (for tourists and as the basis for prices, \$1.40 for a pound; for foreign investors, \$1.00 for a pound). The prices of imported commodities will rise on an average of 100 per cent. The class which is interested in price rises and whose speculative profits will be increased by inflation, is the large foreign and domestic capitalist class. The class which is most hard hit by rising prices and is being impoverished by inflation is the working class.

The devaluation of Israel currency in relation to the dollar was carried out, in our country as in the other Marshallized nations, under orders from Washington. American big capitalists plan complete economic domination of our state in order to use it as a military base for a new war. Israel received its grants-in-aid under the specific condition that the Israel government would agree to devalue its currency. As is known, Washington gave the Israel government this subsidy of \$65,000,000 for the construction of strategic bases in Israel. But the American government is not content with the assumption by Ben Gurion of military obligations in support of its aggressive plans; Washington demands in addition monetary profits. The devaluation of the pound permits them to control—with one-third the capital previously required—various natural resources, oil concessions, stone quarries and enterprises which they have long regarded with greedy eyes. The primary aim of the new economic plan, which was worked out in American government departments, is to strengthen Israel's support of aggressive war preparations. There are four major ways in which the American warmongers plan to strengthen military preparations:

1. Decreasing the consumption of the people by cutting the import of food and essential commodities;
2. Increasing indirect taxation;
3. Devaluation of the pound leading to reduction in the cost of military supplies for the Anglo-American forces which they plan to station in Israel and in other Middle Eastern countries;
4. Brutal reduction in the standard of living and semi-starvation, aimed at causing such fear among the people that they would accept the establishment of military and supply bases in our country.

In sum, Ben Gurion's new economic plan is a product of a general anti-national plan of the government which supports the preparations for war according to and in conjunction with American imperialist interests in the Middle East.

The Military Budget

The extent to which Israel is being impoverished by these war plans can be judged by the military appropriations, which will constitute the largest single item in the Israel budget. For the fiscal year beginning April 1, 1952, a total budget of 168,450,000 pounds was projected, of which 45,000,000 pounds were directly appropriated for the military plus a secret part—if not all—of a special appropriation of 34,100,000 pounds. That is, more than 20 per cent and possibly as high as 40 per cent is for the military. Even the Knesset representative of the Progressive Party (a General Zionist group), which generally supports the government's foreign policy, was forced to point out that the military budget of Israel is proportionately larger than that of Great Britain.

The following are examples of the anti-Soviet military responsibilities assigned to the Israel government by Washington.

In May 1951, President Truman revealed that three-quarters of the grant-in-aid extended to the Middle East would be used for "economic purposes" and that the entire sum would be expended under the control of American representatives. The State Department would control the military outlay, he said. In June 1951, George C. McGhee, then undersecretary of state for the Middle East, declared that Washington aid would obligate the state of Israel to participate in the anti-Soviet Middle Eastern bloc. Following the signing of the "Friendship, Trade and Naval Agreement" between the United States and Israel in August 1951, the Israel government agreed to place Israel's ports under actual control of the American navy. In September 1951, James MacDonald, former United States ambassador to Israel, declared that "Israel is building bases for our heaviest bombers."

Of course, in order to build these bases, of which MacDonald has such accurate knowledge, Israel must expend great sums of money. It is for this reason that Israel's military budget for 1952-53, is so much greater than in 1951-52.

In March 1952, Foreign Minister Moshe Sharett and United States Ambassador Monet Davis signed the agreement for a grant-in-aid from the United States government. This subsidy was made within the framework of the United States' Mutual Security Agreement, which forbids the United States government to aid any country that does not accept military responsibilities. A delegation from the State Department to supervise military expenditures arrived in Israel, according to a report of October 10, 1951, in *Haaretz*, conservative Tel Aviv daily.

It is a fact that the Israel government spent huge sums of money on the construction of strategic highways leading to the airport at Lydda and along the entire Mediterranean coast as part of the Cairo-Istanbul military network. Instead of building a road to the Dead Sea, which would enable the Dead Sea enterprises to develop rapidly, instead of building highways to isolated areas, to Maabarot and immigrant camps and to poverty stricken villages which

are mired in mud, the Israel government constructs strategic highways to serve aggressive American armies. The Israel government is wasting colossal sums on broadening existing airports and adapting them for American jet planes, which Israel does not even possess.

A Three-Pronged Attack

There is no precedent in any period of the past to compare with the extent of this brutal attack by American imperialism, the Ben Gurion government and the Jewish bourgeoisie on the living standards of the working class. The new element in the government's new plan is found in the fact that the three-pronged attack—by foreign and home capitalists and the right social democratic leadership—is for the first time being carried out through the official intervention of the government in the class struggle by the imposition of severe government control to the detriment of the workers and the benefit of the large capitalists. This government control has three main aims: 1. Enlarging the profits of the industrialists; 2. Establishing a precedent of control of the working class and its complete subjugation to war economy; and 3. The actual abolition of the right of trade unions to determine methods and conditions of work.

In his speech announcing the new policy Ben Gurion declared that "the government has decided to institute contracting in social projects and government enterprises wherever possible" and that "a 47-hour week will be instituted in government offices and social institutions." This means that the government has arrogated to itself the right to establish methods of work contracting and exhausting speed-up as well as the increase of the work week. Thereby the government has actually robbed the trade unions of their independence in determining working conditions in the interests of the workers. The government also announced that "wages would be tied to productivity" which means the opposition of the government to the struggle of the workers for higher wages to meet rising prices and a threat of forceful intervention against the struggle for a higher standard of living.

In addition, the government has projected a law which would establish production committees. As is known, the present Mapai majority in the leadership of the Histadrut decided long ago to establish production committees. But since the working class resisted the attempts to carry through that decision, the government now demands the official use of the state apparatus to force a speed-up system on the workers and to establish official control by the industrialists over the systematic increase of production norms. In this way there developed two phenomena which complement each other: government control over the working class is a precedent and further step toward the complete militarization of economic life.

Before the elections, the Mapai leadership promised the establishment of price controls, a price roll-back and guarantees of sufficient commodities for the people's needs. Now,

however, they have in practice adopted the economic program of the big bourgeoisie, expressed in the platform of the General Zionist party. The big bourgeoisie demanded an "elastic" currency policy, the establishment of production norms and contracting, the wage freeze and the distribution of raw materials only to so-called useful enterprises. In the Knesset debate Mr. Elishar of the General Zionists recognized that the new government plan incorporated the major planks of his party's platform. But now the representatives of the big bourgeoisie are no longer content with this "advance" of the Mapai leadership; they are demanding the complete abolition of controls and their entry into the government.

"For Bread, Independence and Peace"

The government plan indicates a change in the present relationship of forces among the classes of Israel. Through its control of the distribution of raw materials the government will be used as a regulator to strengthen the big bourgeoisie economically and politically and completely to ruin the middle class and the petty bourgeoisie. The closing down of middle-sized enterprises under the excuse of their "non-usefulness" and the distribution of raw materials only to the so-called useful enterprises is aimed at paving the

way for the complete and undisturbed domination of these enterprises by foreign capitalists who share in and manage the majority of the large enterprises in Israel. Of course, the closing down of many enterprises threatens tens of thousands of workers with mass unemployment. Foreign and domestic big business require this mass unemployment as one of the tried methods of exerting pressure for greater reduction of real wages and the creation of possible aids for aggressive adventures.

Since the new economic plan has as a goal the strengthening of war preparations, it is clear that opposition to this plan for starvation and inflation is in the interests of the struggle for peace. The working class must struggle against the mass firings of workers in the factories, against norms in contracting, against tying wages to production, for an immediate 40 per cent wage increase, against the production committees, against the intervention of government in the establishment of wages and working conditions, for the freedom of the class struggle in Israel. The working class must struggle against the devaluation of Israel currency, for the reduction of prices and profits, for government subsidies for all essential commodities. The working class must forge a fighting unity of all workers regardless of party affiliation. Against the hunger plans, enslavement and war preparations, the working class must struggle for bread, independence and peace.

APPEASEMENT NEGOTIATIONS WITH BONN REGIME

IN THE FACE of continuing protests from the Jewish people in Israel and in all other parts of the world, the negotiations of Jews from Israel and the United States with the renazified Bonn regime opened at The Hague, in Holland, on March 21. Fear of protest demonstrations by Jews led to the choice of this city, where a mere 1,300 Jews survive. Two separate conferences were carried on by the Bonn representatives: one with an Israeli delegation for the billion dollar claim for the cost of rehabilitating 500,000 Jewish victims of nazism in Israel; and a second with the all-American "representatives" of 23 world Jewish organizations for the half-billion dollar claim for restitution and postwar care for Jewish victims outside of Israel.

The Bonn negotiators put up "a masterful performance of delaying tactics" on the Israel claim, as the London *Jewish Chronicle* correspondent described it (March 28). It soon appeared that considerable influence on policy was being exerted by the postwar "Schacht" of Germany, Herr Hermann Abs, a leading nazi under Hitler and an industrial baron in the renazified Germany. Abs is the head of the Germans negotiating German foreign debts in London and has vigorously opposed any talks with the Jews on "reparations."

The "delaying tactics" consisted in this: the Bonn delegation had received no power to enter into any commitments with Israel; the Bonn delegation countered the Israel proposals with a reduction of the billion dollar

claim to \$715,000,000; and in any case, the final sum awarded to Israel would have to be determined in relation to the foreign debts settlement that Abs was negotiating at London, with an even greater scaling down of the final figure for Israel.

At this point, on April 7, the Israeli delegation, obviously apprehensive at the mass outcry in Israel that would result from negotiating on such terms, suspended negotiations. And this is how the situation rests at this writing.

Thus does the betrayal of the Jewish people proceed. The Germans have thus far gained their objective—which was not "reparations," but whitewash. As the London *Jewish Chronicle* expressed it on March 28: "The Jews, by sitting down at one table with the Germans, may be thought already to have contributed to German rehabilitation even before the latter have paid a penny."

The appeasement involved in the affair is also signalized by the shocking fact brought out by that correspondent, that the opening statement of Moses A. Leavitt at the second non-Israel conference "scrupulously avoided saddling the German people with collective responsibility, not to say, guilt, for which the German delegation afterwards expressed their appreciation to the press."

The fight against this *Judenrat* conference with the neo-nazi Bonn regime is not by any means over. It must be protested and fought to a stop. The Jewish people will yet say the last word on this betrayal.

III: 401,402 FOR PEACE IN ISRAEL

By A. Israeli

Tel Aviv

On Friday evening, March Seventh, 2,000 delegates from all over Israel assembled at a session of the Israel Peace Council to hear about the progress of the petition campaign for a five power peace pact and against rearmament of Germany. There they heard Meyer Yaari, chairman of the council, announce that 401,402 persons—43 per cent of the adult population of Jews and Arabs—had signed the petition.

More thousands spilled into the halls and corridors of the meeting hall and into the street. Delegations came from the cities and towns of Israel, from the kibbutzim and immigrant camps, from way stations and oases, from military camps, youth organizations, Arab colonies and women's organizations. There were Knesset members, workers and cultural leaders.

On the platform sat members of the Peace Council presidium, Meyer Yaari, Tewfiq Toubi, Israel Bar-Yehuda and council secretary I. Mayis; and council members Dr. S. Eisenstadt, Esther Vilenska, Jonah Gulin, Ruth Lubitch, Feige Ilmit, Dr. Moshe Sneh, Dr. V. Ehrlich, Dr. A. Berman, I. Zerubavel, M. Erem, A. Shlonski, Zvi Breitshtein and others, as well as youth representatives from Mapam and the Communist Party.

I. Mayis, secretary of the Peace Council, gave some figures of the petition drive. Over 100,000 people in Tel Aviv signed the petition, 59,000 in Haifa, 35,000 in Jerusalem, 60 per cent of the population of Ramleah, 70 per cent in Nazareth. Over 90 per cent of the metal workers signed. All elements of the population were among the signers. The petition was signed in the Yeshivas and religious organizations like Hapoel Hamizrachi (Religious Workers) and

others. Seven rabbis who signed gave the petition their blessing. One hundred per cent of the members of 130 kibbutzim signed, as well as thousands of soldiers.

When Meyer Yaari announced the results amidst prolonged applause, he said: "Despite the red-baiting attacks on the petition, the number of signatures exceeds the 312,000 obtained for the Stockholm peace appeal." Two especially effective points were made by those who gathered signatures: the importance of the campaign to prevent plans to include Israel in an aggressive Middle Eastern bloc and to oppose negotiations with the neo-nazi Bonn government.

Yaari referred to the anti-imperialist struggles of the Middle Eastern peoples. "The victory of the peace forces in the Middle East," he said, "would not only shut the door to aggression, but would also relieve our country of the threat of aggression and of the oppressive military budget. This would free the productive forces of our country to advance the welfare of the people. We greet with joy the proposal for a peace conference of the Middle Eastern peoples. The Shishkalis and Farouks (Kings of Egypt) will not forever head up oppressive regimes. There is a growing movement for independence, freedom, progress and peace in those countries."

Tewfiq Toubi, Arab Communist leader, addressed the meeting first in Arabic and then in Hebrew. He stressed the fact that the petition voiced the real sentiments of the people of Israel. He denounced negotiations with the renazified Bonn government amidst great applause. He condemned the attempts to make Israel participate in a Middle Eastern Command. "We will fight with every ounce of our strength," he de-

clared, "against the attempt to make Israel a base for aggression. We will rather advocate with all our determination that Israel become a fortress for peace and freedom. We will fight for the security and unity of Israel. This cannot be achieved by a wild rearmament program but only by endorsement of peace and freedom."

Poet A. Shlonski stressed in his speech the apathy and disbelief with which the people received the "slogans which the warmongers wish to spread among the masses, the lie that there is no outlook for peace. Peace can be won because hundreds of millions of people who want peace will conquer the handful of warmongers who want war. The peace movement represents more people on the earth than the governments do. The peace movement is spreading to include more and more enslaved peoples within its ranks."

In the name of the youth organizations that participated in the petition campaign, Hashomer Hatzair, Communist Youth and others, Miss Perella addressed the session. "We are young," she said amidst great applause, "and therefore will never lift a hand for aggression or ruinous war. The youth yearn for peace, to build, to create, to enjoy a peaceful, fruitful life."

A high point of the evening was reached when a soldier stepped up to the rostrum and spoke in the name of the 6,000 soldiers who had signed the peace petition. He declared that the place of the Israel army is in the ranks of the peace movement.

The closing remarks were made by Mapam Knesset Deputy I. Bar-Yehuda. "The peace movement," he said, "must now move ahead to other forms of activity. Peace is in the national interests of the Israeli people. And these are one with the international interests of all peoples." The peace movement, he stressed, had cemented more closely the bonds of friendship between the Israeli and Arab peoples.

The meeting resolved that the results of the peace petition campaign be presented to the Knesset. The urgency of a peace conference of the Middle Eastern peoples was also agreed upon.

BAR KOCHBA'S CALL FOR RESISTANCE

Excerpt from the drama Bar Kochba by Abraham Goldfaden

Translated from the Yiddish by Ber Green

ABRAMHAM GOLDFADEN (1840-1908) founded the Yiddish theater during the Festival of Succoth in 1876 in the Rumanian town of Jassy with the production of his own play, *The Recruits*. He not only wrote the music, but also directed the play and made the scenery. This versatile and talented dramatist drew upon the folk traditions of the group of troubadors known as the "Singers of Brody." In 1878, Goldfaden organized a theatrical company and toured Bessarabia until 1883, when the tsarist government banned the group. In 1887, he came to New York, where he edited an illustrated Yiddish paper, in addition to continuing work in the Yiddish theater, which he helped to develop in this country. He then worked for a number of years in London and Paris, producing plays and operas. In his later years he returned to New York, where he died.

Goldfaden's plays, librettos and music drew heavily upon Biblical and Yiddish folk themes and Yiddish, Rumanian, and Russian folk music. Many songs known toay as folk songs were created or adapted by him. His influence on Yiddish theater, for which he laid the ground work, was immense. This year, the 75th anniversary of Goldfaden's founding of Yiddish theater has been celebrated throughout the world, especially in Rumania and Poland, where the Jewish State Theaters organized gala celebrations, as well as in Argentina, France and the United States.

We present below a section from *Bar Kochba*, one of his most celebrated operas. It deals with the heroic uprising of the Jews in Jerusalem in 132-135 A.D. against the Roman conquerors.—Eds.

Bar Kochba: Hearken to me, O my People,
Hearken, O children of Israel,
Hear me, my brethren,
I shall open my mouth
And I shall speak:
How calmly in winter
The grape-vine stands,
Covered with snow.
The frost worries it not—
It rejoices in the knowledge
That out of its vintage
People are drinking wine,
And that the summer will bring
Young grapes anew.
But woe to the grape-vine
That falls victim to the frost
In its early blossoming,
When the summer begins.
The cold old vine heeds not
What passes before its eyes.
It lives now with the future
Or with the past.
The old bewail the Holy Temple
By fire consumed;

They mourn over the stones
That the hands of the foe
Have smashed long ago.
They see not what occurs now,
For their eyes are dimmed.
They see not:
That day-after-day,
In the Holy Ark, in the sacred retired corner,
The Romans place their images and idols,
They mock our Lord,
To arouse our anger, to incite us.
Through such deeds
They pick our fresh young eyes.
The old bent-down head
Does not eye this;
He looks down to the earth,
Drops a few tears;
He will also weep.
You shall hear him moan
Over the perished long ago,
That sleep their peaceful sleep
And know of no more suffering.
Lift up your heads, old and aged!
You will see and say then,

That the living need to be bewailed
 Even more than the dead!
 Watch and see, how our brethren
 Are being cut like trees,
 Hear them groan under the sharp axe of the Romans! . . .
 And do they honor you, old sages?
 What regard have they for lineage—
 For the offspring of a king, for a son of David?
 An unworthy Roman lad
 Taunts you to your face,
 Tears off your garments,
 Leaves marks of assault on your bodies;
 You speak gently to them,
 They reply angrily,
 They plunder our possessions publicly on the streets;
 They violate our women—
 And we dare not complain? . . .
 O, no, say what you will!
 Our young burning blood
 Cannot calmly regard,
 Minute after minute,
 The murderous form of the foe! . . .
 May my head be chopped off
 And cast into the gravel
 But do not rend slowly, each minute,
 Every limb of my body!
 As long as we have hands,
 Let us raise them;
 If die we must, let us all die.
 What sense is there in living alone?
 Arise, my brethren, in the name of our Holy Land,
 Let us sweep off from its face the evil wicked foe!

(Noise and tumult among the assembled Jews. Bar Kochba steps down the stairs, sits down. Eleazar comes again to the Holy Ark, raises his hands, indicating that he wishes to speak. All become quiet and listen.)

Eleazar: It is true, my brothers,
 That the young are strong,
 But they do lack a well-reasoning mind.
 Alas! Bear well in mind,
 Before you start to act,
 That if the Lord passed sentence
 Upon the city of Zion,
 Your young blood will be of no avail,
 Fiery as it may be.
 Have mercy on the few remaining Jews,
 If you hold them dear to your hearts.
 By haughtiness and wrath you will only
 Excite the Romans to even greater fury!
 And like beasts, ferocious and enraged,
 They will assail us,
 To devour the few remaining Jews
 To the very last bone.
 I say to you once more:
 Heed my counsel,

Let us bend our weary backs
 Under the lashing rod of God.
 Let us be meek, submissive, peaceful,
 Let us love our Caesar.
 These are the words of the old Eleazar!

(He goes down the steps, turns to left. He is being followed by all members of the Sanhedrin [ruling council] and all those who share his opinion. Bar Kochba again ascends the steps, addresses all those who remained in the synagogue.)

Bar Kochba: Sitting and waiting
 Will accomplish nothing.
 Not a thing in this world
 Becomes of its own self.
 Nothing was ever born by its own self.
 Our forefathers
 Would have ever remained
 In the land of Egypt,
 If Moses had not dragged them out by force.
 We have always had heroes,
 Heroes, battling, struggling.
 Many a strong enemy
 Their might has crushed.
 No less than our old sages with their wisdom of fame,
 Our Maccabeans have earned their name.

(Sound of tremulous vibrating music. The aura of a star appears over Bar Kochba's head. With even greater ardor and passion he continues his speech.)

Bar Kochba: The prophecy of the seer
 Must come to life.
 In the old bygone days
 The prophet said:
 "There shall come a Star out of Jacob,
 And a Scepter shall rise out of Israel!"
 Arise, O my People,
 Children of One God!
 Get your sword,
 Everyone who has strength!
 Let us cast from our necks
 The yoke of the bitter decree,
 Let us speedily rebuild our Holy Temple!
(Recitative): Whoever joins me,
 Whoever goes with God—
 Come to me!
 Whoever joins me—
 Raise your hands
 In the name of the Lord!

(All rise from their seats and raise their right hands.)

All: Thy words have filled us all
 With life.
 All as one we join you,
 All as one we stand by your side!

THE SUPREME COURT DECISIONS

Recent court sanction of repressive laws is building up legal basis for fascism, as comparison with Hitler's laws clearly shows

By Gloria Agrin

LEGAL tests of the repressive laws, the fantastic prosecutions, the "hanging" rulings of "hanging" judges that have been wending their way through the various courts are one by one now reaching the Supreme Court and being decided. In the past month several decisions handed down by the higher court have plunged great holes in the Bill of Rights. Each successive decision is turning our jurisprudence into a code of practice and law that increasingly bears the brand of fascism. The protection of the Bill of Rights, designed by the constitutional fathers as a bulwark against oppression of the people, is piece by piece being stripped away. The legal foundations of an American-type fascism are being laid.

The real targets of these decisions are not the "Communists" or the foreign born alone, but all the people. The American people must recognize that this judicial approval of tyranny destroys their free heritage and birthright. All dissenters, non-conformists, liberals and progressives—all those who believe in and fight for a peaceful world—had better realize that these decisions are aimed at them.

As for the Jew, whatever his political persuasion or belief, he will be one of the victims of an American fascism that these decisions are helping to establish. If anyone harbors any doubts on this point, let him take a look at the striking parallel between the measures through which the nazis gained power in Germany and those which our own Supreme Court is stamping with judicial approval. As Supreme Court Justice Hugo Black said in one of his recent dissents, "This is a Communist case. I suppose that as long as you throw that one word in, everything may be all right. But I have an idea that the liberty of every American is at stake."

Legal Basis for Nazism

And thus it was with nazism in Germany. The "legal" keystone to the nazi seizure of power was the compulsion of complete "loyalty" to the state, the equation of disloyalty with "Communism" and the outlawing of "Communism."

GLORIA AGRIN is a New York lawyer. She was the first woman editor of the *Columbia Law Review* and was chief counsel for the recent defense of Dr. W. E. B. Du Bois and his associates in the Peace Information case, which was thrown out of court.

One of the earliest Hitler decrees reads like the "loyalty" oaths and the Feinberg law, which the Supreme Court affirmed by a 6-3 decision on March 3. The nazi legislature passed the following act on April 7, 1933 (*Reichsgesetzblatt*, 1, 175):

"Section 1—Civil servants who have been members of the Communist Party or Communist auxiliary and substitute organizations or who have otherwise been active along Communist lines, are to be discharged from Civil Service.

"2. Civil servants who will hereafter be active along Marxist (Communist or Social Democratic) lines are likewise to be discharged. . . .

"Section 4—Civil servants who by their previous political conduct do not afford assurance that they will at all times identify themselves without reserve with the National State, may be discharged from the Service. . . .

"Section 15. The provisions regarding civil servants are equally applicable to employees and workers."

The "loyalty" decrees of Germany, were quickly followed by two others, ostensibly designed to strike at the "Communists." The first of these was passed on May 26, 1933, and provided (*Reichsgesetzblatt*, 1, 293):

"The supreme authorities of the State or the authorities designated by them may confiscate in favor of the State, the property and rights of the Communist Party of Germany and its auxiliary and substitute organizations, as well as the property and rights used or destined for the advancement of Communist endeavors."

It was under this law that Jewish property was confiscated. Six weeks later, the second of these laws was enacted. It declared (*Reichsgesetzblatt*, 1, 479, July 14, 1933):

"The provisions of the law regarding the confiscation of Communist property . . . are applicable to property and the rights of the Social Democratic Party and its auxiliary and substitute organizations, as well as to property and rights used or destined for the advancement of Marxist or other endeavors found by the Reich Minister of the Interior to be hostile to the people and the State."

The Supreme Court Confirms Nazi-Like Laws

The most recent rulings of the Supreme Court clear many legal barriers to the procession from American "loy-

alty" and "Communist" decrees to American concentration camps for all dissenters—and for Jews. Here are some of these decisions.

In 1949, New York State passed the Feinberg law, its own "loyalty" decree, typical of those already in use by the federal government under the president's "loyalty" order, of the "tests" in the McCarran act and those in use in private industry under government contract. The notorious Feinberg law, true to the nazi pattern, barred teachers from the school system because of membership in or affiliation with the Communist Party or its "affiliated" organizations. The Supreme Court majority decided that this law was valid. The majority opinion held that "to preserve the integrity of the schools," the "state may very properly inquire into the company they (the teachers) keep, and we know of no rule, constitutional or otherwise, that prevents the state, when determining the fitness or loyalty of such persons, from considering the organizations and persons with whom they associate." Thus has guilt by association received high legal sanction.

But Supreme Court Justice William O. Douglas in his dissenting opinion uttered this ominous warning: "What happens under this law is typical of what happens in a police state." Not only, he continued, does this decision turn "the school system into a spying project." It does much more: every government service and even private industry have been given the green light to continue and intensify their mass witch-hunt against whose whom the inflamed "prejudices of the community" consider to be "disloyal." The Supreme Court is trying to make the "loyalty" concept of the nazis the law of this land.

The two further decisions rendered by the Supreme Court on March 10, relating to the deportability of aliens and their right to bail, have taken the country a step further in the direction of clamping upon the United States the nazi "Communist" decrees. These cases establish as law that aliens, "though law-abiding and neither charged with nor convicted of any crime," may be deported or imprisoned without bail pending deportation—for years, if necessary—for the mere reason that they had been or are members of the Communist Party.

Mr. Justice Jackson, speaking for the Court majority in the deportation case, stated: "If Communist aggression creates such hardship for loyal citizens, it is hard to find justification for holding that the Constitution requires that . . . hardships must be spared the Communist alien." This decision not only removes all democratic safeguards from Communist aliens: it allows an easy transfer of this privation from the alien to the citizen "Communist." Supreme Court Justice Hugo Black, in his dissent in the bail case, voiced this fear. "The stark fact," he said, "is that if Congress can authorize imprisonment of 'alien Communists' because dangerous, it can authorize the imprisonment of citizen 'Communists' on the same grounds." But the dangers do not stop even there.

They touch the entire American people and the constitutional form of government itself. In his dissent Justice Black

went on: "My belief is that we must have freedom of speech, press and religion for all or we may eventually have it for none. . . . True, it is mainly those alleged to be present or past 'Communists' who are now being jailed for their beliefs and expressions. But we cannot be sure more victims will not be offered up later if the First Amendment means no more than its enemies . . . believe it does."

If we return for a moment to the blueprint for fascism which the Hitlerites set, the perspective held out by Justice Black becomes a real possibility. The War Crimes Commission at the Nuremberg Trials characterized the method whereby the nazis consolidated their power as a "series of laws and decrees" in which hostile criticism, "indeed criticism of any kind, was forbidden, and the severest penalties were imposed on those who indulged in it. Independent judgment, base on freedom of thought, was rendered quite impossible."

All Criticism—"Verboten"

Two years after his rise to power, *no person in Germany was safe from the law enacted by Hitler*. He decreed (*Reichsgesetzblatt*, 1, 1146):

"Section II—A person is punishable who commits an act which the law declares to be punishable, or which deserves punishment in accordance with the fundamental purpose of a penal law and sound popular feeling. . . .

"Section 267 a—If it appears at the trial that the accused has committed an act which deserves punishment according to sound popular feeling, but which is not declared punishable by law, then the judge must examine whether the fundamental purpose of a penal law covers the act, and whether the analogous application of such penal law is required in the interest of justice."

The law which followed this decree and constituted the final "legal" step by which fascism replaced democracy in Germany, related to the Jews. This law, passed on December 4, 1941, provided (*Reichsgesetzblatt*, 1, 759):

"The (Poles and Jews) are punished by death, or in less serious cases with imprisonment, if by invidious conduct or agitation they manifest a state of mind hostile to Germany or if by their conduct they injure or impair the prestige or the welfare of the German Reich."

This law was the death-warrant for 6,000,000 European Jews.

A similar law has not yet been written for America. But the experience of Hitlerism shows that it may be, if the people do not manifest their protest against the descent into fascism that has been accelerated by these recent decisions of the Supreme Court.

The safety of the American Jew, as a Jew and as an American, lies in the struggle to stop the on-coming of fascism. His self-interest dictates that he ally himself with all who seek to turn the clock forward to that time when the Bill of Rights will again hold its rightful place in the American constitutional scheme.

OFF THE PRESS . . .

Edited by Hershl Hartman

Against Feinberg Law

The Reconstructionist (Mar. 21) tells liberals that they "owe it to their convictions to agitate unceasingly" for the repeal of the Feinberg law, "that rests so oppressively on our public school system and stifles freedom of critical thought" (Emphasis mine—H.H.). The outspoken editorial, supporting the contentions of dissenting Supreme Court Justices Black, Douglas and Frankfurter, points out that under the New York State law "all non-conformist opinion would be subject to investigation and control. . . . A system of investigation tantamount to spying would be introduced. . . . Among victims of this procedure would be not only members of Communist-dominated organizations . . . but also 'New Deal' liberals and anti-Communist Socialists." The editorial concludes: "The courts have spoken and the Feinberg bill is law. But there is still a court of higher appeal—the citizenry of the State. They can bring pressure on the legislature to repeal the law."

Liberators of Murderers

The responsibility of American occupation authorities for the freeing of nazi mass murderers is made very clear by Anatole Goldstein, writing in *Congress Weekly*, Mar. 31. Pointing to the three-year sentence passed on Franz Rademacher, Hitler's Foreign Office Counselor on Jewish Affairs, who was responsible for the order to shoot 1,500 Serbian Jews and other equally horrible crimes, Goldstein asks: "Is the German court alone to be blamed for this excessive leniency? Did not the German judges use the experience which they had gained from the American occupation authorities regarding clemency to war criminals? Did they not see how high American officials whose task was to 'democratize' Germany, had destroyed independent justice. . . .? Did not the 'ad hoc' Board of Clemency [American—H.H.] . . . show that not justice but expediency must be guiding in the application of penalties? Did it not commute death sentences for the killing of thousands of Jews to ten years or less, and did it not free most criminals on the ground of 'good behavior'? . . . The American occupation authorities wanted reconciliation with Germany. . . . (It was) bought at too high a price."

Hush-Hush

"Please forget about those Philadelphia kids," is the plea of syndicated columnist Alfred Segal (*Atlantic City Jewish Record*, Mar. 28). The Philadelphia Hitler youth who bombed synagogues and theaters are going through "a phase," Segal declaims, "like the little boys I see playing cops and robbers with toy guns." Jews who have demanded that he protest "give me a pain." Segal's answer, like the one that kept millions of Jews from discerning approaching gas chambers until they were in them, is: "try to keep on being great and good Jews . . . that's about the only way to do against anti-Semitism." Of course this is madness, but there is method to it. Such patent hush-hush drivel would have been lambasted editorially throughout the country if it did not fit the current line of stifling any mass action in the Jewish community.

"Forward" and Gestapo Agent

The *Jewish Daily Forward*, eager to grasp the hand of any Hitlerite in the name of "anti-communism," got itself into hot water again on Mar. 6—but this time with one of its own war-cherishing columnists. This daily newspaper ran a picture of Dr. S. V. Baldirev, head of the Russian Division of Georgetown University's Foreign Service Department, extolling his "underground anti-communist activities" in the Soviet Union in 1942-44. On Mar. 12, *Forward* columnist R. Abramovitch blasted his paper for plugging Baldirev, pointing out that he had twice warned in print that Baldirev had been brought to Russia in 1942 "with the aid and permission of the Gestapo," and had a "fascist, pro-Hitler and anti-Semitic" record. [Emphasis in original—H.H.] Abramovitch bewails the fact that "naive people, even in our own ranks," fall for Baldirev and his ilk. However, his letter to the *Forward* editor betrays the fact that naive has little to do with it. "Over a year ago," Abramovitch wrote, "Mr. Baldirev's picture appeared in the *Forward*. At that time I immediately protested. . . . Baldirev's encore, then, was not accidental. The *Forward's* love for pogromists and murderers of Jews dates back quite awhile, and doesn't seem to be cooling. The question is, what have Jewish organizations and their members to say

about Georgetown University's employment of a teacher of diplomacy who got his training from the Gestapo?

Love's Labor Lost

The March issue of *Commentary*, organ of the American Jewish Committee, makes a strong bid for first prize as the year's outstanding example of intellectual McCarthyism. From its opening article in support of Goebbels' charge that the Soviet Union committed the mass murders in Katyn forest (writer G. F. Hudson draws "evidence" from the writings of anti-Semitic Gen. Wladislaw Anders and similar sources) to its closing article in support of Malthus' theories of the danger of "over-population" (writer Morton Clurman doesn't come right out and say it, but neither does he bother denying the Malthusian argument that war and plagues are a nice "solution" to the problem)—*Commentary* does more than its share of beating the drums for war and the ruthless destruction of American freedoms. Peter Meyer says, "A policy of containment (against the Soviet Union) . . . has efficacy only as a prelude, the first necessary condition of a policy whose real aim must be the disintegration" of the Soviet Union and the People's Democracies. (Emphasis mine—H.H.)

Commentary's managing editor, Irving Kristol, tosses a frown in Senator McCarthy's direction and a stream of abuse at liberals like Allan Barth, Zachariah Chafee, William O. Douglas, Francis Biddle and others for daring to question the guilt of Alger Hiss and Owen Lattimore and the veracity of Louis Budenz, Whittaker Chambers and—of course—Irving Kristol. His thesis, not a new one, is that liberals can defend civil liberties only by competing with Joe McCarthy for the right to "do it better." Lionel Trilling does his bit, eulogizing George Orwell's whitewash of the betrayal of the Spanish Loyalists by the Trotskyites. All this, mind you, in just one issue.

Item: The American Jewish Committee reported in January that *Commentary* suffers an annual loss of \$154,000—almost \$13,000 a month.

But here's the pay-off: After laboring so hard in McCarthy's vineyard does *Commentary* get laurels, proclaiming it the champion "anti-Communist" of all times? No. Allan G. Field, writing in the March *Jewish Spectator*, discovers that *Commentary* is a hot-bed of—you guessed it—communism! Mr. Field confesses an inability to distinguish between "non-Stalinist" (Trotskyite) "communism" and the rest of the "left," but that doesn't faze him: *Commentary* is red, and that's all there's to it. *Sic transit gloria.*

NEWS OF EAST EUROPEAN JEWS

London

The great interest always exhibited by British Jews in the life and activities of their fellow-Jews in the Soviet Union prompted me to interview Mrs. Nancy Silverman, wife of Mr. S. S. Silverman, Labor M.P. for Colne, who visited the USSR a little while back. She went as one of 20 delegates under the auspices of the International Women's Day Committee.

"I was anxious," she told me, "to try and see how the Jews lived there, while seeing as much of life of all the people as possible."

"We did not go to the Soviet Union as inquisitors or judges. We went to observe as carefully and honestly as we could. I would not pretend for a moment that we saw everything in the time at our disposal or that I was able to devote much of my time to an investigation of Jewish affairs."

"Nevertheless, I saw enough to convince me that in the Soviet Union there is no discrimination against Jews, that Jews are in every respect equal citizens with all other citizens, that they practice—those at least who wish to do so—their religion freely and openly, and that they have no sense of fear or insecurity of any kind as Jews."

"They belong to and are part of the great nation of which they are equal citizens. They share its ways of life and modes of thought at least as fully as do British Jews in Britain and American Jews in America and have as little desire to change them for others as they."

"With two other members of the group I went to a large synagogue and had a long interview in Yiddish with Rabbi Shlieffer, who gave us a very friendly reception. It was on a Tuesday morning

at about 10.30 and we saw a number of men at prayer. Some of them followed us into the rabbi's room and contributed to the conversation.

"He assured us that there is no anti-Semitism. 'Every citizen of the Soviet Union,' he said, 'has the same rights regardless of his religion or color.'"

"The State provides only the building, the congregation making itself responsible for all else connected with their place of worship. All the usual religious and traditional celebrations associated with the synagogue are held there, weddings, *barmitz-vah*, and *brith*. It was open seven days a week from early morning until midnight with a staff of 40 people and was very well attended, as we realized when we attended the following Friday's service."

"There are no Jewish schools, all education being secular. All religious teaching is banned in schools, but facilities for studying Hebrew are possible through the synagogue. The rabbi told us that wherever Jews lived there were synagogues and kosher meat and *matzahs* were procurable."

"As a Zionist I asked about emigration to Israel but he replied that that was not his affair. It was for the applicant to apply to the Foreign Office. He said, 'Why should people wish to leave this country? People fly from persecution and discrimination, but since the days of the tsars that is no more.'"

Mrs. Silverman gave her views on contacts of Soviet Jews while Jewish communities in other lands.

"The lack of contacts with other Jewish communities, the virtual impossibility of emigration or travel have nothing at all to do with Jewish affairs. They are part of world politics and Russia's place in or reaction to or contribution to them."

"I am not competent nor is this the place to assess or discuss that. But it is obvious that while the cold war endures and the danger of actual war remains, it is hopelessly unrealistic to expect Russian Jews to enjoy facilities denied to all other Russian citizens."

"Certainly they would not ask it, are utterly unconscious of any deprivation and enjoy a sense of equality and security not inferior to that felt by Jews in any other part of the world."

She told me that among Jewish people she met was a young, beautiful girl who was an architect at the Building Center in Moscow.

"When I asked her whether she was Jewish she answered 'Yes, but why do you ask?'"

Which of her many impressions, I asked, would Mrs. Silverman like to mention specially?

"Well, I was rather surprised—I suppose because of all the propaganda that goes around—by the contented, happy look and gay, almost carefree bearing of people everywhere. They were friendly, voluble, exchanged questions and answers freely."

"Then the position of women gave me enormous satisfaction," she said. "They enjoy absolute equality in pay, status and opportunity. As I saw for myself, many leading jobs are held by women."

"Finally, everywhere I went and every one to whom I spoke expressed a passionate desire and plea for peace and a fervent hope that there would be no more war."

"As the rabbi said, 'How much the world needs peace and how much more the Jews need it.'"

LONDON "JEWISH CLARION" CORRESPONDENT

The United Press reported from Moscow on April 5 that Patriarch Alexius, head of the Russian Orthodox Church, has called a conference for May of all religious denominations in the Soviet Union to discuss the part that the churches can play in the fight for peace. Representatives of religious Jewry were also invited to the conference.

The London *Jewish Chronicle* of March 14 reports that Jewish religious activities in Prague are continuing. A party was held in Prague during Hanukah which was attended by 2,000 of the 10,000 Jews in the city.

As a further step in the normalization and productivization of Jews in Poland, a movement has begun to encourage Jews in the cooperatives to enter heavy industry, which had employed few Jews in the past.

RIDGEFIELD RESORT

RIDGEFIELD, CONN.

TEL.: RIDGEFIELD 6-6548

(50 miles from New York City)

A RESORT OF BEAUTY AND DISTINCTION

FOR YOUR VACATION

Open all year 'round—Moderate Rates

Make your reservations by calling directly, Ridgefield 6-6548, New York Office: 80 Fifth Ave., Room 801. Tel.: ALgonquin 5-6268. Six Arrow buses leave daily.

Do not come without first making your reservation



Book Reviews

THE PEOPLE TALK PEACE

By Bernard Simons

Speak Out: America Wants Peace, by Arthur D. Kahn. Independence Publishers, P.O. Box 334, Cooper Station, New York 3, New York. Popular edition, \$1.00; cloth edition, \$2.50.

Even before I had finished this book, I started to tell my friends about it! It is the story, in diary form, of a young New Yorker who spent six months in 1951 travelling through 25 states under the auspices of the American Peace Crusade to help stimulate and coordinate American peace activity. His "most important discovery of all is that the movement for peace is gathering like a great wave in America."

Any newspaper or magazine will tell you what the administration, as "spokesman" for the American people, thinks about the war in Korea. Every air wave carries commentators who "interpret" the thinking of Americans about war and peace. Now you can read, in this book, what the American people themselves say and feel about it. And what the people are saying more and more, is that they want the war in Korea to end, that our American youth should stop killing and being killed and should come back home.

Wherever Mr. Kahn went, he spoke as a progressive American Jew, interested in peace. He has recorded here what he did, to whom he spoke and what the response was. Wherever he went, he spoke to people at the grass roots—groups in union halls, in churches, in homes—and to strangers in buses and trains, in restaurants, in railroad stations.

"Then," writes Mr. Kahn, "one learns what is on people's minds and the minds of Americans are filled with anxieties about their sons, their neighbor's boys, the higher prices and a myriad of other problems connected directly and indirectly with peace."

This book takes the reader up and down the country, into large cities and small farms, into mining towns, fishing villages, among German Americans, Mexican Americans and other Americans, Negro and white, GI and ex-GI and gives those people a chance to say what they are really feeling. The need and desire for peace is not yet, by any means, the articulate, conscious demand of the American people. If it were, there would be no need

for this book. To assume that wherever Mr. Kahn went he was met with great throngs of people who had seen through the propaganda barrage and now understood the relationship between the war in Korea and their own daily problems, would be unreal. Such an assumption would underestimate, in fact, the campaign to make peace "subversive."

But people more and more, all over the country are beginning to question the drive to war. Mr. Kahn found, as a North Dakota farmer expressed it, that "the American people are not happy." They do not yet see all the connections between the war drive and their unhappiness about local issues. They do not yet fully see the attacks on their unions, the curtailment of their civil liberties and their mounting grocery bills as part of the war drive.

But it is truly encouraging to read about such people as Axel Nielsen, of St. Joseph, Michigan, who, with a son in the Air Force in Korea, felt that "something ought to be done." As he told it to Mr. Kahn, "I hit upon the idea of a petition. No one was doing anything for peace. Maybe it was up to us to start."

In North Carolina, "You gave us something to think about," a young woman said. "We all felt we should be doing something."

A woman in Oregon expressed a typical problem that faces the American people: "We wouldn't know what to do if we wanted to do something."

But when they learned that they were not alone, that other people felt as they did, as Mr. Kahn describes one meeting, the mood of the evening changed. Now people were talking of sending a carload to the Chicago Peace Conference, of visiting parents of draft age young men, of forming veterans' committees for peace. In other meetings, other actions came from the people themselves—specific, concrete, imaginative—whatever was appropriate in terms of the local situation. Petitions, local committee meetings, newspaper ads, delegations, resolutions for adoption by various bodies, ballots, leaflets—all were utilized as the situation warranted.

Many questions were asked of Mr. Kahn. What about the Soviet Union? Who fired the first shot in Korea? Is the American Peace Crusade "subversive" or

"communistic"? What about Germany? What about the Jews? Mr. Kahn's answers should not be missed. The fact that Mr. Kahn himself is a Jew led at times to discussions of anti-Semitism. Thus, in Minnesota, a farmer told him that many of the farmers accused the Jewish bankers of owning the country. This farmer did answer them, but wanted to get fuller answers. Thus again, "Discussions with individuals led to the perennial question of the Jewish bankers, an important question apparently in this very anti-Semitic section of the United States, but our talk was a satisfactory one—an exchange between a Jewish New Yorker and a Scandinavian farmer united in a search for peace and the maintenance of our democracy."

Mr. Kahn's reception was not by any means always friendly nor was everyone interested in peace ready to act. But the vast majority of people spoken with felt as did one woman in a lumber town. After hearing him report briefly about his experiences across the country, she said, "You know, these stories about the rest of the nation certainly are an inspiration. Everyone is saying they are going home to start working hard."

TO THE MEMORY OF
SIX MILLION JEWS

MR. & MRS. ESTERSON

A Masses & Mainstream Book!
Ready April 25!

A LANTERN FOR JEREMY

a new novel by V. J. JEROME

"Here is a child, a family, a town, a people, a world—brought to throbbing life by a masterful pen. . . . A shimmering, shining blade of a book, graceful and strong, wrought of the laughter and tears of a people, of the gold of human richness, of the steel of human strength. Here is a weapon of culture to be grasped, to be wielded, to be treasured. Here is a work of art." —LLOYD L. BROWN, author of "Iron City"

Popular trade edition, cloth, \$2.50
Special limited de luxe edition,
boxed \$5.00

Autographed copies on all orders
received before publication

Order through your local club, literature
center, or bookshop, or by mail from:

NEW CENTURY PUBLISHERS
832 Broadway New York 3, N. Y.

Letters from Readers

Editors, JEWISH LIFE:

One of the letters on page 28 of your April issue contained an inaccuracy. Judge Irving Kaufman of the Rosenberg case did not, as the letter states, preside at the Alger Hiss trial. Judge *Samuel* Kaufman was the judge in the Hiss case.

New York City

K. M.

Editors, JEWISH LIFE:

Where does Jewish culture stop and anti-Semitism begin?

Recently I have become aware of a rash of Jewish "stories" (they used to be called jokes) told at progressive gatherings. These jokes are told in Jewish, English, a combination of both, with and without the use of dialect. As a Jew, I resent these jokes. When these jokes are

told by non-Jews they are anti-Semitic. Jews who tell these jokes are trying to deny their Jewishness and in this way are giving a helping hand to anti-Semitic propaganda.

I always challenge the teller and find little or no support from the other listeners.

The teller, whoever he may be, always has the same answer:

"These are not jokes—these are stories. You are too narrow minded. This is part of our Jewish history and culture"—and for good measure he always throws in Sholem Aleichem.

I have discussed this with many people and these are some of the things I have been told:

"A Jewish joke told among Jewish people is not anti-Semitic. A Jewish person cannot be an anti-Semite. No matter how he runs away from being a Jew, he remains a Jew and is himself a target for anti-Semitism."

"A joke which names a person of a

specific nationality or race is dangerous. No qualifications."

"Sholem Aleichem's works can be used today in the fight against growing anti-Semitism."

"Sholem Aleichem should not be read by non-Jews without an explanation as to what Sholem Aleichem was portraying."

"We who challenge these jokes and stories are anti-Semitic and are ashamed of our culture."

"If the jokes and stories being told are anti-Semitic what about the book *A Treasury of Jewish Folk Lore* by Nathan Ausubel?"

May we have a discussion in JEWISH LIFE which will help clarify this question?

Los Angeles

M. G.

Editors, JEWISH LIFE:

Please renew my sub for another year. Enclosed is \$3.00—\$2.00 for the renewal and \$1.00 to help along. Am sorry I can't do more.

Los Angeles

R. L.

Editors, JEWISH LIFE:

Enclosed is check for a subscription. My compliments to the editor and staff.

New York City

J. L.

Editors, JEWISH LIFE:

My husband and I find JEWISH LIFE an invaluable source of news and interest.

Los Angeles

M. S.

A PAMPHLET FOR THE HOUR!

"GERMANY— HOPE OR PERIL?"

by GERHARD HAGELBERG

Based on a series of articles
in "Jewish Life"

15 CENTS PER COPY

Published by "The German American"
130 East 16th Street, New York 3, N. Y.

WE ARE WITH YOU IN THE FIGHT
FOR PEACE AND FREEDOM

BAY CITIES CLUB

EMMA LAZARUS FEDERATION

Venice, California

GREETINGS

NOSTRAND CLUB

EMMA LAZARUS FEDERATION

Brooklyn, N. Y.

CAMP KINDERLAND

ON BEAUTIFUL SYLVAN LAKE, N. Y.
FOR BOYS AND GIRLS—AGES 5-16

A Progressive Jewish Camp Offering Creative Low-Cost Vacations

- Fun Program of Land and Water Sports, Dramatics, Dance, Music, Arts, Camp-craft, Hikes.
- Cultural themes build understanding progressive traditions and culture of the Jewish People and develop mutual respect through democratic living with Negro and other National group children.

New Directorship—Samuel Davidowitz &
Morris Solz — Sol Vail, Manager

New York Offices—1 Union Square West
New York 3, N.Y. Phone AL 5-6283

In Memory of

RUBIN SMOLLENS

Members of Concourse Club
Emma Lazarus Federation
present \$100 to the magazine
which was so close to him.

Bronx, New York

CONTRIBUTION OF \$100.00

TO "JEWISH LIFE"

CHICAGO COUNCIL
of Emma Lazarus Clubs

Jewish Life

SUBSCRIBE TODAY!

Subscription rates: \$2.00 a year in U.S.
and possessions; \$2.50 elsewhere.

JEWISH LIFE

22 East 17 Street—Room 601

New York 3, N. Y.

Enclosed please find check (money
order) for \$..... for my
sub. for one year.

Name.....

Address.....

City..... Zone..... State.....

CAMPAIGN TALK

By Sam Pevzner

Extension Please!

A number of cities and organizations have requested that the *Jewish Life* Fund Drive be extended because they had started the ball rolling late and want to make good on their quotas. To be candid, had the request not been made, *JEWISH LIFE* would have been forced to extend the drive anyway because we are far, very far from the \$25,000 goal which must be reached if the magazine is to continue. So—the Management Committee and Editorial Board hereby announce that the drive has been extended to May 1st and in some cases, where the cities feel it necessary, to June 1st. But, please, by June 1st the drive must be successfully concluded. How can we impress upon our readers and *JL* committees the urgency of the situation? We suggest you go back to page three of this issue and give it a re-reading. And after reading, we urge intensified activity to see to it that the funds—and subs—come spinning into the *JL* office with more speed and quantity.

Bronx Picture

Of the New York districts the Bronx *JL* committee is doing the best job so far—though even this "best" is not good enough. Over \$1,200 has been turned in already. The Pelham Parkway *JL* committee has done the most outstanding job, having achieved over 75 per cent of its quota so far. Last month the Bronx committee had a party in the home of one of the members of the editorial board where over \$450 was raised or brought in by the community *JL* committees.

Concourse Emma Lazarus Club Leads

Among the women it is Bronx again. On March 26th the Concourse Club of the Emma Lazarus Federation held a luncheon to celebrate the wedding anniversaries of two of its leading members, Esther Poyourow, the county secretary of the ELF, and Gussie Levitt. The 45 women present raised \$100 for *JL* in memory of Rubin Smollens. Hershl Hartman spoke for the editorial board and Yetta Metz for the county leadership of ELF. Two women who worked hard to make a success of the luncheon were Rose Rudin, who was the luncheon chairman, and Bertha Streisand, the president of the Concourse Club.

Special appreciation was extended to Gussie Levitt for donating her home, her labor and the delicious food for the luncheon.

Beefs on Brooklyn and Manhattan

Brooklyn, largest Jewish community in the world, has a checkered story to tell. On the one hand, a group of professionals and active members of large Jewish organizations held a very successful party where over \$425 was raised for *JL*—and much credit must go to those who organized this social event. On the other hand, *JEWISH LIFE* committees of some large Jewish progressive organizations have so far been distressingly backward in the campaign. It is this state of affairs that places the whole campaign in jeopardy and the Brooklyn committee must take immediate steps to improve the situation. The same goes for Manhattan, where a lethargy dangerous to the whole future of the magazine has been allowed to develop. There are signs in Manhattan, however, that some of the sleeping giants (large organizations) are beginning to stir. Results alone talk—and we are waiting to hear.

Philadelphia Story

The *JL* committee of Philly is on the move. It continues to send new subs and has set itself the goal of raising \$500 in the fund campaign. A small token of its determination has already been sent in—and during April a number of local parties will have been held with representatives from the magazine present. We expect Philly to come through 100 per cent—and hope that every possible guarantee has been established to do so.

Out L.A. Way

Three hundred is the number for L.A. During March they sent in \$300 for the fund drive and an increase on the *JL* bundle order to 300. On April 13th the L.A. committee held its first campaign "station," the results of which we will have to give you in the next issue. The committee is now under the leadership of S. Robinson, who took over temporarily from Clara Lutz. Clara's health did not permit her to carry on as secretary. We are glad to see that she will remain and work on the committee. Mr. Robinson reports that a campaign has also been started to visit former subscribers to get them back on the *JL* bandwagon.

Chicago Chatter

During the latter part of March the Chicago committee blew some fresh winds our way with \$365 in funds and subs for the campaign. It is good to be able to report this, because some of us were concerned about the windy city. Of course, much more has to be done to get Chicago on the honor roll, where it belongs. We remember that when the magazine was first established, Chicago led all the rest in the founding sub drive. We want to see it back there on top again. The city's Emma Lazarus clubs swelled the city's total with a contribution of \$100. They have also started their bundle orders with the figure of 40 copies monthly. Bravo, Emma Lazarus Clubs of Chicago!

Editorial Note

Hershl Hartman was recently added to the staff of *JEWISH LIFE* as editorial assistant. Hershl, the youngest person on the editorial board, was formerly on the *Morning Freiheit* staff (yes, he is as fluent in Yiddish as English). He is a leader of the Jewish Young Fraternalists. What with organizational responsibilities, work as a translator, script writer and lecturer, and now as staff member of *JL*, he ought to be a busy man. Welcome, Hershl.

FUR WORKERS RESORT
at WHITE LAKE, N.Y.

DECORATION DAY WEEKEND

\$27 and up for 3 Full Days

Make Reservations Now at
NEW YORK OFFICE:
250 West 26th St. WA 4-6600

Gala Opening
SUMMER
SEASON
MAY 29th

• • •
Social Staff
Dancing
Athletics

FROM THE FOUR CORNERS

(Continued from page 2)

Three Jewish doctors of the Cedars of Lebanon Hospital, Dr. Richard W. Lippman, Dr. Murray Abowitz and Dr. Alexander Pennes, who were barred from practice at the hospital "for political reasons" on December 28, were definitely excluded when the trustees upheld the firings in mid-February. The Jewish community, whose funds partially support the hospital, are up in arms over the firings and several mass meetings were held to protest the firings. So vindictive is the attitude of hospital authorities that requests in March by doctors of an infant of 20 months and a man of 83 years to have Dr. Lippman, a brilliant specialist in heart and kidney diseases, see the patients at the hospital were refused and the patients died. A Committee for Medical Freedom has been set up to defend the doctors.

Jacob S. Potofsky, president of the Amalgamated Clothing Workers, resigned as a director of the New York City Center on April 4 because the City Center Ballet was scheduled to perform in Franco Spain. A reason for the ballet's trip to Spain was given by board member John A. Warner as that country's "valiant fight . . . against Communism."

Mount Sinai Hospital in Miami Beach announced on March 29 the appointment of a Negro, Dr. Aubrey W. Henry, to the staff, one of the first such appointments in the South. However, Dr. Henry was assigned apparently to care exclusively for Negro patients.

The Jewish World, Yiddish daily of Cleveland since 1907 and a weekly for the last few years, ceased publication in March.

EUROPE

Study in contrasts . . . Roman Switenko and his son Vladimir were condemned to death in February in Warsaw for having participated in the massacre of 6,000 Jews in southern Poland during the Nazi occupation in 1942. . . . Franz Rademacher, Foreign Office official in charge of Jewish affairs under the Nazi regime, was sentenced by German judges in Nuremberg in mid-March to three years and five months in prison for having abetted the mass killing of 1,300 Yugoslav Jews in 1941 and the deportation of Belgian Jews. . . . The Allied Council in Austria in early March rejected a Soviet request for the extradition of two war criminals wanted by Poland and Czechoslovakia. One, Konrad Buchmayer, is

charged with having been responsible for the death of hundreds of Polish Jews; and the other, Hans Rudolf Fiedler, is charged with having arranged deportation of Bohemian and Moravian Jews to death camps.

Buchenwald concentration camp will be converted by the East German authorities into a memorial park to honor the memory of the victims of Nazism.

The Bavarian Radio late in March made a sensational broadcast in which it charged that 85 per cent of the leading officials in the West German Foreign Office are ex-Nazis and that there are "more Nazis now than even under Hitler" and that some of the present office holders had been connected with the persecution of Jews in occupied countries. Fourteen of the 19 section chiefs in the personnel division were said to be former Nazi Party members. A Parliamentary committee is investigating the situation in the ministry. Erich Koehler, a prominent member of Chancellor Adenauer's own party, admitted on March 20, that Adenauer had violated occupation directives in loading the ministry with Nazis.

Ilse Koch, "Beast of Buchenwald," was granted a new trial by a West German court that was scheduled to start on April 22.

Headstones of 13 graves of a Jewish cemetery in Stuttgart were overturned in March. . . . Edda, the 13-year-old daughter of war criminal Hermann Goering, will be the star of a film to be made in West Germany this spring. . . . Ernst Reuter, Social Democratic mayor of West Berlin, has granted permission for the formation of a society of Hitler's SS-Elite Guards.

The sharp rise in anti-Semitism in England and the unhindered publication and free circulation of fascist newspapers caused a bill to be offered in Parliament in March to amend the law of libel and slander to cover fascist activities.

An extreme right wing paper in Greece, *National Awakening*, has taken to publishing serially the forged *Protocols of Zion* and a special effort is being made to distribute this in the army.

Progressive Jewish organizations in France succeeded in sparking a movement against pro-Nazi, anti-Semitic Maurice Bardeche that landed him a jail sentence on March 19 for his anti-Semitic agitation.

ISRAEL

Support for the Soviet proposals for a peace treaty was expressed in March by the *Jerusalem Post*, which is close to the Jewish Agency. The proposals had many positive elements, said the paper. *Kol Haam*, Communist daily, wrote that "A peace treaty with a united Germany means an end to West German rearmament and an end to the conversion of Adenauer's Germany into an aggressive war base."

The "new economic plan" continues to send prices and unemployment figures up. Taking the index for September 1951 as 100, prices were 107 in January and 113 in February, and the March rise was expected to be at least another seven points. Some commodities have risen from 10 to 50 per cent; meat has gone up about 15 per cent, sausages, 30 per cent, unpasteurized milk, five per cent, eggs, 20 per cent and some vegetables, 50 per cent. The Israel Medical Association has issued a warning that deterioration in nutrition is getting dangerous. Unemployment is also rising. Discontinuation of the public works program has already caused the dismissal of 6,000 workers and is expected in a month or so to have thrown 25,000 out of work. Shortage of raw materials is also shutting factories, causing more unemployment.

A conference of leading Israeli economists, industrialists, agricultural and union leaders met in Tel Aviv on March 17 to discuss the International Economic Conference held in Moscow in April. A report was heard urging the necessity for Israel to increase its trade with East Europe. It was pointed out that imports to Israel from East Europe fell from 13.3 per cent of the total in the first half of 1949 to 6.5 per cent in the second half of that year and to 3.3 per cent in the first half of 1951 (no later statistics available). A five-member delegation was selected to attend the Moscow conference: I. Ben-Dori, Mapam member of the Histadrut executive; S. Rosen, treasurer of the Hashomer Hatzair kibbutz movement; S. Cohen, a building contractor; S. Hassid, a business man; and Doumal Mousa, leader of the Arab Workers Congress. Israeli police did not permit Mousa to leave the country because he is due to come up for trial in connection with his union activities during a strike of Arab workers. . . . Histadrut had refused to participate in the Moscow conference. It was revealed in March by the Mapam organ, *Al Hamishmar*, that David Dubinsky, head of the ILGWU, had sent a cable to the Mapai leaders of the Histadrut forbidding the Histadrut to accept an invitation to the Moscow conference.

